

*The Student's Greek Grammar.*

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A GRAMMAR  
OF  
THE GREEK LANGUAGE.

BY DR. GEORGE CURTIUS,

PROFESSOR IN THE UNIVERSITY OF LEIPZIG.

TRANSLATED UNDER THE REVISION OF THE AUTHOR.

AND EDITED

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CLASSICAL EXAMINER IN THE UNIVERSITY OF LONDON, AND EDITOR OF THE CLASSICAL  
AND LATIN DICTIONARIES.

For the Use of Colleges and the Upper Forms in Schools.

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1863.



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## **THE STUDENT'S LATIN GRAMMAR.**

BY DR. WILLIAM SMITH.

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AND CHANCERY CROSS.

## EDITOR'S PREFACE.

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THE Greek Grammar of Dr. Curtius is acknowledged by the most competent scholars, both in this country and in Germany, to be the best representative of the present advanced state of Greek scholarship. It is, indeed, almost the only Grammar which exhibits the inflexions of the language in a really scientific form; while its extensive use in the schools of Germany, and the high commendations it has received from practical teachers in that country, are a sufficient proof of its excellence as a school-book. It is surprising to find that many of the public and private schools in this country continue to use Grammars, which ignore all the improvements and discoveries of modern philology, and still cling to the division of the substantives into ten declensions, the designation of the Second Perfect as the Perfect Middle, and similar exploded errors. Dr. Curtius has stated so fully in his Preface the principles on which this Grammar is constructed, that it is unnecessary to say more by way of introduction. It only remains to add, that the translation has been made from the fifth edition of the original work (1862), with the author's sanction, and that the proof-sheets have enjoyed the advantage of his final correction and revision.

An abridgment for the use of the lower forms is published simultaneously with the present work.

*London, March, 1863.*

5  
W. S.

## FROM THE AUTHOR'S PREFACE.

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THE fact that within a few years the present Grammar has found its way into a large number of schools in various countries of Europe seems to be a satisfactory answer to the question whether a thorough knowledge of Greek is attainable by the method I have adopted. Much, therefore, of what I thought it necessary to state on the first appearance of the book does not now require to be repeated; but I consider it incumbent upon me to make some observations upon the objects and the use of the Grammar, and I beg to recommend these to the careful consideration of teachers.

Few sciences have within the last half century been so completely reformed as the science of language. Not only has our insight into the nature and history of human speech been greatly advanced, but—and this is justly regarded as a matter of still greater importance—quite a different method in treating language in general has been discovered, after a new era had been opened up by the philosophical inquiries of William von Humboldt, and the historical investigations of Francis Bopp and Jacob Grimm. No one, unless he desires to exclude schools from the progress thus made, and to confine them to the mechanical repetition of imperfect and antiquated rules, will probably doubt that the new knowledge, the principles of which have stood the test of nearly half a century, ought to exercise its influence on the teaching of language.

If the teaching of a language in our schools is in-

tended to lead not only to a thorough understanding of the master-works of literature, but at the same time to cultivate and stir up the youthful mind by independent exertion and by occupation with a subject so immensely rich and so harmoniously quickening the most different mental powers as language, such teaching cannot possibly continue to keep aloof from the progress of scientific inquiry, which is, unfortunately, still the case in many places. The teaching of Greek, however, seems to be specially called upon to make a commencement. The modern science of language has, indeed, exercised its influence on every part of grammar, but none has been more affected by it than the first, commonly called the *accidence*. In Latin scientific inquiry into the structure of the forms has not yet reached the same completeness as in Greek. The structure of the Latin language is less transparent, and we miss so many aids which we possess for the Greek in the high antiquity of its literature and in its dialects. A scientific treatment of the structure of the Latin language in schools is, moreover, a matter of great practical difficulty, on account of the early age at which the elements must necessarily be learnt. We ought not, however, on this account to separate the teaching of Latin from all contact with scientific inquiry, the influence of which can show itself with advantage, at least, in a more suitable arrangement and distribution of the matter. Granting, therefore, that our boys, as heretofore, must commit to memory a large portion of Latin forms; granting that the most important object in learning Latin consists, perhaps, more in the acquisition of fixed laws of syntax, which obviously form the principal strength of the Latin language;—the case of the Greek is different. The Greeks are justly called an artistic people, and the

Greek language is the most ancient work of art which they have reared upon a very primitive basis. The student, who approaches the Greek after he has already gone through a considerable preparation by the study of Latin, ought to be impressed with the idea that the structure of this language is one of the most marvellous productions of the intellectual powers acting unconsciously. Everything lies here clear before us: the sources of our knowledge are more varied, and the necessity of analysing the given forms is rendered so absolute, even on account of the Homeric dialect, that this analysis has, in fact, never been entirely wanting, and after the first appearance of Buttmann, in 1782, made considerable progress. The attempt, therefore, to connect in a still higher degree the practice of the school with the spirit of science, can here point to numerous precedents, and it is, no doubt, mainly owing to this circumstance that it has met with so favourable a reception. My object has been to produce a consistent system, a careful selection, and a clear and precise exposition, rather than an entirely new system.

In selecting and expounding the results of scientific inquiry, I have always kept in view the idea that the book was intended for practical use in schools. The first requisite, therefore, was not to admit anything which is beyond the sphere of the school, to explain only that which is necessary, and to admit only that which is absolutely certain. For a school-book must speak categorically, must exclude all matters of mere opinion, and has no space for discussion and inquiry. It is, however, perfectly indifferent whether a result has been obtained by special researches into the Greek language, or by the more general inquiries of comparative philology.

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I was further obliged to admit only those things which find their explanation in the Greek language itself, or at most in a comparison with the Latin ; but, even within these limits, I have confined myself to such innovations as really afford an important insight into the structure of the forms, whereas all that belongs to philological learning and many other things have been passed over because they seemed unnecessary. Among such superfluous innovations I include especially all changes of terminology, and the entire alteration of whole parts of Grammar which are often still less necessary, but to which formerly too much importance used to be attached.

The new technical terms I have introduced have generally been approved of, and the principle stated in my preface to the first edition, though not followed with pedantic consistency, "if possible, to put significant names in the place of dead numbers," as for *e. g.*, A Declension, O Declension, instead of First and Second Declension, will scarcely be found fault with, for a name with a meaning at once gives a piece of information, and therefore facilitates learning. Doubts have been raised only about the expressions *strong* and *weak*, which I have employed to distinguish the two Aorists and Perfects. I am as well aware now as I was at the first that, from the point of view of scientific inquiry, much may be said against the expressions, but I nevertheless feel that I cannot give them up. For the old designation by numbers is unsatisfactory, unless we are prepared for its sake either to sacrifice a more consistent arrangement of the verb, or to mislead the pupil by calling the Aorist which is treated of first the second, and first the one with which he is made acquainted afterwards. But a common name to distin-

guish the two forms of the Aorist Active Middle and Passive, and of the Perfect Active, is indispensable in a system of Greek Grammar. An innovation had here become necessary, for both negative and positive reasons. The expressions *strong* and *weak* have this advantage—that after being introduced by Grimm into his German Grammar, they have also been adopted by English Grammarians; and though I use them not quite in the same sense, they are easily intelligible. It will surely not be difficult to make a pupil understand that those forms are called *strong* which spring from the root, as it were, by an internal agency, and *weak* those which are formed by syllables added externally—especially as he may easily compare the English *take, took, and love, loved*. I still know of no designation which, with so few disadvantages, offers so many advantages as this, and I shall retain it until a better one is suggested; and, after all, in necessary innovations it is often more important *that* men agree, than *on what* they agree.

The fact that the most essential changes I have made in the arrangements of the subjects—as, for example, the strict adherence to the system of Stems in all the inflexions, and especially the division of the verb according to temporal Stems—have met with the approval of practical teachers, has been to me a source of great gratification, it being a clear proof that the demands of scientific inquiry are by no means so much opposed to a right system of teaching as is still imagined by many. The arrangement of temporal Stems is made less upon scientific than upon didactic grounds, in such a manner that kindred forms are joined together, and due regard is paid to the progress from that which is easy to that which is more difficult.

The chapter on the formation of words, though somewhat enlarged, has for the same reasons still been kept very brief. But, in treating of the verbs, I have directed attention to the formation of verbal nouns: in treating of the verbs of the different classes, I have always directed attention, by a number of characteristic examples, to the application of the different Stems in the formation of words. By this means the learner has an opportunity, during the study of his grammar, of making himself acquainted with a number of words, and I have no doubt that teachers will give their sanction to this arrangement.

In regard to Syntax, the positive results of recent linguistic inquiries are as yet less numerous. In this part of the Grammar, therefore, I follow the principle of stating the essential idioms of the Greek language with the utmost possible precision, and in the utmost logical order. Only in some chapters, especially in that on the use of the tenses, my system presents considerable differences from the usual one. All minute disquisitions, conjectures, and more or less probable theories—among them especially the ever-repeated theory about the original local meaning of the cases, with which I cannot agree at all—have been rigorously excluded. In this part, also, I have never neglected to compare the phenomena of the Greek language with the corresponding ones of Latin, and occasionally also of English, where this could be done with brevity and advantage; for as the usage of a language must be mainly comprehended by a feeling of language, I imagine that every appeal to a Latin usage already embodied with our feeling of language, or to an English usage familiar to us from childhood, advances our knowledge much more than philosophical definitions or



technical terms of vague or various meanings. For the same reason I everywhere attach great importance to an accurate translation of a Greek idiom into English or Latin. I need hardly guard myself against the opinion as if I considered such a translation to be a philosophical explanation of a linguistic phenomenon. A real explanation is beyond the problem of a Grammar.

I scarcely need repeat here that the present book is not intended, like an Elementary Grammar, to be committed to memory paragraph by paragraph; but, in teaching, a suitable selection, according to the degree of the pupil's advancement, should be made by the teacher. By a difference in type I have myself, at least partially, indicated this.

It may be remarked in general that the first business everywhere is that of memory, and only when the actual forms, with the aid of the paradigms, have been committed to memory, analysis may be added. First *knowledge*, then *understanding*—this ought to be the leading principle; but, as I have said in another place, "Memory can neither accurately grasp the great variety of Greek forms nor retain them, unless it be supported by an analysing and combining intelligence, which furnishes, as it were, the hooks and cement to strengthen that which has been learned, and permanently to impress it upon the mind." If details learned at different times and carefully committed to memory, during a subsequent repetition variously combine with one another, and form various groups; if, then, many things at first sight strange, appear to the pupil in the light of a law pervading the language, such insight is certainly not a mere support of memory, but animates the desire to learn, and incites to exercise the power of thought in

a variety of ways. The present book offers to teachers abundant opportunities for such exercises, and acquires its highest efficacy under the guidance of thinking teachers who are truly familiar with it, and take a delight in its subjects. That the book has actually found such teachers has been proved to me in various ways, and caused me sincere gratification.

G. C.



# TABLE OF CONTENTS.



## INTRODUCTION.

THE GREEK LANGUAGE AND ITS DIALECTS.

## FIRST PART.—ETYMOLOGY.

### I. Letters and Sounds.

CHAP. I.—THE GREEK CHARACTERS.	SEC.
A. Letters .. .. .	1—9
B. Other Characters .. .. .	10—16
C. Accents .. .. .	17—22
D. Punctuation .. .. .	23
CHAP. II.—THE SOUNDS.	
A. The Vowels .. .. .	24—29
B. The Consonants .. .. .	30—34
CHAP. III.—COMBINATIONS AND CHANGES OF SOUNDS.	
A. Vowels in Combination .. .. .	35—39
B. Other kinds of Vowel Changes .. .. .	40—43
C. Consonants in Combination with one another .. .. .	44—54
D. Other Changes in the middle of a word .. .. .	55—62
E. Changes of Sound at the end of a word .. .. .	63—69
CHAP. IV.—DIVISION OF SYLLABLES AND THEIR QUANTITY.	
A. Division of Syllables .. .. .	70—73
B. Quantity .. .. .	74—78
CHAP. V.—ACCENTS .. .. .	79—99

## II. Inflection.

### A. INFLEXION OF NOUNS AND PRONOUNS.

#### CHAP. VI.—DECLENSION OF SUBSTANTIVES AND ADJECTIVES.

FIRST PRINCIPAL (OR VOWEL) DECLENSION.	SEC.
A. The A Declension .. .. .	112—113
<i>(Commonly called the First Declension.)</i>	
1. Feminines .. .. .	114—119
2. Masculines .. .. .	120—123
B. The O Declension .. .. .	124—131
<i>(Commonly called the Second Declension.)</i>	
Attic Declension .. .. .	132—133
SECOND PRINCIPAL (OR CONSONANT) DECLENSION ..	135—143
<i>(Commonly called the Third Declension.)</i>	
1. Consonant Stems :	
a. Guttural and Labial Stems .. .. .	144—145
b. Dental Stems .. .. .	146—149
c. Liquid Stems .. .. .	150—153
2. Vowel Stems :	
a. Soft Vowel Stems .. .. .	154—158
b. Diphthong Stems .. .. .	159—161
c. O Stems .. .. .	162—163
3. Stems suffering Elision :	
a. Sigma Stems .. .. .	164—167
b. <i>r</i> -Stems .. .. .	168—169
c. <i>v</i> -Stems .. .. .	170—171
Irregularities in Declension .. .. .	174—177
Case-like Terminations .. .. .	178—179

#### CHAP. VII.—OTHER INFLEXIONS OF THE ADJECTIVE.

A. Gender .. .. .	180—191
B. Comparison .. .. .	192—200
C. Adverbs of Adjectives .. .. .	201—204

#### CHAP. VIII.—INFLEXION OF PRONOUNS .. .. .

#### CHAP. IX.—THE NUMERALS .. .. .

B. INFLEXION OF VERBS.		SEC.
General Remarks .. .. .	225—230	

LIST OF PARADIGMS.		TABLE.
<i>Εἰμί, I am</i> .. .. .	I.	
Synopsis of <i>λύω, I loose</i> (exhibiting the meanings of the Tenses) .. .. .	II.	

## VERBS IN Ω.

A. Vowel Stems :		
1. Uncontracted, <i>λύω</i> .. .. .	III.	
2. Contracted, <i>τιμάω, ποιέω, δουλόω</i> .. .. .	IV.	
B. Consonant Stems :		
1. Guttural Stems, <i>πλέκω, φεύγω, τάσσω</i> ..	V.	
2. Dental Stems, <i>ψεύδομαι, πείθω, κομίζω</i> ..	VI.	
3. Labial Stems, <i>πέμπω, λείπω, καλύπτω</i> ..	VII.	
4. Liquid Stems, <i>δέρω, ἀγγέλλω, σπείρω</i> ..	VIII.	

## VERBS IN ΜΙ.

First Class, <i>τίθημι, δίδωμι, ἵστημι</i> .. .. .	IX.
Second Class, <i>δείκνυμι</i> .. .. .	X.

## CHAP. X.—FIRST PRINCIPAL CONJUGATION OR VERBS IN Ω.

I. The Present-Stem :		SEC.
A. Inflexion of the Present-Stem .. .. .	231—233	
B. The Augment .. .. .	234—242	
C. Contracted Verbs .. .. .	243—244	
D. Distinction of the Present-Stem from the Verbal Stem .. .. .	245—253	
II. The Strong Aorist-Stem .. .. .	254—257	
III. The Future-Stem .. .. .	258—266	
IV. The Weak Aorist-Stem .. .. .	267—271	
V. The Perfect-Stem .. .. .	272	
1. Perfect Active .. .. .	276—282	
2. Pluperfect Active .. .. .	283	
3. Perfect Middle and Passive .. .. .	284—289	
4. Pluperfect Middle and Passive .. .. .	290—291	
VI. Forms of the Strong Passive Stem .. .. .	292—295	
VII. Forms of the Weak Passive Stem .. .. .	296—299	
Verbal Adjectives .. .. .	300	
Verbs which leave their Stem-Vowel short .. .. .	301	

## CHAP. XI.—SECOND PRINCIPAL CONJUGATION OR VERBS

IN MI.

SEC.

Preliminary Remarks .. .. .	302—304
1. First Class .. .. .	305—317
2. Second Class .. .. .	318—319

## • CHAP. XII.—IRREGULAR VERBS OF THE FIRST CONJU-

GATION .. .. .

320—327

Anomalies in Signification .. .. .	328—330
------------------------------------	---------

Outlines of the Accentuation of Verbal Forms ..	331—333
---	---------

Peculiar Verbal Forms of the Ionic Dialect ..	334 D—338 D
---	-------------

## III. Derivation.

## CHAP. XIII.—

A. <i>Simple Derivatives</i> .. .. .	339—340
--------------------------------------	---------

1. The most important Suffixes for forming Substantives .. .. .	341—349
--	---------

2. The most important Suffixes for forming Adjectives .. .. .	350—352
--	---------

3. Derivative Verbs .. .. .	353
-----------------------------	-----

B. *Compound Derivatives*:

1. Form of the Combination .. .. .	354—358
------------------------------------	---------

2. Meaning of Combination .. .. .	359—360
-----------------------------------	---------

## SECOND PART.—SYNTAX.

Preliminary Remarks .. .. .	361
-----------------------------	-----

CHAP. XIV.—NUMBER AND GENDER .. .. .	362—367
--------------------------------------	---------

CHAP. XV.—THE ARTICLE .. .. .	368—391
-------------------------------	---------

## CHAP. XVI.—USE OF CASES:

A. Nominative .. .. .	392—393
-----------------------	---------

B. Vocative .. .. .	394
---------------------	-----

C. Accusative .. .. .	395—406
-----------------------	---------

D. Genitive .. .. .	407—428
---------------------	---------

E. Dative .. .. .	429—443
-------------------	---------

CHAP. XVII.—THE PREPOSITIONS .. .. .	444
--------------------------------------	-----

General view of the Prepositions .. .. .	448
--	-----

1. Prepositions which take only One Case .. ..	449—457
--	---------

2. Prepositions which take Two Cases .. ..	458—461
--	---------

3. Prepositions which take Three Cases .. ..	462—468
--	---------

	SEC.
CHAP. XVIII.—THE PRONOUNS .. .. .	469—475
CHAP. XIX.—THE KINDS OF VERBS .. .. .	476—483
CHAP. XX.—USE OF THE TENSES .. .. .	484
1. The forms for the Incomplete Action .. .. .	486—491
2. The forms for the Indefinite (Aorist) Action .. .. .	492—498
3. The Future .. .. .	499—501
4. The forms for the Complete Action .. .. .	502—506
CHAP. XXI.—USE OF THE MOODS.	
A. In Simple Sentences :	
1. Indicative .. .. .	507
2. Subjunctive .. .. .	508—513
3. Optative .. .. .	514—517
4. Imperative .. .. .	518
B. In Compound Sentences :	
Connexion of Sentences with one another .. .. .	519—524
1. Dependent, Declarative, and Interrogative Sentences .. .. .	525—529
2. Sentences expressing a purpose .. .. .	530—533
3. Conditional Sentences .. .. .	534—550
4. Relative Sentences .. .. .	551—555
5. Temporal Sentences .. .. .	556—558
CHAP. XXII.—THE INFINITIVE,	
1. Use of the Infinitive in general .. .. .	559—566
2. The Case of the Subject and Predicate with the Infinitive .. .. .	567—572
3. The Infinitive with the Article .. .. .	573—574
4. The Infinitive with <i>ἄν</i> .. .. .	575—576
5. The Infinitive instead of the Imperative .. .. .	577
CHAP. XXIII.—ON PARTICIPLES.	
1. Attributive Use .. .. .	578
2. Appositive Use .. .. .	579—583
3. The Participle with an Absolute Case .. .. .	584—586
4. Supplements to Participles .. .. .	587—588
5. The Predicative Participle .. .. .	589—594
6. The Participle with <i>ἄν</i> .. .. .	595
7. Verbal Adjectives .. .. .	596
CHAP. XXIV.—SOME PECULIARITIES IN RELATIVE SENTENCES .. .. .	597—605



	SEC.
CHAP. XXV.—INTERROGATIVE SENTENCES .. ..	606—611
 CHAP. XXVI.—THE NEGATIVES.	
1. Use of Simple Negatives .. .. .	612—618
2. Several Negatives combined .. .. .	619—621
3. Some Negative Phrases.. .. .	622
 CHAP. XXVII.—THE PARTICLES.	
A. Conjunctions .. .. .	623
1. Copulative Conjunctions .. .. .	624—625
2. Disjunctive                 ,, .. .. .	626—627
3. Adversative                ,, .. .. .	628—630
4. Comparative               ,, .. .. .	631—632
5. Declarative                ,, .. .. .	633
6. Temporal                  ,, .. .. .	634—635
7. Causal                     ,, .. .. .	636
8. Inferential                ,, .. .. .	637
9. Final                      ,, .. .. .	638
10. Hypothetical             ,, .. .. .	639
11. Concessive               ,, .. .. .	640
B. Emphatic Particles .. .. .	641—643
 <hr/>	
ENGLISH INDEX .. .. .	PAGE. 352
GREEK INDEX .. .. .	356

# THE STUDENT'S GREEK GRAMMAR.

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## INTRODUCTION.

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### THE GREEK LANGUAGE AND ITS DIALECTS.

THE Greek language is the language of the Ancient Hellenes (Ἕλληνες), the inhabitants of Greece, with all its islands and numerous colonies. It is related to the languages of the Indians, Persians, Romans, Slavonians, Lithuanians, Germans, and Celts. These are all sister-languages, and together form the Indo-European family.

The Greeks were early divided into races, each of which spoke a different dialect. The chief dialects of the Greek language are the Aeolic, Doric, and Ionic. At first each race employed its own dialect both in poetry and in prose.

1. The **IONIC** dialect was spoken by the Ionic race, especially in Asia Minor and Attica, in numerous islands, and in the Ionic colonies. It was the first of the dialects developed by poetry, and produced three different but nearly related dialects, viz. :—

a) The *Old-Ionic* or *Epic* dialect, which is preserved in the poems of Homer and Hesiod as well as of their followers.

b) The *New-Ionic* dialect, which we know chiefly from the history of Herodotus.

*Obs.*—The Old and New Ionic dialects are also designated by the common name, *Ionic*, as distinguished from the Attic.

c) The *Attic* dialect, in which are written the numerous works in poetry and prose produced at Athens in

the time of her glory. The principal writers of the Attic dialect are—the tragedians, Aeschylus, Sophocles, Euripides, the comic writer Aristophanes, the historians Thucydides and Xenophon, the philosopher Plato, the great orators Lysias, Demosthenes, and Aeschines. Through the importance of Athens in Greece, and the excellence of the Attic literature, the Attic became the chief dialect of the Greek language.

*Obs.*—A less important distinction is made between the earlier and later Attic writers. The tragedians and Thucydides belong to the earlier Attic, and the remaining authors to the later. The language of Plato is intermediate between the two: that of the tragedians has also many other peculiarities.

2. The AEOLIC dialect was spoken by the Aeolians, particularly in Asia Minor, Boeotia, and Thessaly. Alcaeus and Sappho wrote in this dialect.

3. The DORIC dialect was spoken by the Dorians, chiefly in Northern Greece, in the Peloponnesus, in Crete, and in the numerous Doric colonies, especially Sicily and Lower Italy. Doric is essentially the dialect of Pindar's lyric poems and Theocritus' bucolics (herdsman's poetry). The choruses in the tragedies also contain some Doric forms.

4. After Athens ceased to be the leading city in Greece, the Attic dialect still remained the language of educated Greeks. But it soon began to degenerate from its primitive purity and excellence, and thus from the third century before Christ the common Greek dialect (ἡ κοινὴ διάλεκτος) was distinguished from the Attic.

On the boundary-line between the older Attic and the common Greek dialect stands the great philosopher *Aristotle*. Amongst later authors, the most important are: the historians *Polybius*, *Plutarch*, *Arrian*, *Dion Cassius*; the geographer *Strabo*; the rhetoricians *Dionysius of Halicarnassus* and *Lucian*.

# PART FIRST.

## E T Y M O L O G Y.

### I.—LETTERS AND SOUNDS.

#### CHAP. I.—THE GREEK CHARACTERS.

##### A.—*Letters.*

§ 1. The Greek letters are the following:—

Large Character.	Small Character.	Name.	Pronunciation.
Α	α	Alpha	ǎ (short or long)
Β	β	Beta	b
Γ	γ	Gamma	g
Δ	δ	Delta	d
Ε	ε	Epsilon	ě (only short)
Ζ	ζ	Zeta	z
Η	η	Eta	ē (only long)
Θ	θ	Theta	th
Ι	ι	Iota	ĩ (short or long)
Κ	κ	Kappa	k
Λ	λ	Lambda	l
Μ	μ	Mu	m
Ν	ν	Nu	n
Ξ	ξ	Xi	x
Ο	ο	Omikron	ǒ (only short)
Π	π	Pi	p
Ρ	ρ	Rho	r
Σ	σ ς	Sigma	s
Τ	τ	Tau	t
Υ	υ	Upsilon	ũ (short or long)
Φ	φ	Phi	ph
Χ	χ	Chi	ch
Ψ	ψ	Psi	ps
Ω	ω	Oměga	ō (only long)

§ 2. For *s* there is a double sign in the small character: *σ* at the beginning and in the middle, and *ς* at the end, of a word. Hence, *σύν, σείω, ἦσαν*, but *πόνος, κέρας*. In compound words *ς* may also stand at the end of the first word in the compound: *προς-έρχομαι, δύς-βατος*.

§ 3. From the names of the first two letters arose the expression "Alphabet." The characters of the Greek alphabet do not essentially differ from those of the Latin and of modern languages. All come from the alphabet of the Phoenicians.

In regard to pronunciation the following points are to be observed:—

§ 4. All Greek letters are always pronounced alike. But *γ* is an exception, since, before *γ, κ, χ, or ξ*, it is pronounced *ng*. Hence in Latin it is represented by *n*: *τέγγω* is pronounced *tengo*; *συγκαλῶ, syngkálō*; *λόγχη, longchē*; *φόρμιγξ, rhorminx*.

§ 5. *ζ* is pronounced like the English *z*. It is of very different origin in different cases. Compare *μείζων* (for *μεγιων*) from *μέγας*; *ζυγόν* with Latin *jugum*, Engl. *yoke*; &c.

§ 6. *φ* we pronounce as *f*, but probably the Greeks pronounced the *p* and *h* separately; hence *ph*, not *f*, is used in Latin for *φ*: *φιλοσοφία, philosophia*; *Φιλοκτήτης, Philoctetes*.

§ 7. *θ* we pronounce like the English *th*.

§ 8. Of the diphthongs, *αι* and *ει* are both pronounced as *ei* in *height*; *οι* as *oy* in *boy*; *αυ*, as *aw* in *law*; *ου*, as *ow* in *bow*; *υι*, as *wy* in *why* (*hwy*); *ευ* and *ηυ*, as *ew* in *new*. The *iota subscriptum* (*underwritten*) is not pro-

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§ 3. **Dialects.**—The Greek language had in the most ancient times another letter, *Ϝ*, which was called *Δίγαμμα* (*δίγαμμα* = "double gamma") from its form, and *Vau* (*Faû*) from its pronunciation. It was pronounced like the Latin *v*: *φοῖνος, wine* = Lat. *vinum*. At a later time it was written only by the Aeolians and Dorians.

nounced in  $\alpha$ ,  $\eta$ ,  $\varphi$ . It is not written under, but after, capitals, as  $\text{Αι}$ ,  $\text{Ηι}$ ,  $\text{Οι}$ , but still remains unpronounced.

§ 9. When two vowels, usually pronounced together, are to be pronounced separately, the latter has over it a diaeresis, ( $\text{διαίρεσις} = \text{separation}$ ): thus  $\text{παῖς}$  is pronounced *pa-is*;  $\text{ἄπνους}$ , *a-upnos*.

### B.—Other Characters.

§ 10. Besides the letters, the Greek language has also the sign  $\text{'}^{\circ}$ , which is placed over the initial vowel to which it belongs, and represents the  $h$ :  $\text{ἔξ}$  is pronounced *hex*;  $\text{ἄπαξ}$ , *hapax*. This sign is called *spiritus asper*, "rough breathing."

§ 11. For more exact distinction, the Greeks also mark those initial vowels which have not this breathing with the sign  $\text{'}$  *i. e.*, the *spiritus lenis*, "gentle breathing." This sound indicates only the raising of the voice which is necessary for the pronunciation of a vowel when no consonant precedes:  $\text{ἐκ}$  is pronounced *ek*;  $\text{ἄγω}$ , *ago*.

§ 12. In diphthongs the breathing stands over the second vowel:  $\text{οὗτος} = \text{houtos}$ ;  $\text{εἶδον} = \text{eidon}$ . But when the first vowel is in large character, the breathing stands before it:  $\text{Ἅιδης} = \text{Hades}$ ;  $\text{Ὀδὴ} = \text{Odē}$ .

§ 13. Every initial  $\rho$  has the *spiritus asper* over it:  $\text{ῥαψωδός}$ ,  $\text{ῥεῦμα}$ . In Latin the aspirate is written after the  $\rho$ : *rhapsodus*, *rheuma*. When two  $\rho$ 's come together in a word,  $\text{'}$  is usually placed over the first, and  $\text{'}$  over the second:  $\text{Πύρρος} = \text{Pyrrhus}$ ;  $\text{Καλλιρρόη} = \text{Callirrhoe}$ .

*Obs.*—Many write the double  $\rho$  without any breathing:  $\text{Πύρρος}$ ;  $\text{Καλλιρρόη}$ .

§ 14. As in Latin, so in Greek, the sign  $\text{~}$  over a vowel denotes that the vowel is long,  $\text{^}$  that it is short, and  $\text{=}$  that it is sometimes one, sometimes the other. In Greek they are used only with the vowels  $\alpha$ ,  $\iota$ ,  $\upsilon$ , since  $\epsilon$ ,  $\eta$ ,  $\omicron$ ,  $\omega$  are distinguished by their form.

§ 15. The sign ' at the junction of two words indicates the omission of a vowel or diphthong, and is then called an *apostrophe*: *παρ' ἐκείνῳ* for *παρὰ ἐκείνῳ*, with that one; *μὴ ᾿γώ* for *μὴ ἐγώ* (*ne ego*).

§ 16. The same sign has the name *coronis* (*κορωνίς*) when it stands over the junction of two words contracted into one, *τοῦνομα* for *τὸ ὄνομα*, the name; *καγαθός* for *καὶ ἀγαθός*, and good. It indicates that a *crasis* (*κράσις*, mixture) or contraction of two words has taken place, and, like the breathing, stands over the second vowel of a diphthong; *ταυτό* for *τὸ αὐτό*, the same.

### C.—Accents.

§ 17. The Greeks also indicate the tone or ACCENT (*προσῳδία*) of words. The sign ' over a vowel is called the *acute accent* (*ὀξεῖα προσῳδία*), that is, the sharp or raised tone: *λόγος*, *τούτων*, *παρά*, *ἕτερος*. The syllable thus marked must be raised above the rest.

A word having the acute accent upon the last syllable is called *oxytone* (*ὀξύτονον*): *παρά*, *εἰπέ*, *βασιλεὺς*.

A word having the acute accent upon the last but one is called *paroxytone* (*παροξύτονον*): *λέγω*, *φαίνω*.

A word having the acute accent upon the last but two is called *proparoxytone* (*προπαροξύτονον*): *λέγεται*, *εἵπετε*.

§ 18. *Obs.*—A *proparoxytone* having a long vowel or diphthong in the second syllable of the word, ought to be pronounced so as to give the accent on the third syllable, and yet preserve the length of the second syllable: *βέβηκα* should be pronounced *bébēka*; *ἀπόβαινε*, *apóbaine*. The accent, however, is usually disregarded in the English pronunciation of Greek words.

§ 19. The sign ` over a vowel is called the *grave accent* (*βαρεῖα προσῳδία*). It indicates a *low* tone, that is, that a syllable is not raised in tone. Thus in *ἀπόβαινέ*, the last two might have the grave accent. The marking of them, however, would be superfluous, the absence of the acute being a sufficient guide. All words without

an accent on the final syllable are therefore called *barytone* (βαρύτονα): λέγω, ἔτερος.

§ 20. The sign ` , however, also denotes a subdued acute, and occupies the place of an acute in every oxytone not immediately followed by a pause: ἀπό, *from*, but ἀπὸ τούτου, *from this*; βασιλεύς, *a king*, but βασιλεὺς ἐγένετο, *he became king*. Oxytones, therefore, retain their accent unchanged only at the end of a sentence.

§ 21. The sign ^ over a vowel is called the *circumflex accent* (περισπωμένη προσῳδία), from its shape. The circumflex is a combination of the acute and the grave ^.

A word having a circumflex on the last syllable is called *perispomenon* (περισπώμενον); ἀγαθοῖς, σκιᾷς.

A word having a circumflex on the last syllable but one is called *properispomenon* (προπερισπώμενον): φεύγε, βῆτε.

§ 22. In diphthongs the accent, like the breathing (§ 12), is put over the second vowel: φεύγει, τοῦτο.

When the circumflex accent and the breathing meet upon the same vowel the accent is placed over the breathing: οὗτος, ἦθος, ὦτος. The acute, in a similar case, stands to the right of the breathing: ἄγε, ἔρχομαι, ἴων.

*Obs.*—The acute is placed between the two points of a diaeresis (9), αἶδιος, but the circumflex over them, πραῦναι.

#### D.—Punctuation.

§ 23. For the purpose of dividing sentences and periods the Greeks employ the comma and the full-point. For the sign of interrogation they use the semicolon: τί εἶπας; *what did you say?* For the colon or semicolon they place a point at the upper part of the line: ἐρωτῶ ὑμᾶς· τί ἐποιήσατε; *I ask you: what did you do?* ἑσπέρα ἦν· τότε ἦλθεν ἄγγελος, *it was evening; then a messenger came.*

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## CHAP. II.—THE SOUNDS.

A.—*The Vowels.*

§ 24. The Greek language, like the Latin, has five vowels, of which the first four are like the Latin, *a, e, o, i*. But instead of the Latin *u*, the Greeks have *υ* (pronounced nearly like the French *u* and the German *ü*).

§ 25. The vowels, apart from the distinction of long and short, are divided into two classes—the *hard* and the *soft* vowels: *a, ε, η, ο, ω* are hard; *υ, ι*, soft.

§ 26. From the union of *hard* and *soft* vowels together arise *diphthongs* (δίφθογγοι, i. e., double-sounds). They are:—

<i>av</i> from <i>a</i> and <i>υ</i> .	<i>ou</i> from <i>ο</i> and <i>υ</i> .
<i>αι</i> „ <i>a</i> „ <i>ι</i> .	<i>οι</i> „ <i>ο</i> „ <i>ι</i> .
<i>ευ</i> „ <i>ε</i> „ <i>υ</i> .	<i>ηυ</i> „ <i>η</i> „ <i>υ</i> .
<i>ει</i> „ <i>ε</i> „ <i>ι</i> .	

§ 27. The union of *long hard* vowels with *ι* produces

§ 24. **Dialects.**—The Dialects, in many words and forms, admit different vowels from those usual in the Attic Dialect. Thus—

1. The *Ionic* (Epic and New-Ionic) dialect prefers *η*, for Attic *ā*: Att. *θώραξ*, Ion. *θώρηξ*, *breastplate*: Att. *ἀγορά*, Ion. *ἀγορή*, *market*: Att. *ναῦς*, Ion. *νηῦς*, *ship*: but Ion. *μεσαμβρία* for Att. *μεσημβρία*, *midday*.

2. The *Doric*, on the contrary, prefers *ā*: Att. *δῆμος*, Dor. *ḍāmos*, *people*: Att. *μήτηρ*, *mother*, Dor. *μάτηρ* (comp. Latin *māter*): Dor. *Ἀθὰνα* for *Ἀθηνᾶ*, *goddess Athena*, even in Attic poets.

3. The *Ionic* dialect often changes *ε* to *ει*, and *ο* to *ου*: Att. *ξένος*, Ion. *ξείνος*, *foreign*: Att. *ἔνεκα*, Ion. *εῖνεκα*, *on account of*: Att. *μόνος*, Ion. *μοῦνος*, *alone*: Att. *ὄνομα*, Ion. *οὔνομα*, *name*. Rarely *ο* to *οι*, or *α* to *αι*: Att. *ἠγνόησε*, Ion. *ἠγνοίησε*, *he knew not*.

§ 26. **Dialects.**—The New-Ionic dialect has moreover the diphthong *ωυ*, which, however, only comes in place of *av* in the other dialects. *θαῶμα* for *θαῦμα*, *wonder*: *ἑωυτοῦ* for *ἑαυτοῦ*, *of himself*: *ων* must be pronounced as *ou*.

the *spurious* diphthongs, *a*, *η*, *ω*, in which the under-written iota is not heard. (Comp. § 8.)

§ 28. The Greek language also combines *υ* with *ι*, but only before vowels: *μῦια*, *a fly*.

§ 29. We further distinguish the obscure o-sound (*ο*, *ω*), the medium a-sound (*α*), and the clear e-sound (*ε*, *η*), and the more obscure *υ* from the clearer *ι*.

### B.—The Consonants.

§ 30. The consonants are divided: I. According to the position in the mouth where they are produced, i.e., according to their *organ* (*ὄργανον*, “instrument”), into:—

1. GUTTURALS (throat-sounds) *κ*, *γ*, *χ*.
2. DENTALS (teeth-sounds) *τ*, *δ*, *θ*, *ν*, *λ*, *ρ*, *σ*.
3. LABIALS (lip-sounds) *π*, *β*, *φ*, *μ*.

§ 31. II. According to their *power*, that is, whether they can be pronounced with or without a vowel, into:—

§ 32. 1. MUTES (*mutae*):—

- |                       |                      |                                  |
|-----------------------|----------------------|----------------------------------|
| (a.) <i>hard</i>      | ( <i>tenuēs</i> )    | <i>κ</i> , <i>τ</i> , <i>π</i> . |
| (b.) <i>soft</i>      | ( <i>mediae</i> )    | <i>γ</i> , <i>δ</i> , <i>β</i> . |
| (c.) <i>aspirated</i> | ( <i>aspiratae</i> ) | <i>χ</i> , <i>θ</i> , <i>φ</i> . |

*Obs.*—The aspirated consonants contain each a *hard* consonant with the rough breathing, *χ* therefore=*κ'* (*kh*); *θ*=*τ'* (*th*); *φ*=*π'* (*ph*).

§ 33. 2. VOCALS (*semivocales*):—

- (a.) *Liquids* (*liquidæ*) *λ*, *ρ*.
- (b.) *Nasals* (*nasales*) *γ* (*γ* before gutturals, § 4), *ν*, *μ*.
- (c.) *Sibilant* (*sibilans*) *σ* (*ς*).

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§ 32. *Dialects.*—In the Ionic dialect the aspirates often lose the breathing: *δέκομαι* for Attic *δέχομαι*, *accept*; *αὔρις* for Attic *αὔθις*, *again*. The New-Ionic sometimes transposes the breathing: *κιθών* for Att. *χιτών*, *tunic*; *ἐνθεύτεν* for Att. *ἐντεῦθεν*.

§ 34. The *double consonants* belong to both kinds: ξ, ψ, ζ: for ξ=κσ, ψ=πσ, ζ=δ with a soft sibilant (§ 5).

*Obs.*—κσ only occurs in compounds with ἐκ: ἐκσώζω, *I rescue*.

### CHAP. III.—COMBINATIONS AND CHANGES OF SOUNDS.

#### A.—Vowels in Combination.

§ 35. In the inner part of a word not all vowels may

§ 34. *Dialects.*—A peculiarity of the Greek language is the want of the breathing *v*. The *v*, however, was not altogether wanting; for

1. The digamma (§ 3, D.) occurred in the Homeric dialect in the beginning of the following words: ἀγνυμι, *break*; ἀλῖς, *numerous*; ἀλίσκομαι, *am caught*; ἀναξ, *ruler*; ἀνάσσω, *rule*; ἀνδάνω, *please*; ἀραιός, *tender*; ἄστυ, *city*; ἔαρ, *spring* [*ver*]; ἔθνος, *swarm, people*; εἴκοσι, *twenty* [Dor. *fikati*, Lat. *viginti*]; εἴκω, *yield*; εἴλω, *press*; ἔκητι, *willingly*; ἐκυρός, *father-in-law*; ἐκόν, *willing*; ἔλπομαι, *hope*; the pronominal Stem ἐ (ἐο, *sui*) εἵκοι, *appear*; ἔπος *word*; εἶπον, *spoke*; ἔργον, *work*; ἔργω, *close in*; ἔρρω, *go on*; ἐρύω, *draw*; ἐρέω, *shall say*; ἐσθής, *clothing*; εἶμα, *dress* (Stem *fes*, Latin *vestis*); ἔτης, *relative*; ἡδύς, *agreeable*; Ἰλῖος, *city Ilios*; ἴσος, *equal*; οἶκος, *house*; οἶνος, *wine* (*vinum*). On the operation of the digamma, see § 63 D., 75 D.

2. The *F* in the middle occurred in δῖς, *sheep*, from *ofis*, (Latin *ovis*); νη-ός, *of the ship*, from *ναῖφος* (Latin *navis*), Gen. of *ναῦ-s*.

3. The Dorians and Aeolians retained the digamma at the beginning of many words: Aeol. *Féros*, *year*, Dor. *Fídios*, *own*.

4. In Homer, at the beginning of many words, *ε* stands for *F*. ἐέ, *him, self*; εἴκοσι, *twenty*; ἐῖση, *equal*; ἔεδνον, *marriage-gift* = ἔδνον.

§ 35. *Dialects.*—The Dialects vary much in regard to the combinations of vowels. The *Epic* and *New-Ionic* leave many syllables *uncontracted*: εὔ=εὺ, *well*: οἶομαι=οἴομαι, *I think*: παῖς=παῖς, *boy*: νόος=νοῦς, *sense*: φιλέητε=φιλήητε (*amētis*): ἀέκων=ἄκων, *unwilling*. Some of the forms usually uncontracted are, on the

combine. The dissimilar vowels pair with one another best:—

1. The *soft* generally remain *unchanged* before the *hard* vowels: σοφία, *wisdom*: λύω, *I loosen*: λαύω, *I slumber*: ὕει, *it rains*: εὖνοια, *benevolence*.

2. *Hard* vowels before *soft* ones become diphthongs: εὖ, *good*: παῖς, *boy*: γένει, *to the race*.

Obs.—Diphthongs sometimes lose their second part before vowels: βου-ός becomes βο-ός (*bov-is*), καί-ω, κά-ω, *burn*. Comp. §§ 160, 248, Obs.

§ 36. *Similar* (§ 25) vowels cannot well stand together, and hence when they meet are often *contracted* according to the following laws:—

1. Two *similar* vowels melt into one long vowel: λᾶας becomes λᾶς, *stone*; ζηλώω, ζηλῶ, *I am zealous*; Χῖος, Χῖος, *a Chian*; φιλέητε, φιλήητε, *ametis*, in which cases ε and η, ο and ω are similar.

Still it must be observed that εε usually become ει, and οο become ου: ποίεε, ποίει, *do*; πλόος, πλούς, *passage by sea*. Vowels before a similar one beginning a diphthong disappear: πλόου, πλού, *of a passage*; οἰκέει, οἰκεῖ, *dwells*; φιλέη, φιλήη, *amet*.

§ 37. 2. *Dissimilar* vowels form a compound in which

contrary, contracted in these dialects: ἱρός=ιέρως, *holy*: βώσας=βοήσας, *one who has called*.

2. The abbreviation in the diphthongs ending in υ is explained by this letter first becoming φ, and then being quite dropped (comp. § 34, D. 2): βου-ός—βοφ-ός [*bov-is*]  
—βο-ός.

§ 37. *Dialects*.—1. The Dialects supply many exceptions. Thus in New-Ionic especially, εο and εου are contracted into εν, not into ου: ποιόμεν, ποιεύμεν, *we make*: ποιούσι, ποιεύσι, *they make*.

2. In the Ionic dialect, ᾠο (ηο), often changes to εω: Ἀτρείδαο, Ἀτρείδεω, *of Atrides*: ἱλαος, ἱλεως, *merciful*. α before ω is often changed into the thinner sound ε: Ποσειδέων=Ποσειδάων, Att. Ποσειδῶν, *the God Poseidon*.

3. In Doric, αο, αω, are contracted into ᾠ: Ἀτρείδαο=Ἀτρεῖδα, Ποσειδάων=Ποσειδᾶν, θεάων (*dearum*)=θεᾶν.

a) the **obscurer** vowel overpowers the **clearer** (§ 29).

Thus from

• αο comes ω in τιμάομεν	τιμῶμεν, we honour.
ηο „ ω „ νη-όδυνος	νώδυνος, painless.
οα „ ω „ αἰδῶα	αἰδῶ, pudorem.
• οη „ ω „ ζηλόητε	ζηλῶτε, ye are jealous.
εο „ ου „ γένεος	γένους, of the race.
οε „ ου „ ζήλοε	ζήλου, be jealous.
αοι „ φ „ αοιδή	ᾠδή, song.
αου „ ω „ τιμάου	τιμῶ, be honoured.
ηου „ ω „ μὴ οὖν	μῶν, surely not.
εου „ ου „ χρυσέου	χρυσοῦ, of the golden.
εοι „ οι „ χρύσοι	χρῦσοι, the golden.
οει „ οι „ ζηλόεις	ζηλοῖς, thou art jealous.
„ „ ου „ οἰνόεις	οἰνοῦς, abounding in wine.

Obs.—οει become ου when the ει represents the lengthening of ε (§ 42).

§ 38. b) When the **medium** a-sound and **clearer** e-sound meet, the first in order gains the upper hand:—

αε become ā in ἀέκων	ἄκων, unwilling.
αη „ ā „ τιμάητε	τιμᾶτε, honoretis.
αει „ α „ αἰδῶ	ᾄδω, I sing.
αη „ α „ τιμάης	τιμᾶς, honores.
εα „ η „ ἔαρ	ἔρ, spring.
εαι „ η „ λύεαι	λύη, thou art loosened.
ηαι „ η „ λύηαι	λύη, solvaris.

Obs.—In the contractions of αει and εαι, sometimes αι takes the place of α, ει that of η. So from ἀεικής, unfit, comes αἰκής; from αἶρω, I lift up, comes αἶρω; from λύεαι comes, λύει (with λύη). Exceptions, §§ 130, 243 (τιμᾶν), 244.

§ 39. Another mode of treating vowels which meet together is called *Synizesis* (συνίζησις, i. e., *sinking*). It consists in the first vowel being written but not pronounced as a vowel: **θέος**—as one syllable.

§ 39. **Dialects.**—*Synizesis* is frequent in Homer, especially after ε: Πηληϊάδεω, of *Pelides*: χρυσέοις, *aureis*: νέα, *navem*: also, πόλιας, *cities*: ὀγδοός, *the eighth*.

## B.—Other kinds of Vowel-changes.

§ 40. Another change of the vowels consists in their being lengthened. Two kinds of lengthening are distinguished, viz. :—

1. *Organic lengthening*, i. e., that which is required by inflexion or derivation. By organic lengthening—

ä generally becomes	η	τιμάω, <i>I honour</i> ,	Fut. τιμήσω.
o always	ω	ζηλώω, <i>I am jealous</i> ,	,, ζηλώσω.
ε „	η	ποιέω, <i>I make</i> ,	,, ποιήσω.
ι either	ι	τίω, <i>I honour</i> ,	,, τίσω.
or	ει	St. λιπ,	Pres. λείπω, <i>I leave</i> .
sometimes	οι	„ λιπ,	Adj. λοιπός, <i>remaining</i> .
υ either	υ	λύω, <i>I loose</i> ,	Fut. λύσω.
or	ευ	St. φvy,	Pres. φεύγω, <i>I flee</i> .

§ 41. *Obs.*—After ε, ι, and ρ, α is changed to ā instead of η :  
 εάω, *I leave, allow*; fut. εάσω; St. ια, *heal*; ιατρός, *physician*;  
 St. όρα, *see*; όρᾶμα, *a view*. The Attic dialect is altogether  
 averse to the combinations, εη, ιη, ρη, and frequently puts εā,  
 ιā, ρā, in their place.

§ 42. 2. *Compensatory lengthening*, i. e., that which is used as a compensation for lost consonants. By it ä, even when ε, ι, or ρ does not precede, is often changed to ā : πās, *every*, from πᾶ-ντ-ς—ε generally becomes ει : εἰμί, *I am*, from ἐσ-μι (§ 315)—ο generally becomes ου : διδούς for διδο-ντ-ς [Lat. *da-n-s*]—ι always becomes ī, and υ always ū : δεικνύς for δεικνυ-ντ-ς, *showing*.

*Obs.*—Exceptions, in which ε becomes η, and ο becomes ω, are given in § 147, and in which α becomes η in § 270.

§ 43. The three short hard vowels often interchange in one and the same Stem, when, generally, ε is regarded as the Stem-vowel : τρέπω, *I turn*; ἔτραπον, *I*

§ 40. *Dialects.*—The extension of υ to ου appears in εἰλήλουθα, *am come*, from Stem ἐλυθ (§ 327, 2).

§ 41. *Dialects.*—The Old and New-Ionic dialect does not avoid the combinations εη, ιη and ρη : ἰτέη=Attic ἰτέᾶ, *pasture* : ἰητρός=Att. ιατρός, *physician* : πειρήσομαι=Att. πειράσομαι, *I will try*.

The Doric dialect, on the contrary, regularly lengthens ä into ā : τιμάσω=τιμήσω, *I will honour* (§ 24, D. 2).

turned; *τρόπος*, *turning*: 'Stem *γενε-*, Nom. *γένος*, *race*: [comp. Lat. *generis*, Nom. *genus*]: *φλέγω*, *I burn*; *φλόξ*, *flame*.

*η* also is at times changed to *ω*: *ἀρήγω*, *I help*; *ἄρωγός*, *helper*.

C.—*Consonants in combination with one another.*

§ 44. Consonants, in regard to their combination, are subject to still greater limitation and change than the vowels. Those which are *dissimilar* (comp. §§ 32, 33) *agree best* with one another, especially the mutes with the liquids.

That discordant consonants may continue together, they are either made more like one another (assimilated) or more unlike (dissimilated). The essential laws for the necessary changes of consonants are the following:

§ 45. 1. Before *mute dentals* (§§ 30, 31) only consonants of *other organs* which are of the *same order* (that is, both hard, both soft, or both aspirated, § 32) can stand; consequently, the only allowable combinations of sounds are—*κτ*, *πτ*, *γδ*, *βδ*, *χθ*, *φθ*.

When a different mute stands before the dental, through inflexion or derivation, it must be *assimilated* to the order of the latter. Consequently,

<i>κδ</i> and <i>χδ</i> become <i>γδ</i> .	<i>πδ</i> and <i>φδ</i> become <i>βδ</i> .
<i>κθ</i> „ <i>γθ</i> „ <i>χθ</i> .	<i>πθ</i> „ <i>βθ</i> „ <i>φθ</i> .
<i>γτ</i> „ <i>χτ</i> „ <i>κτ</i> .	<i>βτ</i> „ <i>φτ</i> „ <i>πτ</i> .

Therefore,

<i>πλεκ-θηναι</i> becomes <i>πλεχθῆναι</i> from <i>πλέκω</i> , <i>I weave</i> .
<i>λεγ-τος</i> „ <i>λεκτός</i> „ <i>λέγω</i> , <i>I say</i> [ <i>lectus</i> instead of <i>leg-tus</i> ].
<i>λεχ-θηναι</i> „ <i>λεχθῆναι</i> „ <i>λέγω</i> , <i>I say</i> .
<i>δεχ-τος</i> „ <i>δεκτός</i> „ <i>δέχομαι</i> , <i>I receive</i> [ <i>tractus</i> instead of <i>trah-tus</i> from <i>traho</i> ].
<i>τυπ-θηναι</i> „ <i>τυφθῆναι</i> from <i>τύπτω</i> , <i>I strike</i> .
<i>γραφ-τος</i> „ <i>γραπτός</i> „ <i>γράφω</i> , <i>I write</i> .
<i>γραφ-δην</i> „ <i>γράβδην</i> „ „ „

*Obs.*—The preposition *ἐκ*, *out of* (Lat. *ex*) remains unchanged in all combinations: *ἐκθεσις*, *casting out*; *ἐκδρομή*, *running out*.

§ 46. 2. Before *mute dentals*, *mute dentals* to be audible are changed into  $\sigma$  (*Dissimilation*): therefore,

$\tau\tau$ ,  $\delta\tau$ , and  $\theta\tau$  become  $\sigma\tau$

$\tau\theta$ ,  $\delta\theta$ , „  $\theta\theta$  „  $\sigma\theta$ : hence

$\alpha\nu\tau$ - $\tau\omicron\varsigma$  becomes  $\alpha\nu\sigma\tau\acute{o}\varsigma$ , *accomplished* from  $\alpha\nu\tau\omega$ , *I accomplish*.

$\xi\delta$ - $\tau\epsilon\omicron\nu$  „  $\xi\sigma\tau\acute{\epsilon}\omicron\nu$ , *canendum est* „  $\xi\delta\omega$ , *I sing*.

$\pi\epsilon\iota\theta$ - $\theta\eta\nu\alpha\iota$  „  $\pi\epsilon\iota\sigma\theta\eta\nu\alpha\iota$ , *to be persuaded* „  $\pi\epsilon\iota\theta\omega$  *I persuade*.

§ 47. 3. Before  $\mu$  a *guttural* becomes  $\gamma$ , a *dental*  $\sigma$ , a *labial*  $\mu$ . Therefore,

$\delta\iota\omega\kappa$ - $\mu\omicron\varsigma$  becomes  $\delta\iota\omega\gamma\mu\acute{o}\varsigma$ , *persecution*, from  $\delta\iota\acute{\omega}\kappa\omega$ , *I pursue*.

$\beta\epsilon$ - $\beta\rho\epsilon\chi$ - $\mu\alpha\iota$  „  $\beta\acute{\epsilon}\beta\rho\epsilon\gamma\mu\alpha\iota$ , *I have been wetted*, from  $\beta\rho\acute{\epsilon}\chi\omega$ , *I wet*.

$\iota\delta$ - $\mu\epsilon\nu$  „  $\iota\sigma\mu\epsilon\nu$ , *we know*, from  $\omicron\iota\delta\alpha$ , *I know*.

$\eta\nu\tau$ - $\mu\alpha\iota$ , „  $\eta\nu\sigma\mu\alpha\iota$ , *I have been perfected*, from  $\alpha\nu\tau\omega$ , *I accomplish*.

$\pi\epsilon$ - $\pi\epsilon\iota\theta$ - $\mu\epsilon\nu\omicron\varsigma$  „  $\pi\epsilon\pi\epsilon\iota\sigma\mu\acute{\epsilon}\nu\omicron\varsigma$ , *persuaded*, from  $\pi\epsilon\iota\theta\omega$ , *I persuade*.

$\kappa\omicron\pi$ - $\mu\omicron\varsigma$  „  $\kappa\omicron\mu\mu\acute{o}\varsigma$ , *a striking*, from  $\kappa\acute{\omicron}\pi$ - $\tau\omega$ , *I strike* [*summus* from *sup-mus*].

$\tau\epsilon$ - $\tau\rho\iota\beta$ - $\mu\alpha\iota$  „  $\tau\acute{\epsilon}\tau\rho\iota\mu\mu\alpha\iota$ , *I have been rubbed*, from  $\tau\rho\iota\beta\omega$ , *I rub*.

$\gamma\rho\alpha\phi$ - $\mu\alpha$  „  $\gamma\rho\acute{\alpha}\mu\mu\alpha$ , *letter*, from  $\gamma\rho\acute{\alpha}\phi\omega$ , *I write*.

Obs.—Sometimes in derivation the gutturals and dentals remain unchanged:  $\acute{\alpha}\kappa\mu\acute{\eta}$ , *bloom*;  $\rho\acute{\upsilon}\theta\mu\acute{o}\varsigma$ , *movement, rhythm*;  $\acute{\alpha}\rho\iota\theta\mu\acute{o}\varsigma$ , *number*.

The preposition  $\acute{\epsilon}\kappa$  leaves its  $\kappa$  unchanged:  $\acute{\epsilon}\kappa\mu\acute{\alpha}\sigma\sigma\omega$ , *wipe out*.

§ 48. 4. Before  $\sigma$ , as a hard consonant,  $\gamma$  and  $\chi$  become  $\kappa$ , and  $\beta$  becomes  $\pi$  (*Assimilation*):  $\kappa\sigma$  is then written  $\xi$ , and  $\pi\sigma$   $\psi$ : therefore,

$\acute{\alpha}\gamma$ - $\sigma\omega$  becomes  $\acute{\alpha}\kappa$ - $\sigma\omega$ , written  $\acute{\alpha}\xi$ - $\omega$ , *I shall lead*, from  $\acute{\alpha}\gamma\omega$ , *I lead* [*rexī* instead of *reg-si* from *reg-o*].

$\delta\epsilon\chi$ - $\sigma\omicron\mu\alpha\iota$  „  $\delta\epsilon\kappa$ - $\sigma\omicron\mu\alpha\iota$ , written  $\delta\acute{\epsilon}\xi\omicron\mu\alpha\iota$ , *I shall receive*, from  $\delta\acute{\epsilon}\chi\omicron\mu\alpha\iota$ , *I receive* [*traxī* instead of *trah-si* from *trah-o*].

$\tau\rho\iota\beta$ - $\sigma\omega$  „  $\tau\rho\iota\pi$ - $\sigma\omega$ , written  $\tau\rho\acute{\iota}\psi\omega$ , *I shall rub*, from  $\tau\rho\iota\beta\omega$ , *I rub* [*scripsi* instead of *scrib-si* from *scrib-o*].

$\gamma\rho\alpha\phi$ - $\sigma\omega$  „  $\gamma\rho\alpha\pi$ - $\sigma\omega$ , written  $\gamma\rho\acute{\alpha}\psi\omega$ , *I shall write*, from  $\gamma\rho\acute{\alpha}\phi\omega$ , *I write*.

Obs.—It is clear from § 34 that every  $\kappa$  and  $\pi$  with  $\sigma$  must

§ 47. *Dialects*.—The change of dentals and gutturals before  $\mu$  is frequently omitted in Ionic:  $\iota\kappa$ - $\mu\epsilon\nu\omicron\varsigma$ , *favourable*, from St.  $\iota\kappa$  ( $\iota\kappa\acute{\alpha}\nu\omega$ , *I come*);  $\acute{\alpha}\kappa\alpha\chi\mu\acute{\epsilon}\nu\omicron\varsigma$ , *pointed*, from St.  $\acute{\alpha}\kappa$ , (Lat. *acuo*);  $\alpha\tilde{\upsilon}\tau\mu\acute{\eta}$ , *breath*;  $\acute{\omicron}\delta\mu\acute{\eta}$ , *smell*, from St.  $\acute{\omicron}\delta$  ( $\acute{\omicron}\zeta\omega$ ) [*od-or*], Att.  $\acute{\omicron}\sigma$ - $\mu\acute{\eta}$ :  $\iota\delta$ - $\mu\epsilon\nu$ , *we know*=Att.  $\iota\sigma$ - $\mu\epsilon\nu$ :  $\kappa\epsilon\kappa\omicron\rho\upsilon\theta\mu\acute{\epsilon}\nu\omicron\varsigma$ , *equipped*, from St.  $\kappa\omicron\rho\upsilon\theta$  ( $\kappa\omicron\rho\acute{\upsilon}\sigma\sigma\omega$ )=Att.  $\kappa\epsilon\kappa\omicron\rho\upsilon\sigma\mu\acute{\epsilon}\nu\omicron\varsigma$ .



become  $\xi$  and  $\psi$ : hence  $\pi\lambda\epsilon\kappa\text{-}\sigma\omega$  becomes  $\pi\lambda\acute{\epsilon}\xi\omega$  from  $\pi\lambda\acute{\epsilon}\kappa\omega$ , *I weave*;  $\lambda\epsilon\iota\pi\text{-}\sigma\omega$  becomes  $\lambda\epsilon\acute{\iota}\psi\omega$  from  $\lambda\epsilon\acute{\iota}\pi\omega$ , *I leave*.

§ 49. 5. The dentals, when standing separately before  $\sigma$ , are dropped *without compensation*; in like manner  $\nu$  disappears before  $\zeta$ . Therefore,

ἀντ-σις becomes ἀνσίσις, *accomplishment*, from ἀνύω, *I accomplish*.  
 ἡδ-σομαι ,, ἡσομαι, *I shall rejoice*, from ἡδομαι, *I rejoice* [laesi  
 for laed-si from laed-o].

κορυθ-σι „ κόρυσι, *to the helmets*, from κόρυς, Gen. κόρυ-θος, *helmet*.

δαιμον-σι ,, δαίμοσι, to the *dæmons*, from δαίμων, *dæmon*.

συν-ζυγος „ σύζυγος, *yoked together*, from σύν, *together*, and ζυγόν, *yoke*.

Hence  $\sigma$  before another  $\sigma$  is lost:  $\tau\epsilon\iota\chi\epsilon\sigma\sigma\iota$  becomes  $\tau\epsilon\acute{\iota}\chi\epsilon\sigma\iota$ , *to walls* (from  $\tau\epsilon\acute{\iota}\chi\omicron\varsigma$ , *wall*);  $\epsilon\acute{\iota}\sigma\sigma\omicron\mu\alpha\iota$ ,  $\xi\sigma\omicron\mu\alpha\iota$ .

*Obs. 1.*— $\nu$  is not always dropped before  $\sigma$  or  $\zeta$  in composition.

In the preposition *ἐν* the *ν* remains for the sake of clearness: *ἐνστάζω*, *I trickle in*; *ἐνζεύγνυμι*, *I harness*. The *ν* in *πᾶν*, *all, every*, and *πάλιν*, *again*, either remains unchanged, or is assimilated to the following *σ*: *πάνσοφος*, *all-wise*, *παλίσσυτος* from *παλιν-συτος*, *starting back*. The *ν* in *σύν*, *with*, is dropped before *ζ* or *σ* with a consonant following: *σύζυγος* (see above); *σύστημα*, *system*; it is assimilated before a simple *σ*: *συσσίτιον* from *συν-σιτιον*, *common meal*.

2. Sometimes  $\nu$  remains unchanged before  $\sigma$  in the 2d. Pers. Sing. of the Perf. Mid. :  $\pi\acute{\epsilon}\text{-}\phi\alpha\nu\text{-}\sigma\alpha\iota$ , *thou hast appeared*.

3. In exceptional cases compensatory lengthening (§ 42) takes place when a single *v* is omitted: for instance,

a) In some Nominatives Sing.: μέλ<sup>α</sup>-s, *black*, for μελαν-s.

b) In the 3rd Pers. Pl. of the chief tenses, where  $\sigma$  has taken the place of  $\tau$ :  $\lambda\acute{\upsilon}\text{-}\sigma\upsilon\text{-}\sigma\iota$ , *they loosen*, instead of  $\lambda\upsilon\text{-}\sigma\upsilon\text{-}\sigma\iota$  (originally  $\lambda\upsilon\text{-}\sigma\upsilon\text{-}\tau\iota$ ) (§ 60).

c) Often in derivation: *γεπουσία*, *senate*, instead of *γεποντία*, from St. *γεποντ*, Nom. *γέρων*, *old man*.

§ 50. 6. The combinations  $\nu\tau$ ,  $\nu\theta$ ,  $\nu\delta$ , are likewise omitted before  $\sigma$ , but cause a *compensatory lengthening* (§ 42):—

παντ-σι becomes πᾶσι, *to all*,      from St. παντ-    Nom. πᾶ-ς.

τιθεντ-ς    „    τιθείς, *putting*,    „    „    τιθεντ.

γερουν-σι „ γέρονσι, to old men, „ „ γερουν Nom. γέρων.

§ 49. **Dialects.**—Homer often assimilates a mute to the following  $\sigma$ :  $\pi\sigma\sigma\acute{\iota}$  = Att.  $\pi\sigma\acute{\iota}$  for  $\pi\sigma\delta$ -σι (*pedibus*). He often preserves one  $\sigma$  before another:  $\xi\sigma$ -σομαι, *I shall be*.

δεικνυντ-σι becomes δεικνῦσι, { *to those* }, from St. δεικνυντ Nom. δεικνῦ-ς.  
 σπενδ-σω „ σπείσω, { *I will pour* }, „ „ σπενδ Pres. σπένδω.  
 πενθ-σομαι „ πείσομαι, *I shall suffer*, „ „ πενθ Pres. πάσχω.

Obs. 1.—ντ disappears, without compensation, in the Dat. Pl. of Stems of Adjectives in εντ Nom. ει-ς: St. χαριεντ, Nom. χαρίεις, Dat. Pl. χαρίε-σι for χαριεντ-σι.

2.—Of νθ before σ, ν remains in ἔλμιν-ς, *tape-worm*, instead of ἔλμινθ-ς, St. ἐλμινθ: Τίρυν-ς, *the city Tiryns*, instead of Τίρυνθ-ς, St. Τίρυνθ.

§ 50b. In later Attic σ is readily assimilated to a preceding ρ: Old Att. χερσόνησος, New Att. χερρόνησος, *Peninsula*; Old Att. θαρσῶ, New Att. θαρρόω, *I am courageous*.

§ 51. 7. ν remains unchanged before mute dentals; it becomes the nasal γ before gutturals (§ 4), μ before labials, and is assimilated before liquid consonants:

συν-τίθημι, *I put together*, is unchanged.

συν-καλέω, *I call together*, becomes συγκαλέω.

συν-χρονος, *contemporaneous*, „ σύγχρονος.

ἐν-πειρος, *experienced*, „ ἔμπειρος from ἐν and πείρα, *proof* [so in-peritus becomes im-peritus].

ἐν-ψυχος, *inspirited*, „ ἐμψυχος from ἐν and ψυχή, *soul*.

ἐν-μετρος, *metrical*, „ ἔμμετρος from ἐν and μέτρον, *measure* [so in-modicus becomes im-modicus].

συν-ρεω, *I flow together*, „ συνῥέω from σύν and ῥέω, *I flow* [so con-ruo becomes cor-ruo].

συν-λέγω, *I collect*, „ συλλέγω from σύν and λέγω, *I gather* [so con-ligo becomes col-ligo].

Obs. 1.—ν in the preposition ἐν remains unchanged before ρ: ἔνρυθμος, *rhythmical*.

2.—ν is combined with ρ by means of δ in ἀν-δ-ρός Gen. of ἀνήρ, *man*. So is μ with ρ by β in μεσημ-β-ρία, *mid-day*, instead of μεσημ(ε)ρια (μέσος and ἡμέρα, comp. § 61, c).

§ 51. **Dialects.**—In the Epic dialect β is often inserted between μ and ρ, and between μ and λ: μέ-μ-β-λωκα, *I have gone*, from Stem μολ, by metathesis (§ 59). μ before λ or ρ becomes β at the beginning of a word: βλώ-σκω, *I go*, Present of the Stem μολ; βροτός, *mortal*, for μροτος, from the Stem μρο or μορ [mor-ior, mortuus sum].

§ 52. 8. *Hard mutes* (tenues) unite with a following *rough breathing* (spiritus asper) into *aspirates* (χ, θ, φ) : hence

ἐπ' (ἐπί) and ἡμέρα, *day*, become ἐφήμερος, *for a day*.

δεκ' (δέκα) „ ἡμέρα, *day*, „ δεχήμερος, *for ten days*.  
ten

ἀντ' (ἀντί) „ ὑπατος, *Consul* „ ἀνθύπατος, *Proconsul*.

§ 53. 9. At the end of a word, when the following word begins with a spiritus asper, the hard mute is changed into an aspirate :

οὐχ οὗτος, *not this*, for οὐκ οὗτος.

ἀφ' ἐστίας, *from the hearth*, „ ἀπ' (ἀπὸ) ἐστίας.

καθ' ἡμέραν, *by day*, „ κατ' (κατὰ) ἡμέραν.

*Obs.*—If another hard mute stands before the one to be aspirated, the first must also be aspirated (§ 45) : ἐπτά and ἡμέρα form ἐφθήμερος, *for seven days* ; νύκτα and ὀλην become νύχθ' ὀλην, *totam noctem*.

§ 53b. 10. Two syllables immediately following one another cannot both begin with aspirates in the following cases :—

a) In reduplication the corresponding hard mute takes the place of the aspirate :

κε-χώρηκα for χε-χωρηκα, *I have proceeded*, from χωρέω, *I proceed*.

τί-θημι „ θι-θημι, *I put*.

πέ-φῦκα „ φε-φυκα, *I have become*.

b) The Aorists Passive of the verbal Stems θε (τίθημι, *I put*), θυ (θύω, *I sacrifice*), adopt the same modification : ἐ-τέ-θην, *I was put*, for ἐ-θε-θην ; ἐ-τύ-θην, *I was sacrificed*, for ἐ-θυ-θην. (Comp. § 298.)

c) In the Imperative of the First Aorist Passive (§ 297), on the contrary, the second aspirate is changed to a tenuis : σώ-θη-τι, *be saved*, for σω-θη-θι.

d) Isolated instances are : ἀμπέχω, *embrace*, for ἀμπεχω ; ἐκεχειρία, for ἐχεχειρια, *armistice*, from ἔχειν, *to hold*, and χεῖρ, *hand*.

§ 52 and 53. *Dialects.*—The aspiration is omitted in New Ionic : ἐπήμερος, *for a day* ; ἀπίημι, *I send away* ; οὐκ οὕτως=οὐχ οὕτως, *not so* ; ἀπ' οὐ, *from the time when*, Att. ἀφ' οὐ.

*Obs.*—Sometimes the spiritus asper is changed to the lenis, because the following syllable begins with an aspirate:  $\delta$ - $\phi\rho\alpha$ , *till*, for  $\delta$ - $\phi\rho\alpha$  from the relative Stem  $\delta$  (§ 213, 217)  $\xi\chi\omega$  for  $\epsilon\chi\omega$  from St.  $\epsilon\chi$  (§ 327, 6).

§ 54. Some Stems beginning with  $\tau$  change this letter to  $\theta$  when an aspirate at the end cannot be retained (§ 45). This happens:

a) In the Substantive Stem  $\tau\rho\iota\chi$ , whose Nom. is  $\theta\rho\acute{\iota}\xi$ , *hair*, Dat. Pl.  $\theta\rho\iota\acute{\xi}\iota$ . The other cases are regular, formed from the Stem  $\tau\rho\iota\chi$  (Gen.  $\tau\rho\iota\chi\acute{o}s$ , Nom. Pl.  $\tau\rho\acute{\iota}\chi\epsilon s$ ).

b) In  $\tau\alpha\chi\acute{u}s$ , *quick*, whose comparative is  $\theta\acute{\alpha}\sigma\sigma\omega\nu$  for  $\tau\alpha\chi\omega\nu$  (§ 57; comp. § 198).

c) In the following Verbal Stems:

$\tau\alpha\phi$	Pres. $\theta\acute{\alpha}\nu\tau\omega$ , <i>I bury</i> ,	Fut. $\theta\acute{\alpha}\psi\omega$ , Aor. Pass. $\epsilon\tau\acute{\alpha}\phi\eta\nu$ , Subs. $\tau\alpha\phi\acute{o}s$ , <i>grave</i> .
$\tau\rho\epsilon\phi$	„ $\tau\rho\acute{\epsilon}\phi\omega$ , <i>I nourish</i> ,	„ $\theta\rho\acute{\epsilon}\psi\omega$ , Subs. $\theta\rho\acute{\epsilon}\mu\mu\alpha$ , <i>cattle</i> .
$\tau\rho\epsilon\chi$	„ $\tau\rho\acute{\epsilon}\chi\omega$ , <i>I run</i> ,	„ $\theta\rho\acute{\epsilon}\xi\omicron\mu\alpha\iota$ } (§ 260).
$\tau\rho\upsilon\phi$	„ $\theta\rho\acute{\upsilon}\pi\tau\omega$ , <i>I rub to pieces</i> ,	„ $\theta\rho\acute{\upsilon}\psi\omega$ }
$\tau\upsilon\phi$	„ $\tau\acute{\upsilon}\phi\omega$ , <i>I smoke</i> ,	„ $\theta\acute{\upsilon}\psi\omega$ }

*Obs.*—In the Passive First Aorist (§ 296) and in the Infinitive of the Perf. Mid. the aspirate of the Stem remains unchanged, yet the initial tenuis is aspirated, because the Stem-consonant is not felt to be necessarily an original aspirate, as it might have been modified by the influence of the  $\theta$  after it (§ 45):  $\epsilon\theta\rho\acute{\epsilon}\phi\theta\eta\nu$ ,  $\tau\epsilon\theta\rho\acute{\alpha}\phi\theta\alpha\iota$ .

#### D.—Other changes of Consonants and Vowels in the middle of a word.

§ 55. Important changes of sounds are produced by the modifications of the soft vowel  $\iota$  in connection with consonants (comp. §§ 186, 198, 199, 250-253). Frequently, for instance,

1.  $\iota$  after  $\nu$  or  $\rho$  is put a syllable farther back, where it forms a diphthong with the preceding vowel. Hence,

τείνω	from	τεν-ιω, <i>I stretch,</i>	St. τεν [ <i>tendo</i> ].
μαίνομαι	„	μαν-ιομαι, <i>I rage,</i>	„ μαν.
ἀμείνων	„	ἀμεν-ων, <i>better,</i>	„ ἀμεν.
κείρω	from	κερ-ιω, <i>I shear,</i>	„ κερ.
δότειρα	„	δοτερ-ια, <i>the giver, fem.</i>	„ δοτερ (δοτήρ, <i>giver</i> ).
χείρων	„	χερ-ιων, <i>worse,</i>	„ χερ.

§ 56. 2. *ι* is assimilated to a preceding *λ* :

μᾶλλον	from	μαλ-ιον, <i>more,</i>	from	μᾶλα, <i>much.</i>
ἄλλομαι	„	ἄλ-ιομαι, <i>I spring,</i>	St. ἄλ.	[salio].
ἄλλος	„	ἄλ-ιος, <i>another</i>	[alius].	
στέλλω	„	στέλ-ιω, <i>I send,</i>	St. στέλ.	

§ 57. 3. Gutturals (*τ* and *θ* less frequently) coalesce with a following *ι* to *σσ* (New Att. *ττ*) :

ἥσσω	from	ήκ-ιων, <i>less,</i>	St. ήκ, superl. ήκιστα.
Θρᾷσσα	„	Θρακ-ια, <i>Thracian, fem.</i>	(masc. Θρᾷξ) St. Θρακ.
τάσσω	„	ταγ-ιω, <i>I arrange,</i>	St. ταγ.
ελάσσων	„	ελαχ-ιων, <i>smaller,</i>	„ ελαχ, superl. ελάχιστος.
Κρήσσα	„	Κρητ-ια <i>Cretan, fem.</i>	(masc. Κρής) St. Κρητ.
κορύσσω	„	κορυθ-ιω, <i>I arm,</i>	St. κορυθ (κόρυς, <i>helmet</i> ).

§ 58. 4. *δ* and sometimes *γ* coalesce with a following *ι* to *ζ*.

ἕζομαι	from	εδ-ιομαι, <i>I sit,</i>	St. ἐδ (τὸ ἔδος, <i>the seat</i> ).
κράζω	„	κραγ-ιω, <i>I cry,</i>	St. κραγ (Perf. κέ-κράγ-α).

*Other changes of sounds are :*

§ 59. 1. *Transposition* (μετάθεσις), which most frequently occurs with *λ*, *ρ*, also with *μ*, and *ν* :

θράσος	together with	θάρσος, <i>boldness.</i>	
θρώσκω	from the	St. θορ, <i>I spring,</i>	Second Aorist ἔθορον.
βέ-βλη-κα	„	βαλ, <i>I have thrown,</i>	„ „ ἔβαλον.
τέ-θνη-κα	„	θαν, <i>I am dead,</i>	„ „ ἔθανον.
τμή-σις	„	τεμ, <i>a cut,</i>	Pres. τέμνω, <i>I cut.</i>

*Obs.*—In the last four examples the vowel is moreover lengthened.

§ 59. *Dialects.*—Transposition is more frequent in the Homeric dialect (comp. § 295, D.): καρτερός and κρατερός, *strong*; κάρτιστος = Att. κράτιστος, *the strongest*, from κράτος, *strength*; τραπ-είομεν (comp. § 295, D.) for ταρπ-είομεν, *we desire to rejoice*, St. τερπ (τέρπομαι). So also in ἔδρακον, *I saw*, St. δερκ (δέρκομαι); ἔπραθον, *I destroyed*, St. περθ (πέρθω). Homer: ἀταρπός = Att. ἀτράπός, *path*.

§ 60. 2. The *weakening* of single consonants. The most important weakenings are:

- a) The very frequent one, especially before *ι*, of *τ* to *σ*:  
*ἀναισθησία*, *want of feeling*, for *ἀναισθητία*, from *ἀναισθητος*,  
*without feeling*.  
*φᾶσι* for *φαντι*, *they say*.

On the rejection of *ν* and the compensation for it, which frequently occur in this case, see § 49, *Obs.* 3, *c*; comp. § 187.

b) The weakening of initial *σ* before vowels to the *spiritus asper*:

*ῥs*, *swine*, together with *σῦs*. Comp. Lat. *su-s*.

*ῖ-στη-μι* for *σι-στη-μι*, *I place*. Comp. Lat. *si-sto* (§§ 308, 327, 5, 6).

§ 61. 3. The entire *rejection* of sounds. The following cases are important:

a) *σ* is rejected where it would have to stand between two consonants in inflexion:

*γεγράφ-θαι* for *γεγραφ-σθαι*, *to be written*, St. *γραφ*, Pres. *γράφω*.  
*τέτυφ-θε* „ *τε-τυφ-σθε*, *be ye struck*, „ *τυπ*, „ *τύπτω*.

b) *σ* between two vowels is very often rejected:

*λέγε-αι*, *λέγη* (§ 38) for *λεγεσαι*, *thou art said*, St. *λεγ*, Pr. *λέγω*.

*ἐδείκνυ-ο* for *ἐδεικνυσο*, *thou wast shewn*, Pr. *δείκνυμι*.

*γένε-ος* for *γενεσος*, *of the race*, St. *γενεσ* (§ 166).

c) The rejection of a vowel between consonants in the middle of a word is called *syncope* (*συγκοπή*):  
*ἐ-πτ-ό-μην* for *ἐ-πετ-ο-μην*, *I flew*, St. *πετ* (§ 326, 34).  
 Comp. § 51, *Obs.* 2.

§ 62. 4. The *doubling* of a consonant. This is rare,

§ 60. **Dialects.**—The Dorians retain *τ*: *φαντί*=*φᾶσί(ν)*, *they say*. The older Att. less frequently: *τήμερον*=*σήμερον*, *to-day*.

§ 61. **Dialects.**—Syncope is more frequent in Homer: *τίποτε* for *τίποτε*, *why ever, why?* *ἐκέκλετο*=*ἐ-κε-κελετο*, *he called*, St. *κελ*.

§ 62. **Dialects.**—In Homer simple consonants are readily doubled; the mutes more rarely: *ὅππως*=Att. *ὅπως*, *how*; *ὀπποῖος*=Att. *ὀποῖος*, *qualis*; *ὅτι*=Att. *ὅτι*, *that*; the vocal consonants often:

when it has not arisen through the assimilations mentioned above (§§ 47, 50*b*, 51, 56). The liquid  $\rho$  is the most frequently doubled: ἔρριψα for ἐρίψα, *I hurled*; ἄρρηκτος for ἄ-ρηκτος, *not breakable*. The aspirates can be doubled only by the corresponding tenuis: Βάκχος, Σαπφώ, Ἀθίς.

E.—*Changes of sound at the end of a word.*

§ 63. When a word *ending* in a vowel is followed by another *beginning* with a vowel, whether accompanied by a spiritus lenis or asper, there is a *hiatus*. The Greeks very often suffer the hiatus in prose; but frequently the hiatus is avoided, especially if the first word is a shorter one and of itself of little importance. This is done in three ways, that is, either by *elision* (rejection of the final vowel), or by *crasis* (contraction of the two vowels), or by *synizesis* (collapse of two syllables into one).

ἔλαβε=Att. ἔλαβε, *he took*; φιλομειδής=Att. φιλομειδής, *readily smiling*; εὐνητος=Att. εὐ-νητος, *well-woven*; ὄσσον=Att. ὄσον, *how great*; νέκυσι=Att. νέκυσι, *to the corpses*; ὀπίσω=Att. ὀπίσω, *back*. On the contrary, Homer sometimes has a single  $\rho$  where the Attic has double: ὠκύροος=ὠκύρροος, *swift-flowing*. Often also both forms are usual together: Ἀχιλεὺς and Ἀχιλλεύς, Ὀδυσσεὺς and Ὀδυσσεύς.

§ 63. **Dialects.**—The Homeric dialect admits the hiatus in many cases: the most important are:

1. The hiatus is only apparent in words with the digamma: κατὰ οἶκον for κατὰ φοῖκον, *at home*.

2. It is allowed after weak vowels in forms with which elision is not usual: παιδὶ ὤπασσεν, *he gave to the son*.

3. It is softened by a pause or a cæsura after the first short syllable of the third foot: κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ, *sit down, and obey my word*; τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι, *of which six were born to him in the chambers*.

4. A long vowel or diphthong before another in the thesis becomes short, and causes only an *improper* or *weak* hiatus: Ἀτρεΐδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί, *Ye Atridae and ye other well-greaved Achaeans* - - - - - Comp. § 75, D. 2.

§ 64. 1. *Elision*, or the rejection of the final vowel, of which the apostrophe (§ 15) is the sign, occurs only with short final vowels, but never with *υ*; most frequently at the end of dissyllabic prepositions, conjunctions, and adverbs: ἐπ' αὐτῷ, *with him*, for ἐπὶ αὐτῷ, οὐδ' ἐδύνατο, *he could not even*, ἀλλ' ἦλθεν, *but he came*; less frequently at the end of nouns and verbs: οἱ πάντ' εἰσαγγέλλοντες, i. e., οἱ πάντα εἰσαγγέλλοντες, *who reported the whole*.

*Obs.* 1.—The prepositions περί *round*, ἄχρι and μέχρι *till*, and the conjunction ὅτι *that*, never suffer elision.

2. In compounds also the elision occurs, without however being indicated by the apostrophe: ἐπ-έρχομαι from ἐπι-έρχομαι, *I come up*; but περιέρχομαι, *I go round*.

3. On the change of consonants occurring with elision (ἐφ' ἡμέρᾳ), see § 52.

§ 65. 2. *Crasis* (κράσις, *mixing*), is governed, on the

§ 64. *Dialects*.—Elision is much more frequent with the poets than in prose; thus, not only *ε* and *ι* even in nominal and verbal forms are elided, but also the diphthongs *αι* and *οι*, in the verbal terminations *μαι, σαι, ται, σθαι*, and in the forms *μοι* and *τοι*. In Homer *ι* in *ὅτι that* is also sometimes elided.

A change of the final vowel, occurring only in poets, is the *Apocope* (ἀποκοπή). It is the rejection of a short final vowel before a word beginning with a *consonant*. The apocope is frequent in Homer with the prepositions *ἀνά, κατά, παρά*, and with the conjunction *ἄρα now*, seldom with *ἀπὸ* and *ὕπο*: it takes place in compounds as well as at the meeting of two separate words. The *υ* of *ἄν(α)* then suffers the changes described in § 51; the *τ* of *κατ(α)*, the *π* of *ἀπ(ό)* and *ὕπ(ό)* are made like the following consonant: ἀνδύεται=ἀναδύεται *emerges*, καὶ πεδίον=κατὰ πεδίον *on the plain*, κάλλιπε=κατέλιπε *left behind*, πάρθετο=παρέθετο *put before*, ἀπ-πέμψει=ἀποπέμψει *will send away*, καθυνεῖν=καταθάνειν *die*.

§ 65. *Dialects*.—Crasis in Homer is very rare, but very frequent in the Attic poets: e. g. οὐξ=ὁ ἐξ, κῶδύρεται=καὶ ὀδύρεται *and laments*, ὧναξ=ὦ ἀναξ *O king*, χῶπόσοι=καὶ ὀπόσοι *and how many*.—Herod. ὧλλοι=οἱ ἄλλοι *the rest*. The loss of a short initial vowel is sometimes indicated by the apostrophe (§ 15): μὴ 'γῶ=μὴ ἐγῶ *ne ego*, ἦδη 'ξέρχεται=ἦδη ἐξέρχεται *he is already coming out*.



whole, by the laws given for contraction (§ 36—39). It occurs chiefly after forms of the article, of the relative pronoun (especially *ὃ quod* and *ἃ quae*), after the preposition *πρό*, *for, before*, Lat. *pro*, and the conjunction *καί*, *and*. The syllable produced by crasis is *necessarily long*. The sign of crasis is the coronis (§ 16): *τάγαθά*, *bona*, from *τὰ ἀγαθά*, *τᾶλλα* from *τὰ ἄλλα*, *the other things*, *τοῦνομα*, *the name*, from *τὸ ὄνομα*, *ταυτό*, *the same*, for *τὸ αὐτό*.

*Obs.* 1.—The rough breathing of the article or relative maintains its place in spite of crasis: *ἄνῆρ* *the man* irregular for *ὁ ἀνῆρ*, in which case the coronis disappears; in *θοῖμάτιον* from *τὸ ἱμάτιον* *the dress*, the spiritus asper has changed τ into θ (§ 52), so also *θάτερον* irregular for *τὸ ἕτερον* *the other*.

2. The new syllable, formed by crasis, has ι subscript only when ι is the last of the contracted vowels: *καὶ ἐν* *and in* becomes *κᾶν*, but *καὶ εἶτα* *and then* becomes *κῆτα*.

On the accent with crasis, § 89.

§ 66. 3. *Synizesis* (*sinking*, comp. § 39) occurs at the meeting of two words, only after a long vowel, especially after the conjunctions *ἐπεὶ*, *as*, *ἦ*, *or*, *ἦ* *num*, *μή*, *not*, and after *ἐγὼ*, *I*: *ἐπεὶ οὐ*, *as not*; *μή ἄλλοι*, *ne alii*, *ἐγὼ οὐ*, *I not*. It is perceptible only in the poets, who reckon the two syllables as one.

§ 67. *No Greek word ends in any consonant except the vocal ones, ν, ρ, and σ (ξ, ψ).* The only exceptions are: the negative *οὐκ* (before consonants *οὐ*) and the preposition *ἐκ*, *out of* (before vowels *ἐξ*), which attach themselves so closely to the following word that their κ can hardly be looked upon as final.

When any other consonant, except these three, appears at the end of a word, it is usually rejected:

<i>μέλι</i> <i>honey</i> ( <i>mel</i> )	for <i>μελιτ</i> (Gen. <i>μέλιτ-ος</i> )	} comp. § 147b.
<i>σῶμα</i> <i>body</i>	„ <i>σωματ</i> (Gen. <i>σώματ-ος</i> )	
<i>ἦσαν</i> <i>they were</i>	„ <i>ῆσαντ</i> (comp. Lat. <i>erant</i> ).	

But mute Dentals in this case are often changed into vocal  $\varsigma$ .

$\pi\rho\acute{o}\varsigma$  for  $\pi\rho\omicron\tau$  from  $\pi\rho\omicron\tau\acute{\iota}$  to (Hom.).  
 $\delta\acute{o}\varsigma$  „  $\delta\omicron\theta$  „  $\delta\omicron\theta\iota$  give.  
 $\tau\acute{\epsilon}\rho\alpha\varsigma$  „  $\tau\epsilon\rho\alpha\tau$  Gen.  $\tau\acute{\epsilon}\rho\alpha\tau\text{-}\omicron\varsigma$  miracle.

§ 68. Certain words and forms have, after a short vowel at the end, a *moveable  $\nu$*  ( $\nu$  ἐφέλκυστικόν). This  $\nu$  is used before words which begin with a vowel—by which the hiatus is avoided—and before longer pauses. Poets employ it also before consonants, especially at the end of the verse, to make it more sonorous.

The words and forms which have a moveable  $\nu$  are the following:—

1. The Dat. Pl. in  $\sigma\iota(\nu)$ :  $\pi\hat{\alpha}\sigma\iota\nu$  ἔδωκα, *I gave to all*; but  $\pi\hat{\alpha}\sigma\iota$  δοκεῖ οὕτως εἶναι, *to all it seems to be so*.

2. The designations of place in  $\sigma\iota(\nu)$ : Ἀθήνησιν ἦν, *he was at Athens*; but Ἀθήνησι τόδε ἐγένετο, *this happened at Athens*.

3. The single words εἴκοσι( $\nu$ ), *twenty*; πέρυσι( $\nu$ ), *last year*; and παντάπᾶσι( $\nu$ ), *entirely*; εἴκοσιν ἄνδρες, *twenty men*; but εἴκοσι γυναῖκες, *twenty women*.

4. The third person Sing. in  $\epsilon(\nu)$ : ἔσωσεν αὐτούς, *he saved them*, but ἔσωσε τοὺς Ἀθηναίους, *he saved the Athenians*.

5. The third person Pl. as well as Sing. in  $\sigma\iota(\nu)$ : λέγουσιν εὖ *they speak well*, but λέγουσι τοῦτο, *they say this*; δεικνῦσιν ἐκεῖσε, *he points there*, but δεικνῦσι τὸν ἄνδρα, *he points out the man*.

§ 68. **Dialects.**—To the words which have a moveable  $\nu$  there are added in Homer the adverbs of place in  $\theta\epsilon(\nu)$ : ἀνευθε( $\nu$ ), *from afar*; παροιθε( $\nu$ ), *from before, formerly*; the particles κέ( $\nu$ ), *perhaps*, and νί( $\nu$ ), *now*.

The New-Ionic dialect, which admits the immediate succession of vowels, omits the moveable  $\nu$ . On the  $\kappa$  in οὐκ before a spiritus asper, § 52 D.

- § 69. *Obs.* 1.—In like manner οὐ, *not*, takes κ only before vowels, which becomes χ before the spiritus asper (§ 52): οὐ φησι, *he says not*; οὐκ αὐτός, *not he himself*; οὐχ οὕτως, *not so*. The κ appears also in οὐκέτι and μηκέτι, *no more*.
2. ἐκ, *out of*, is ἐξ before vowels (Lat. *ex*): ἐκ τῆς πόλεως, *out of the city*; ἐξ ἀκροπόλεως, *out of the acropolis, or castle*; ἐκλέγω, *I speak out*; ἐξέλεγον, *I spoke out*.
3. Without any definite reason the words οὕτως, *thus* (adverb of οὗτος, *this*), ἄχρις, *μέχρις*, *till*, very frequently lose their final s; but πολλάκις, *many times*, loses it only in the poets.

## CHAP. IV.—DIVISION OF SYLLABLES AND THEIR QUANTITY.

### A.—Division of Syllables.

§ 70. The Syllables (συλλαβή, *collection*) in Greek words are divided according to the following rules. Every vowel which stands before another, but does not form a diphthong with it, or collapse with it by synizesis (§ 39), is reckoned a separate syllable: ἰατρός, *physician*, trisyllabic.

§ 71. A consonant which stands between two vowels, belongs to the second syllable: ἔχει, *has*; οὗτος, *this*; ἰκα-nός, *capable*.

Two or more consonants usually belong to the following vowel: ἀπλοῦς, *simple*; ἀρι-στε-ρός, *on the left hand*; ἔ-σχον, *I had*; ἀ-μνός, *lamb*; ἐ-χθρός, *inimical*; likewise double consonants: ὄ-ψο-μαι, *I shall see*; ἔ-ζω, *I sit*.

§ 72. Exceptions. 1. Liquids and nasals join the preceding vowel: ἄρ-μα *carriage*; ἀδελ-φός, *brother*; καγ-χάζω, *I laugh*; ἐν-δον, *within*; ἄμ-φω, *both, ambo*. μν only join the following vowel: κά-μνω, *I suffer*.

2. When a consonant is doubled, the first belongs to the preceding, the second to the following syllable: ἵπ-πος, *horse*; βάλ-λω, *I throw*; Πύρ-ρος. The same

takes place when aspirates follow the corresponding tenues: Ἀτ-θίς, Βάκ-χος, Σαπ-φώ.

§ 73. Compounds are divided into the elements out of which they are formed: συν-έχω, *I hold together*; ἐξ-άγω, *I drive out*.

### B.—Quantity.

§ 74. With regard to the quantity (length or shortness) of syllables, the same rules, in general, hold good for the Greek as for the Latin. An important exception, however, consists in one vowel before the other *not* needing to be *short* in Greek: θωή, *penance*; λαός, *people*; βέλτιον, *better*. Nor do the special Latin rules for final syllables hold good in Greek.

§ 75. A syllable is long *by nature* when it contains a long vowel or diphthong: ὑμεῖς, *you*; κρίνω, *I decide*; ᾄδω, *I sing*. The recognition of quantity in Greek is rendered much easier by the characters: δόμος, *room, house*; δῶμα, *house*; in other cases by the accent (§§ 83, 84); the rest can be learnt only by practice, and from the lexicon.

*Obs.*—Every contracted syllable must, of course, be long: ἄκων, *unwilling* = ἀέκων, ἱρός = ἱερός, *holy*.

§ 76. A syllable is long *by position*, when a vowel is

§ 74. **Dialects.**—Diphthongs and long vowels are very seldom shortened before vowels in the same word: Hom. οἷος (*qualis* ~ ~), and βέβληαι, with short η.

§ 75. **Dialects.**—1. The quantity of the common vowels is very uncertain generally, but especially in Hom. ὅρμεν, *let us go*, Ἄρες Ἄρες, *O Ares, Ares*.

2. A final syllable ending in a long vowel or diphthong in Hom. and the tragic choruses is shortened before a following vowel: οἴκοι ἔσαν, *they were at home* (~ ~ ~), ἡμένη ἐν, *sitting in* (~ ~ ~). Comp. § 63, D. 4. But those words which began with digamma (§ 34, D.) leave a preceding vowel long in Hom.: κάλλει τε στίλβων καὶ εἵμασιν (~ ~ ~ ~ ~ ~ ~ ~), *glittering with beauty and garments*.

followed by two or more consonants, or a double consonant, whether

a) both consonants or the double consonant stand in the same word: *χάρμα*, *joy* (˘˘), *ἔξις*, *mien* (˘˘), *Κάστωρ* (˘˘), or

b) the first concludes the first word, and the rest begin the second: *θεὸς δέ*, *but God* (˘˘˘), *ἐν τούτῳ*, *meanwhile* (˘˘˘), or

c) both or the double consonant stand at the beginning of the second word: *τὰ κτήματα*, *the goods* (˘˘˘˘), *ὁ ζῶν*, *the living one* (˘˘).

*Obs.*—When the vowel thus placed is already long by nature, this must be indicated in the pronunciation: the *a* in *πράσσω*, *I act*, sounds differently from that of *ῥάσσω*, *I arrange*, though both words make a spondee in verse; that in *μᾶλλον* different from that of *κάλλος*, *beauty*, though both form a trochee.

§ 77. When a vowel short by nature stands before a mute with *λ, ρ, ν, μ* following, the syllable may be long or short: *τέκνον*, *child* (˘˘), *τυφλός*, *blind* (˘˘), *τί δρᾷς*, *what art thou doing* (˘˘)?

The syllable, however, is necessarily long in the following cases:

§ 78. a) when the mute stands at the end of the first, the liquid or nasal at the beginning of the second word: *ἐκ νηῶν*, *out of the ships* (˘˘˘), and in compounds in which the mute belongs to the first element: *ἐκλέγω*, *I speak out* (˘˘˘);

b) when a soft mute (*β, γ, δ*) is followed by *λ, μ, or ν*: *βιβλος*, *book* (˘˘), *τάγμα*, *task* (˘˘), *ἔχιδνα*, *snake* (˘˘˘).

§ 77. *Dialects.*—In Hom. a mute with *λ, ρ, ν, μ* following, almost regularly makes position: *τέκνον τί κλαίεις*, *child, why weepest thou?* (˘˘˘˘˘), *ὕπνος πανδαμάτωρ*, *all-subduing sleep* (˘˘˘˘˘˘). Nay, even *λ, ρ, ν, μ*, at the beginning of words have often the power of lengthening the short final vowel of the preceding word: *καλὴν τε μεγάλην τε*, *a beautiful and great* (˘˘˘˘˘˘˘). *δ* in the Stem *δει* (*δεῖσαι*), *fear*, and in *δῆν*, *long*, has the same effect.

## CHAP. V.—ACCENTS.

§ 79. The general rules for the *accentuation* of words are the following:—

1. Every word *must* have *one* and can *never* have *more than one* principal accent, which is called simply the accent: πολυπραγμοσύνη, *busy occuration*; ἀπαρασκεύαστος, *unprepared*. On the designation of words according to the accent, see §§ 17, 19, 21.

§ 80. 2. There are two kinds of accents, the *sharp* accent or the *acute* (ὀξεῖα), and the lengthened or the *circumflex* (περισπωμένη). On the mode of using both, see §§ 17, 21.

§ 81. 3. The *acute* may be upon long or short syllables, the *circumflex* only on such syllables as are long *by nature*: as, λέγω, *I say*; λήγω, *I cease*; καλός, *beautiful*; ἀληθής, *true*; ἄνθρωπος, *man*; κείμενος, *lying*; κείται, *he lies*; σῶμα, *body*; εὖ, *well*.

§ 82. 4. The *acute* accent can be only on *one* of the *last three* syllables, and on the last but two only when the *last* is *short*: ἄποικος, *colonist*, but not ἄποικου (Gen.); ἔλεγον, *I said*, but not ἔλεγην, *I was said*.

§ 83. 5. The *circumflex* can be only on *one* of the *last two* syllables, and on the last but one only when the *last* is *short* by nature: σύκον, *fig*, but not σύκου, (Gen.); σῶμα, *body*, but not σώματος (Gen.); πράξις, *act*, but not πράξεις (Nom. Pl.).

Obs. 1.—When the last syllable is long by position, it does not hinder the circumflex from being on the last syllable but one: ἀλᾶξ, *furrow*, Gen. ἀλᾶκος, but it does when it is long by nature as well as by position, θῶρᾶξ, *breast-plate*, Gen. θῶρᾶκος. Comp. § 145.

2. Exceptions to 4 and 5 will be adduced separately in the chapters on inflexions. It is specially to be observed, that

most of the exceptions occur with the final syllables in *αι* and *οι*: *ἄποικοι*, although *οι* is long, *γνώμαι*, *ορίνιους*, *τύπτεται*, *he is struck*. Comp. §§ 108, 122 D. 3, 133, 157, 229, 268.

§ 84. 6. A last syllable but one, when long by nature, can have no other accent but the circumflex, if the last is short by nature: *φεῦγε*, *flee*, not *φεύγε*: *ἦρχον*, *I reigned*, not *ἦρχον*: *ἡλιξ*, *of the same age*, not *ἦλιξ*, (Gen. *ἡλικος*): *Κρατῖνος*, not *Κρατίνος*. It may, however, be without an accent: *εἰπέ*, *speak*; *ἄνθρωπος*, *man*.

Obs. 1.—Apparent exceptions, such as *ὥστε*, *so that*, *ἦδε*, *this*, are explained in § 94.

2. So fixed is the rule, apart from these cases, that the quantity of the final syllable or of the last but one may often be inferred from the accent: *ἴθι* (*ῑ*), *go*; *πρῶτα* [*prima* Nom. Pl.] (*ᾶ*); *γυναῖκας* (*ᾶ*), *women*, Acc. Pl.; *γνώμας* (*ᾶ*), *opinions*, Acc. Pl.

§ 85. 7. Compound words have the accent on the last part but one of the word, as far as is possible according to § 82, &c.: *ἄπιθι*, *go away*; *ἄφιλος*, *friendless*; *φιλόγυνος*, *friendly to women*; *ἀπόδος*, *give back*; *παρένθες*, *put in besides*. (Comp. § 359, Obs. 2.)

§ 86. The accent of a word is variously altered by the changes which a word undergoes, as well as by the connexion of a word with others in a sentence. That is:

1. Every oxytone subdues its sharp tone when followed by another word, so that the grave takes the place of the acute. (Comp. § 20.)

§ 87. 2. In a contraction in the middle of a word, the syllable produced by contraction acquires no accent if none of the syllables to be contracted had it: *γένεος* *γένους*, *of the race*; *τίμαε* *τίμα*, *honour*. The accent of a contracted last syllable but one is manifest of itself from the general rules on accent, hence *τιμῶντες*, *honouring* (Nom. Pl.) from *τιμάοντες*, *τιμώντων* (Gen. Pl.) from *τιμαόντων* (according to §§ 83 and 84). A contracted final syllable has

a) the *circumflex*, when the *first* of the uncontracted syllables was accented: τιμάει τιμῇ, *he honours*; χρυσεῖον χρυσοῦ, *of golden*;

b) the *acute*, when the *last* was accented: ἑσταῶς ἑστῶς, *standing*.

§ 88. 3. With *elision* (§ 64) oxytone prepositions and conjunctions entirely lose their accent; all other kinds of words throw it upon the previous syllable as acutes: ἐπ' αὐτῷ, *on him* = ἐπὶ αὐτῷ, οὐδ' ἐδυνάμην, *I could not even* = οὐδὲ ἐδυνάμην, εἰμ' Ὀδυσσεύς, *I am Odysseus* = εἰμὶ Ὀδυσσεύς, ἔπτ' ἦσαν, *there were seven* = ἐπτά ἦσαν.

§ 89. 4. With *crasis* (§ 65) the accent of the first word is lost: τὰγαθὰ, *bona* = τὰ ἀγαθὰ, *θοῖμάτιον, the dress* = τὸ ἱμάτιον. Only when paroxytones change the first syllable by crasis into one long by nature, this receives a circumflex: τὰ ἄλλα, *alia*, gives τᾶλλα, τὸ ἔργον, *the work, τοῦργον*.

On the changes of the accent in declension, see §§ 107-109; on the accent of verbs, see §§ 229, and 331-333.

§ 90. The dissyllabic *prepositions*, with the exception of ἀμφί, ἀντί, ἀνά, διά, when placed after the *noun* or *verb* to which they belong, throw their accent on to the first syllable: τούτων περί about those (περὶ τούτων); in like manner when, used adverbially, they include the substantive verb, as πάρα = πάρεστι, *it is there, near*; ἐνι = ἐνεστι, *it is therein, is possible*. This drawing back of the accent is called *anastrophe*. Comp. § 446.

§ 91. Some words of one and of two syllables unite so closely with the *preceding* word, that they throw their accent on to it. Such words are called *enclitics* (ἐγκλιτικά)

§ 90. *Dialects*.—Prepositions, whose final syllable is lost by elision, have not the accent even when they occupy the position indicated in § 90. Hom. τῇσι παρ' εἰνάετες χάλκεον, *among them I forged nine years long*.



λέξεις, i. e. *inclining words*), and the *throwing back of the accent, is called inclination*.

§ 92. The following are *enclitics* :

1. The indefinite pronoun *τις, τὶ, some one, something*, through all forms (§ 214).

2. The three personal pronouns, in the forms *μοῦ, μοί, μέ, mei, mihi, me; σοῦ, σοί, σέ, tui, tibi, te; οὖ, οἶ, ἔ, sui, sibi, se; σφῶν, to them two; and σφίσι(ν), to them*.

3. The Indicative Pres. of *εἰμί, I am*, and of *φημί, inquam*, with the exception of the second Pers. Sing. *εἶ* and *φῆς*.

4. The indefinite adverbs *ποῦ or ποθί, somewhere; πῇ, somehow; ποί, somewhither; ποθέν, from somewhere; ποτέ, sometime; πῶς, somehow; πῶ, yet*.

5. The particles *γέ, quidem; τέ, and; τοί, truly; νῦν or νύ, now; Hom. κέν or κέ, perhaps, I suppose; ῥά (ἄρα), then; Hom. θήν, truly; πέρ, very; and δέ (meaning towards, and as a demonstrative appendage)*. Comp. § 212.

§ 93. These words throw their accent back on the preceding word, in the following manner :

a) A preceding *oxytone* leaves its sharp tone unsubdued (§ 20), and this then serves also for the enclitic: *ἀγαθόν τι, something good; αὐτός φησιν, he himself says*.

b) After a *perispome* the accent of the enclitic is entirely lost: *ὁρῶ τινας, I see some; εὖ ἐστίν, it is well; τιμῶ σε, I honour thee*.

c) After a *paroxytone*, enclitics of one syllable entirely lose their accent; but those of two syllables retain their accent on the last syllable: *φίλος μου, my friend; λόγος τις, a speech; but λόγοι τινές, some speeches, λόγων τινῶν (Gen. Pl.)*.

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§ 92. *Dialects*.—The Ionic additional form of *εἶ, εἷς* is enclitic, so also *σφέας* (Acc. Pl.) *them* = Att. *σφᾶς* and *μίν, him, her*, § 205 D.

d) *Proparoxytones* and *properispomes* retain their accent, but receive also from the following enclitic another accent as acute on the last syllable, which remains unsubdued: *ἄνθρωπός τις*, a man; *βέβαιοί εἰσιν*, they are firm; *σώμά γε*, the body at least; *παῖδες* tives, some boys.

e) *Atona* (§ 97) receive the accent of following enclitics as acutes: *οὐ φησιν*, he says not; *ὥς τε*, and how.

§ 94. *Obs.*—Several words of one syllable form one word with enclitics following: thus, *ὥστε*, so that; *εἴτε*, sive; *οὔτε*, neque; *μήτε*, neque; *οἷότε*, capable; *ὅστις*, whoever; *ἦτοι*, truly; *καίτοι*, and yet; to this also belongs the *δέ* mentioned in § 92, 5: *ὃδε*, this one; *οἴκαδε*, homewards. These words form partly apparent exceptions to §§ 79 and 84.

§ 95. f) When several enclitics follow one another, each throws its accent upon the preceding: *εἰ τίς μολ φησί ποτε*, if any one ever says to me.

§ 96. The enclitics in certain cases retain their accent (become *orthotoned*), viz.:

1. when an enclitic forms the first word in the sentence, and therefore has nothing on which to throw its accent: *τινὲς λέγουσι*, some say. This position, however, is rare.

2. when an enclitic is made emphatic: *σὲ λέγω*, I mean you—no one else; *εἰ ἔστιν*, if it is really so. When *ἔστι* denotes *exist*, *be allowed*, *possible*, it retains the accent and that too on the last syllable but one: *ἔστι θεός*, there is a God; *οὐκ ἔστιν*, it is not allowed, not possible. Comp. § 315, *Obs.* 2.

3. After elision: *ταῦτ' ἔστι ψευδῆ*, this is false = *ταῦτά ἐστι ψευδῆ*.

4. Enclitics of two syllables, in the case mentioned § 93, c.

§ 97. *Atona*, i. e., words without accent, also called *proclitics* or inclining forwards, are several words of one

syllable, which have so little independence, that in regard to accent they combine with the *following* word.

They are the following:

1. of the article, the forms *ὁ, ἡ, οἱ, αἱ*;
2. the prepositions, *ἐν* (*in* with the Dat.), *εἰς* or *εἰς* (*into* with the Acc.), *ἐκ* or *ἐξ* *out of*;
3. the conjunctions, *εἰ, if*, and *ὥς, how, that*, the latter also in its use as preposition *to*;
4. the negative *οὐ* or *οὐκ* (*οὐχ*).

*Obs.*—*οὐχί*, a more emphatic *οὐ*, is always accented.

§ 98. Atona receive the accent only in two cases, viz.:

a) when they are at the end of a sentence, and therefore have no following word on which they can rest: *φῆς ἢ οὐ*; *Do you say so or not?*; so always *ὥς* when placed after the word with which a comparison is made: *θεὸς ὥς, like a god*, Hom.;

b) when followed by an enclitic, which throws back its accent: *οὐ φησι*, *he says not*. Comp. § 93, c.

§ 99. The following particles are distinguished according to the accent: *ἦ, as, or*, and *ἦ, truly*, or interrogative, Lat. *num*; *ἄρα, now, consequently*, and *ἄρα* as an interrogative; *νῦν, now*, and enclitic *νύ(ν), now*, particle of transition; *ὥς, how*, and *ὥς, so*; *οὐκοῦν, therefore*, and *οὐκουν, not therefore*.

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## II.—INFLEXION.

## A.—INFLEXION OF NOUNS AND PRONOUNS.

## CHAP. VI.—DECLENSION OF SUBSTANTIVES AND ADJECTIVES.

§ 100. Inflexion is the change which nouns, pronouns and verbs undergo, to indicate their relation in a sentence.

A distinction must be made in inflexion between *Stem* and *Termination*. Stem is the fixed part, Termination the changeable part which is appended to the Stem to indicate the different relations.

The inflexion of nouns and pronouns is called *Declension*. As the nominal and pronominal Stems are modified according to *Cases*, the terminations added to them are called *Case-endings*. The form, which arises, from a case-ending being added to a Stem, is called the *Case-form*. Thus *πράγματ-ος* is a case-form of the Stem *πράγματ*, formed by means of the case-ending *-ος*.

Great care must be taken not to confound the Stem and the Nominative case. The Nominative is itself a case-form, often quite different from the Stem. Thus the Nominative of the Stem *πράγματ* is *πᾶγμα*, *thing*. *λόγος*, *speech*, is the Nominative of the Stem *λογο*, which appears, for example, in the compound word *λογογράφος*, *a writer of speeches*.\*

The Greeks distinguish in the Declension :

1. *Three Numbers* : the *Singular* for one, the *Dual* for two, the *Plural* for several.

2. *Five Cases* : Nominative, Genitive, Dative, Accusative, Vocative. The Dual has only two case-forms, one for the Nom., Acc., and Voc., the other for the Gen. and Dat. In the Plur. the Voc. is always like the Nom.

3. *Three Genders* : Masculine, Feminine, Neuter.

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\* The Stem will always be left unaccented.

§ 101. The gender is known:—

1. From certain *general* characteristics of sex, in which the Greek language almost entirely coincides with the Latin. Besides the rule founded in the nature of things, that the designations of male persons are masculine, those of females feminine, the following rules are to be observed:

§ 102. a) The names of *rivers* and *winds* (gods of rivers and winds) and *months* (ὁ μῆν *the month*) are *masculine*: ὁ Εὐρώτας, *the river Eurotas*; ὁ Ζέφυρος, *the west wind*; ὁ Ἑκατομβαιών, *the month Hecatombaeon*.

§ 103. b) The names of *trees*, *lands* (ἡ γῆ *the land*), *islands* (ἡ νῆσος *the island*) and *most cities*, are *feminine*: ἡ δρῦς, *the oak*; ἡ Ἀρκαδία, *Arcadia*; ἡ Λέσβος, *the island of Lesbos*; ἡ Κολοφών, *the city of Colophon*. Most *abstract* substantives also, i. e. those which denote a condition, relation, act or property, are *feminine*: ἡ ἐλπίς, *hope*; ἡ νίκη, *victory*; ἡ δικαιοσύνη, *righteousness*; ἡ ταχυτής, *quickness*.

§ 104. c) Many names of *fruits* are *neuter*: τὸ σῦκον, *the fig*; most diminutives also both of masculine and feminine words: τὸ γερόντιον *dimin. of ὁ γέρον, the old man*; τὸ γύναιον *dimin. of ἡ γυνή, the woman*. Further, every name and word, which is adduced merely as a word: τὸ ἄνθρωπος, *the name "man"*; τὸ δικαιοσύνη, *the idea of "righteousness"*; and the names of the letters, τὸ ἄλφα, τὸ σῆγμα.

§ 105. 2. From the *ending* of the *Stem* the gender is known according to §§ 113, 125, 137-140.

3. In *Declension* the Neuter may be distinguished from the Masculine and Feminine, for all Neuters have

a) no Accusative or Vocative distinct from the Nom.

b) no *ς* as case-sign of the Nom. Sing.

c) the ending *ᾱ* in Nom. Acc. and Voc. Pl.

§ 106. The Greek language, like the English, employs the definite *Article*. The forms of the Article are the following:

	Masc.	Fem.	Neut.	
Singular.				
Nom.	ὁ	ἡ	τό	<i>the</i>
Gen.	τοῦ	τῆς	τοῦ	<i>of the</i>
Dat.	τῷ	τῇ	τῷ	<i>to the</i>
Acc.	τόν	τήν	τό	<i>the</i>
Dual.				
N. A. V.	τώ	τά or τώ	τώ	<i>the</i>
G. D.	τοῖν	ταῖν or τοῖν	τοῖν	<i>of or to the</i>
Plural.				
Nom.	οἱ	αἱ	τά	<i>the</i>
Gen.	τῶν	τῶν	τῶν	<i>of the</i>
Dat.	τοῖς	ταῖς	τοῖς	<i>to the</i>
Acc.	τούς	τάς	τά	<i>the</i>

The following general rules on *accentuation* apply to all the declensions of substantives.

§ 107. *a)* The accent remains unaltered on the syllable, on which it stood in the Nominative, as long as the general laws of accent allow: ἄνθρωπος, *man*, ἄνθρωπε (Voc.), σῦκον, *fig*, σῦκα (Nom. Pl.). Exceptions, §§ 121 and 142, 181, 2.

*b)* But when the original accentuation becomes impossible by the length of the final syllable or by increase at the end, the accent is shifted only as near to the end of the word, and is changed only as much, as is absolutely necessary: ἄνθρωπος, *man*, ἀνθρώπου (Gen. Sing.), ἀνθρώποις (Dat. Pl.); σῶμα, *body*, σώματος (Gen. Sing.), σωμάτων (Gen. Pl.); τεῖχος, *wall*, τεῖχους (Gen. Sing.).

§ 108. *c)* The terminations *οι* and *αι* are not considered long in regard to accent, hence ἄνθρωποι, γνώμαι (γνώμη, *opinion*).

§ 109. *d)* The Genitives and Datives of all numbers, if the last syllable is long, can never have the acute upon this syllable, but only the circumflex: ποταμοῦ

Gen. Sing. of ποταμός, *river*; τιμῇ Dat. Sing. of τιμή, *honour*; ποδῶν Gen. Pl. of πούς, *foot*; μηνῶν Gen. Dual of μήν, *month*.

§ 110. Originally there was only a single declension, for which reason much has still remained common, which we shall put together below, § 173. But we distinguish *Two Principal Declensions* according to the ending of the Stems:

1. the *First Principal Declension* (*vowel declension*), which comprehends the Stems ending in *a* and *o*, and

2. the *Second Principal Declension* (*consonant declension*), which comprehends the Stems ending in consonants, but also those in the soft vowels *ι*, *υ*, in diphthongs, and a small number of Stems in *o*.

### FIRST PRINCIPAL DECLENSION.

(*Vowel-declension.*)

§ 111. The first principal declension is subdivided into two, viz.:

A.—*The A Declension*

B.—*The O Declension.*

What is common to both is put together below, § 134.

#### A.—THE A DECLENSION.

(*Commonly called the First Declension.*)

§ 112. The A Declension comprehends those words, whose Stems end in *a*. In certain cases, however, this *a* becomes *η*. Hence the A Declension of the Greeks corresponds both to the A or first, and to the E or fifth Declension of the Latin language.

§ 113. The A Declension contains only *Masculines* and *Feminines*. The two genders are most easily distinguished in the Nom. Sing., in which the masculines take *s*, the feminines no case-ending. Hence the terminations

of the Nom. Sing. are in the feminine *a*, *η*, in the masculine *ās*, *ης*.

### § 114. 1. *Feminines*.

Examples. Stems.	χώρα, <i>land</i> χωρα [terra]	γλώσσα, <i>tongue</i> γλωσσα	τιμή, <i>honour</i> τιμα
Singular. <i>Nom.</i> <i>Gen.</i> <i>Dat.</i> <i>Acc.</i> <i>Voc.</i>	χώρᾱ [terra] χώρᾱς χώρᾱ [terrae] χώρᾱ-ν [terra-m] χώρᾱ [terra]	γλώσσᾱ γλώσσης γλώσση γλώσσᾱ-ν γλώσσᾱ	τιμή τιμῆς τιμῇ [re-i] τιμῇ-ν [re-m] τιμή
Dual. <i>N. A. V.</i> <i>G. D.</i>	χώρᾱ χώραιν	γλώσσᾱ γλώσσαιν	τιμά τιμαῖν
Plural. <i>Nom.</i> <i>Gen.</i> <i>Dat.</i> <i>Acc.</i> <i>Voc.</i>	χώραι [terrae] χωρῶν χώραις χώρᾱς [terras] χώραι [terrae]	γλώσσαι γλωσσῶν γλώσσαις γλώσσᾱς γλώσσαι	τιμαί τιμῶν τιμαῖς τιμᾱς τιμαί

#### Examples for Declension.

θεά, *goddess*

δόξα, *opinion*

γῆ, *earth*

σκιά, *shadow*

πύλη, *gate*

γνώμη, *opinion*

βία, *force*

§ 115. In certain cases in the Singular, but never in the Dual and Plural, *a* becomes *η*. Hence the following rules:—

1. In order to form the Nom. Sing. from the Stem or from a given case-form of the Dual or Plural:

§§ 115–117. *Dialects*.—1. The Doric dialect *never changes a into η*: τιμά τιμᾱς, γλώσσα γλώσσᾱς.

2. The Ionic dialect changes *every long a* in the Singular into *η*: σοφίη, πέτρη, βασιλείης, μοίρη. Short *a* is generally unchanged, as βασιλειᾶ, μοιρᾶν; but in abstract substantives in -ειᾶ, -οιᾶ, *a* is likewise changed into *η*: ἀληθείη, *truth*, Att. ἀλήθεια, εὐπλοίη, *good passage*, and also in κνίσση, *steam from fat*, Σκύλλη. The *ā* remains in θεά and some proper names.

3. The Voc. of νύμφη, *young woman*, is in Hom. νύμφᾱ.



a) *a* remains in the Nom. Sing. after ε, ι or ρ, (§ 41): St. σοφία, Nom. Sing. σοφιά, *wisdom*; Dat. Pl. πέτραις, Nom. Sing. πέτρᾱ, *rock*.

b) *a* remains in the Nom. Sing. after σ and after the double consonants ζ, ξ, ψ, σσ (or ττ), λλ, as well as in the feminine designations in -αῖνα: St. ἄμαξα, Nom. Sing. ἄμαξᾱ, *carriage*; Gen. Pl. λεαινῶν, Nom. Sing. λέαινᾱ, *lioness*.

c) After other vowels and consonants *a* is generally changed into η in the Nom. Sing.: St. βοᾶ, Nom. Sing. βοή, *cry*; Acc. Pl. γνώμας, Nom. Sing. γνώμη (opinion).

More important exceptions are—to a) κόρη, *girl*; κόρρη, *temple*; δέιρη, *neck*—to b) ἔρση, *dew*—to c) στοά, *hall*; χροᾶ, *colour*; τόλμα, *boldness*; διαίτα, *mode of life*.

§ 116. 2. In order to form the other cases in the Singular according to a given Nom. Sing.:

a) If the Nom. Sing. ends in η, this letter remains throughout the Sing.: δίκη, *justice*, δίκης, δίκη, δίκη, δίκη.

b) If the Nom. Sing. ends in α, this letter remains always in the Acc. and Voc.: ἄμαξα, ἄμαξαν.

c) If the Nom. Sing. ends in α, this letter remains also in the Gen. and Dat. when preceded by a vowel or ρ (§ 41): Nom. Sing. σοφιά, *wisdom*, Gen. σοφιάς; Nom. Sing. στοά, *colonnade*, Dat. στοᾶ: also in some proper names with long α: Nom. Sing. Ἀήδᾱ, Gen. Ἀήδᾱς, and in μνᾱ (contracted from μνάα), Gen. μνᾱς.

d) Otherwise α of Nom. Sing. becomes η in Gen. and Dat.: Nom. Sing. μούσα, Gen. μούσης; Nom. Sing. διαίτα, Dat. διαίτη.

§ 117. For the *quantity* of α in the Nom. and Acc. Sing., the general rule is: α *purum* (after vowels) and α after ρ is long, every other α is short: θεά, *goddess*; ἄμιλλᾱ, *fight*.

The exceptions are generally shown by the accent (§ 84, Obs. 2).

The most important are the fem. designations in -τρια and -εια; ψαλτριᾱ, *female player*; βασιλειᾱ, *queen* (but βασιλείᾱ, *dominion*), and several words with diphthongs in the last syllable but one, as σφαῖρᾱ, *ball*, εὖνοᾱ, *good-will*, μοῖρᾱ, *fate*.

§ 118. The Gen. Pl. has the ending *ων*, which combines with the Stem *a* to form *άων*, contr. *ών*. This is the reason that the *Gen. Pl.* of all words in this declension has the circumflex: *χώρα χωρών*, *λέαινα λεαινών* (Exceptions, § 181. Comp. § 123).

§ 119. The Dat. Pl. originally ended in *σι*, before which *i* is added to the *a* of the Stem. The *αισι* thus formed is usually shortened into *αις*, but the original form is found even in Attic writers, in poetry and prose. (Comp. § 128, D.)

### § 120. 2. *Masculines.*

Examples. Stems.	<i>νεανίας, youth</i> <i>νεανια</i>	<i>πολίτης, citizen</i> <i>πολιτα</i>	<i>Έρμης, god Hermes</i> <i>Έρμη</i> (from <i>Έρμεα</i> )
Singular. <i>Nom.</i> <i>Gen.</i> <i>Dat.</i> <i>Acc.</i> <i>Voc.</i>	<i>νεανιά-s</i> <i>νεανίου</i> <i>νεανία</i> <i>νεανιά-v</i> <i>νεανία</i>	<i>πολίτη-s</i> <i>πολίτου</i> <i>πολίτη</i> <i>πολίτη-v</i> <i>πολίτα</i>	<i>Έρμη-s</i> <i>Έρμου</i> <i>Έρμη</i> <i>Έρμη-v</i> <i>Έρμη</i>
Dual. <i>N. A. V.</i>  <i>G. D.</i>	<i>νεανία</i>  <i>νεανίαιν</i>	<i>πολίτā</i>  <i>πολίταιν</i>	<i>Έρμā, statues of</i> <i>Hermes</i> <i>Έρμαίν</i>
Plural. <i>Nom.</i> <i>Gen.</i> <i>Dat.</i> <i>Acc.</i> <i>Voc.</i>	<i>νεανίαι</i> <i>νεανιών</i> <i>νεανίαις</i> <i>νεανιάς</i> <i>νεανίαι</i>	<i>πολίται</i> <i>πολιτών</i> <i>πολίταις</i> <i>πολίτās</i> <i>πολίται</i>	<i>Έρμαί</i> <i>Έρμών</i> <i>Έρμαίς</i> <i>Έρμάς</i> <i>Έρμαί</i>

§ 118. *Dialects.*—4. The *-αων* of the Gen. Pl. is preserved in the Hom. dialect: *κλισιάων* (*κλισία tent*), *άγοράων* (*άγορά speech*); but *-εων* also occurs, in which case *ε* is generally lost by synizesis (§ 39): *πασέων*, of *all*, fem.

The Dorians contract *-αων* into *αν* (§ 37 D. 3): *θεαν*, *dearum*.

§ 119. *Dialects.*—5. The Dat. Pl. in Ionic ends in *-ησι(ν)*, *-ης* (but also in the Attic *-αις*): *κλισιήσι*, *πέτρης*.

## Examples for Declension.

ταμίᾱς, <i>treasurer</i>	στρατιώτης, <i>warrior</i>	ἀδολέσχης, <i>babbler</i>
Νικίας, <i>Nicias</i>	παιδοτρίβης, <i>wrestling-</i>	Ἀλκιβιάδης
κριτής, <i>judge</i>	master	

§ 121. In the Masculines, as well as in the Feminines, when a vowel or  $\rho$  precedes, the  $a$  of the Stem *remains* and is long; after every other letter it becomes  $\eta$  in the Nom. Dat. and Acc. Sing.

Those words which in the Nom. Sing. end in  $\tau\eta\text{-}\varsigma$ , names of peoples, and compound words, have  $a$  short in the Voc. Sing.: πολῖτᾶ, Πέρσᾶ (Nom. Sing. Πέρση-ς *Persian*), γεωμέτρᾶ (Nom. Sing. γεωμέτρη-ς *land-measurer*). The Voc. δέσποτᾶ (Nom. Sing. δεσπότη-ς *lord*) draws back the accent, contrary to § 107,  $a$ , to the first syllable. All others have  $\eta$  in the Vocative: Κρονίδῃ (Nom. Sing. Κρονίδη-ς).

§ 122. The Declension of the *Masculines* is distinguished from that of the *Feminines*—

1. in the Nom. Sing. by  $\varsigma$  being added to the Stem,
2. by the Gen. Sing. ending in  $ο\upsilon$ .

*Obs.*—The termination of the Gen. Sing. of the masculines is properly  $-ο$ , which with the  $a$  of the Stem forms  $-αο$  (see the Homeric *dialect*); by weakening  $a$  to  $\epsilon$  (§ 118 D.) and contraction (§ 37) arises  $ου$ : πολίτᾱο (πολίτεο) πολίτου.

§§ 121 and 122.—*Dialects.*—1. The Epic dialect in some words omits the  $\varsigma$  of the Nom. Sing., in which cases the  $a$  remains short: ἱππότᾶ, *horseman*, νεφέλγηγέρτᾶ, *cloud-gatherer*. (Comp. Lat. *poëta*, *scriba*.)

2. The Dorians also in the masculines put  $\bar{a}$  for  $\eta$  and contract  $\bar{a}ο$  into  $\bar{a}$ . (§§ 24 D.; 37 D. 3.)

3. Homer has three forms in the Gen. Sing.:

a) the original  $-\bar{a}ο$ : Ἀτρεΐδᾱο;

b)  $-\epsilon\omega$  with the quantity transposed (where  $\epsilon$  is lost by synizesis, §§ 37 D., 39 D.): Ἀτρεΐδεω. The accent remains unchanged, in spite of the  $\omega$  in the final syllable. The New-Ionic form is the same.

c)  $-\omega$  by contraction: Ἑρμείω (Nom. Sing. Ἑρμείᾱ-ς = Attic Ἑρμῆς), βορέω (Nom. Sing. βορέᾱς). Comp. § 37 a.

βορρᾶς (contracted from βορέᾱ-s *north wind*), contracts the original *āo* in the Gen. Sing., after Doric fashion, into *ā*: βορρᾶ. The same takes place with some Doric and Roman proper names, and a few other words: Σύλλας, *Sulla*, ὀρνιθοθήρας, *fowler*, Gen. Sing. *ā*.

§ 123. In the Dual and Plural the Declension of the Masculines is the same as that of the Feminines.

Exceptions to the accentuation prescribed in § 118 are χρήστη-s, *usurer*, ἐτηρίαί, *trade-winds*, Gen. Pl. χρηστών (*χρηστῶν* in the O-declension from χρηστός, *good*) and ἐτησιών.

## B.—THE O DECLENSION.

(Commonly called the *Second Declension*.)

§ 124. The O Declension comprehends those words whose Stems end in *o*, together with the few whose Stems end in *ω* (§ 132). It answers to the *o*- or Second Declension in Latin.

§ 125. The O Declension is the complement of the A Declension in regard to gender. It contains *Masculines* and *Neuters*, but only few *Feminines*.

The termination of the Masculines and Feminines in the Nom. Sing. is *o-s*, that of Neuters *o-v* [Lat. *u-s*, *u-m*].

The Masculines and Feminines are declined alike; the Neuters are distinguished from them (comp. § 105) only by—

1. The Nom. and Voc. Sing. taking the Accusative-ending *ν*: δῶρο-ν (*gift*) [*donu-m*].

2. The Nom. Acc. and Voc. Pl. ending in *ᾶ*: δῶρα [*dona*].

## § 126.

Examples. Stems.	ὁ ἄνθρωπο- <i>s</i> , <i>man</i> ἄνθρωπο	ἡ ὁδό- <i>s</i> , <i>way</i> ὁδο	τὸ δῶρο- <i>ν</i> , <i>gift</i> δωρο
Singular.			
Nom.	ἄνθρωπο- <i>s</i> [dominu- <i>s</i> ]	ὁδό- <i>s</i>	δῶρο- <i>ν</i> [donu- <i>m</i> ]
Gen.	ἀνθρώπου	ὁδοῦ	δώρου
Dat.	ἀνθρώπῳ [domino]	ὁδῷ	δώρῳ [dono]
Acc.	ἄνθρωπο- <i>ν</i> [dominu- <i>m</i> ]	ὁδό- <i>ν</i>	δῶρο- <i>ν</i> [donu- <i>m</i> ]
Voc.	ἄνθρωπε [domine]	ὁδέ	δῶρο- <i>ν</i> [donu- <i>m</i> ]
Dual.			
N. A. V.	ἀνθρώπω	ὁδῶ	δώρῳ
G. D.	ἀνθρώποιν	ὁδοῖν	δώροιιν
Plural.			
Nom.	ἄνθρωποι [domini]	ὁδοί	δῶρα [dona]
Gen.	ἀνθρώπων	ὁδῶν	δώρων
Dat.	ἀνθρώποις	ὁδοῖς	δώροις
Acc.	ἄνθρώπους [domino- <i>s</i> ]	ὁδοῦς	δῶρα [dona]
Voc.	ἄνθρωποι [domini]	ὁδοί	δῶρα [dona]

## Examples for Declension.

θεός, *God*νόμος, *law*κίνδυνος, *danger*ταῦρος, *bull*ποταμός, *river*πόνος, *trouble*βίος, *life*θάνατος, *death*σῦκον, *fig*μέτρον, *measure*ἱμάτιον, *dress*

§ 127. *Obs.*—The *Feminines* are partly known by the general rules already given (§§ 101, 103): ἡ φηγός, *esculent oak*; ἡ ἄμπελος, *vine*; ἡ νῆσος, *island*; ἡ ἡπειρος, *continent*, Κόρινθος. The following also are feminine:—

1. The names of different kinds of *earth* and *stones*: ψάμμος, *sand*; κόπρος, *dung*; γύψος, *chalk*; πλίνθος, *brick*; σποδός, *ashes*; ψῆφος, *pebble*; βάσανος, *touch-stone*.
2. Different words for *way*: ὁδός, *κελευθος*, ἀτραπός, *path*; ἀμαξιτός, *carriage-road*. In the same manner ἡ τάφρος, *dike*; but ὁ στενωπός, *narrow way*.
3. Words conveying the idea of a *cavity*: χηλός, *chest of drawers*; γνάθος, *jaw*; κιβωτός, *chest*; σορός, *coffin*; ληνός, *wine-vat*; κάρδοπος, *kneading-trough*; κάμινος, *oven*.
4. Several adjectives used as substantives: ἡ διάμετρος (supply γραμμή, *line*), *diameter*; σύγκλητος (supply βουλή, *Council*), *meeting of the Council*.

5. Single words: βίβλος, *book*; ῥάβδος, *staff*; διάλεκτος, *dialect*; νόσος, *disease*; δρόσος, *dew*; δοκός, *beam*. Many designations of personal beings are *common*, that is, with the same form they are masculine when they denote a male, feminine when they denote a female: ὁ θεός, *god*; ἡ θεός, *goddess*; ὁ ἄνθρωπος and ἡ ἄνθρωπος.

§ 128. The ending of the Gen. Sing. is -ο, which with the ο of the Stem is contracted into ου (comp. § 122): ἄνθρωπο-ο = ἄνθρώπου.

§ 129. The Nominative form is sometimes used instead of the Vocative form: the Vocative of θεός is always the same as the Nom.: ὦ θεός [Lat. *deus*]: ἀδελφός, *brother*, has ἄδελφε in the Vocative with the accent thrown back.

### *Contracted Declension.*

§ 130. Several words which have ε or ο before the last letter of the Stem may contract these vowels with the ο. The rules of §§ 36 and 37 are here applied: εα, however, contrary to § 38, is contracted into ᾶ.

§ 128. **Dialects.**—The Epic dial. in the Gen. Sing. has the older form -ιο for the ending; ιο with ο of the St. produces οιο: ἄνθρώπιοι, πεδίοιο (πεδίο-ν, *field*). We also, however, find the Attic ου.

Other Epic peculiarities are: -ουν = οιν in the Gen. and Dat. Dual: ὤμουιν (ὤμος, *shoulder*):—οισι(ν) = οισ in the Dat. Plur.: ἀνθρώποισι(ν), which is also New-Ionic and is found even in Attic writers (comp. § 119).

§ 130. **Dialects.**—The Ionic dial. leaves the forms uncontracted.

Examples. Stems.	ὁ νοῦ-s, <i>sense</i> νοο		τὸ ὀστοῦν, <i>bone</i> ὀστέο	
Singular.				
Nom.	νόο-s	νοῦs	ὀστέο-ν	ὀστοῦ-ν
Gen.	νόου	νοῦ	ὀστέου	ὀστοῦ
Dat.	νόῳ	νοῖ	ὀστέῳ	ὀστοῖ
Acc.	νόο-ν	νοῦ-ν	ὀστέο-ν	ὀστοῦ-ν
Voc.	νόε	νοῦ	ὀστέο-ν	ὀστοῦ-ν
Dual.				
N. A. V.	νόω	νώ	ὀστέῳ	ὀστώ
G. D.	νόοιν	νοῖν	ὀστέοιν	ὀστοῖν
Plural.				
Nom.	νόοι	νοῖ	ὀστέα	ὀστᾶ
Gen.	νόων	νών	ὀστέων	ὀστών
Dat.	νόοις	νοῖς	ὀστέοις	ὀστοῖς
Acc.	νόους	νοῦς	ὀστέα	ὀστᾶ
Voc.	νόοι	νοῖ	ὀστέα	ὀστᾶ

## Examples for Declension.

πλοῦς, *voyage*ῥοῦς, *stream*ἀδελφιδούς, *brother's son*

§ 131. Some irregularities of accentuation occur in the contraction, viz.,

1. the Nom. Dual is made oxytone, contrary to § 87.

2. compound words leave the accent on the last syllable but one, also contrary to § 87: *περίπλω*, Dat. of *περίπλους*, *circumnavigation*, for *περιπλῶ* from -όϕ.

3. the word *κάνεον*, *basket*, is contracted into *κανοῦν*, contrary to § 87.

On contracted adjectives, see § 183.

*Attic Declension.*

§ 132. A small number of words, instead of the short O-sound (ο), have the long (ω). This ω at the end of the

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§ 131. *Dialects.*—A Gen. ending -ο appears in Hom. in *Περεῶ-ο*, Gen. Sing. from the Nominative *Περεῶ-ς*.

Stem goes through all the cases, but at the same time takes the case-endings as far as possible. Most of these words have  $\epsilon$  before  $\omega$ , and for  $-\epsilon\omega$  there also occurs the additional form  $-\bar{a}o$ :  $\nu\epsilon\acute{\omega}-s$ , *temple*, together with  $\nu\bar{a}\acute{o}-s$ , *people*, together with  $\lambda\bar{a}\acute{o}-s$  (comp. § 37, D.). This Declension is called the *Attic*.

On adjectives in  $\omega-s$ , see § 184; on some words which fluctuate between this and the second principal declension, see § 174.

Examples. Stems.	$\delta \nu\epsilon\acute{\omega}-s$ , <i>temple</i> $\nu\epsilon\omega$	$\tau\acute{o} \acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega-\nu$ , <i>upper room</i> $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega$
Singular. <i>Nom.</i> <i>Gen.</i> <i>Dat.</i> <i>Acc.</i>	$\nu\epsilon\acute{\omega}-s$ $\nu\epsilon\acute{\omega}$ $\nu\epsilon\acute{\omega}$ $\nu\epsilon\acute{\omega}-\nu$	$\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega-\nu$ $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega$ $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega$ $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega-\nu$
Dual. <i>N. A. V.</i> <i>G. D.</i>	$\nu\epsilon\acute{\omega}$ $\nu\epsilon\acute{\omega}\nu$	$\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega$ $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega\nu$
Plural. <i>Nom.</i> <i>Gen.</i> <i>Dat.</i> <i>Acc.</i>	$\nu\epsilon\acute{\omega}$ $\nu\epsilon\acute{\omega}\nu$ $\nu\epsilon\acute{\omega}s$ $\nu\epsilon\acute{\omega}s$	$\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega$ $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega\nu$ $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega s$ $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega$

Another example:  $\kappa\acute{\alpha}\lambda\omega s$ , *rope*.

§ 133. The accentuation in these words has a twofold irregularity, viz.:

1.  $\epsilon\omega$  passes always for only *one syllable* in regard to accent:  $\text{Μενέλεω}s$ , apparently contrary to § 82;

2. even upon the Genitives and Datives, when they are accented, the accent is put not as a circumflex but as an acute, contrary to § 109.

§ 134. The A and O Declensions, that is, the Vowel or First Principal Declension, have the following points in common:



1. the masculines have in the Nom. Sing. the ending -ς.

2. the masculines have in the Gen. Sing. (§§ 122, 128) the ending -ου.

3. all three genders have ι subscriptum with a long vowel in the Dat. Sing.

4. all three genders have -ν in the Acc. Sing.

5. all three genders have the Stem vowel lengthened in the Nom. Acc. and Voc. Dual.

6. all three genders affix -ιν to the Stem vowel in the Gen. and Dat. Dual.

7. all three genders have -ων in the Gen. Pl.

8. all three genders affix -σιν or ς with preceding ι to the Stem vowel in the Dat. Pl.

9. the masculines and feminines affix -ι to the Stem vowel in the Nom. Pl.

10. the masculines and feminines affix -ς (for νς) in the Acc. Pl., lengthening the Stem vowel to compensate for the ν dropped. (§ 42.)

The difference therefore is only in the formation of the Gen. Sing. of the feminines and in the accentuation of the Gen. Pl.

## SECOND PRINCIPAL DECLENSION.

### CONSONANT-DECLENSION.

(Commonly called the Third Declension.)

§ 135. The Second Principal Declension comprehends all the Stems which end in *consonants*, the *soft vowels* ι and ν, or *diphthongs*, and a small number of Stems in ο (Nom. ω). The Stem is best recognised in the Gen. Sing., where what remains after rejecting the termination ος may generally be considered as the Stem: Gen. λέοντ-ος, St. λεοντ (Nom. λέων, *lion*), Gen. φύλακ-ος, St. φυλακ (Nom. φύλαξ, *guard*).

Hence for the exact recognition of a word of this declension, not only the Nominative but also the Stem or the Genitive is necessary : as, Nom. *δαίς*, St. *δαῖρ* or Gen. *δαῖρός*, *meal* [Lat. *rex*, St. *reg* or Gen. *regis*].

To the second principal declension correspond in Latin the third and fourth declensions. In it the case-endings usually appear pure, i. e. not mixed up with the end of the Stem.

The Stems ending in the soft vowels follow the third declension, because the soft vowels (§ 35, 1) can be used together with the vowels of the terminations : Gen. *πίτυ-ος* (Stem *πίτυ*, Nom. *πίτυ-ς*, *pine-tree*). In the Stems ending in diphthongs the *υ* is sometimes resolved into *φ* : for example, the Stem *βου* (Nom. *βοῦ-ς*, *ox*) was originally in some forms *βοφ* (Lat. *bov*), as Gen. *βοφ-ός* (= *bov-is*). See § 35, *Obs.* The O Stems have probably lost a final consonant.

§ 136. The Second Principal Declension comprehends all three genders.

The *Neuters* may be recognised by the inflexion, according to § 105, from their having the Nom. and Acc. alike, and these cases in the Pl. always with the ending *-α* : *σώματ-α* (St. *σωματ*, Nom. Sing. *σῶμα*, *body*).

§ 137. For determining the *gender* from the Stem the following are the most important rules :

a) *Masculine* are the Stems in *ευ* (Nom. *εύ-ς*), *τηρ* (Nom. *τηρ*), *τορ* (Nom. *τωρ*), *ντ* (with Nom. *ς* or *ν* preceded by a long vowel), as well as most Stems in *ν* (of various Nominatives) with a preceding long vowel : St. *γραφευ*, Nom. *γραφεύς*, *writer* ; St. and Nom. *σωτήρ*, *saviour* ; St. *ρήτορ*, Nom. *ρήτωρ*, *orator* ; St. *λεοντ*, Nom. *λέων*, *lion*, *leo* ; St. and Nom. *ἀγών*, *contest*.

§ 138. b) *Feminine* are all Stems in *δ* (Nom. *-ῖς*, *-ᾶς*), most in *ι* (Nom. *-ι-ς*), those in *ο* (Nom. *-ω* or *-ω-ς*), and the names of qualities in *τητ* (Nom. *-τη-ς*) : St. *ἐλπιδ*, Nom. *ἐλπίς*, *hope* ; St. *πολι*, Nom. *πόλις*, *city* ; St. *πειθο*, Nom. *πειθῶ*, *persuasion* ; St. *ἰσοτητ*, Nom. *ἰσότης*, *equality*.

§ 139. c) *Neuter* are the Stems in *ματ* (Nom. *μα*), the substantive Stems in *ς* with Nom. *ος* or *ας*, those in *ι* or *υ* which append no *ς* in the Nominative, and those

in  $\rho$  preceded by a short vowel in the Nom.: St.  $\sigma\omega\mu\alpha\tau$ , Nom.  $\sigma\hat{\omega}\mu\alpha$ , *body*; St.  $\gamma\epsilon\nu\epsilon\varsigma$ , Nom.  $\gamma\acute{\epsilon}\nu\omicron\varsigma$ , *genus*; St. and Nom.  $\gamma\eta\rho\alpha\varsigma$ , *age*; St. and Nom.  $\sigma\acute{\iota}\nu\alpha\pi\iota$ , *mustard*; St. and Nom.  $\alpha\sigma\tau\upsilon$ , *city*; St. and Nom.  $\eta\tau\omicron\rho$ , *heart*.

§ 140. The following words must be noticed separately:  $\eta$   $\gamma\alpha\sigma\tau\acute{\eta}\rho$  (St.  $\gamma\alpha\sigma\tau\epsilon\rho$ ), *belly*;  $\acute{o}$   $\pi\acute{o}\upsilon\varsigma$  (St.  $\pi\omicron\delta$ ), *foot*;  $\eta$   $\chi\epsilon\acute{\iota}\rho$  (St.  $\chi\epsilon\iota\rho$ ), *hand*;  $\tau\acute{o}$   $\omicron\upsilon\varsigma$  (St.  $\acute{\omega}\tau$ ), *ear*;  $\acute{o}$   $\pi\acute{\eta}\chi\upsilon\varsigma$  (St.  $\pi\eta\chi\upsilon$ ), *forearm*;  $\eta$   $\phi\rho\acute{\eta}\nu$  (St.  $\phi\rho\epsilon\nu$ ), *diaphragm*, *mind*;  $\acute{o}$   $\pi\acute{\epsilon}\lambda\epsilon\kappa\upsilon\varsigma$  (St.  $\pi\epsilon\lambda\epsilon\kappa\upsilon$ ), *axe*;  $\acute{o}$   $\beta\acute{o}\tau\rho\upsilon\varsigma$  (St.  $\beta\omicron\tau\rho\upsilon$ ), *bunch of grapes*;  $\acute{o}$   $\sigma\tau\acute{\alpha}\chi\upsilon\varsigma$  (St.  $\sigma\tau\alpha\chi\upsilon$ ), *ear of corn*;  $\acute{o}$   $\sigma\phi\acute{\eta}\xi$  (St.  $\sigma\phi\eta\kappa$ ), *wasp*;  $\acute{o}$   $\mu\acute{\upsilon}\varsigma$  (St.  $\mu\acute{\upsilon}\varsigma$ ), *mouse* [*mus*];  $\acute{o}$   $\iota\chi\theta\acute{\upsilon}\varsigma$  (St.  $\iota\chi\theta\upsilon$ ), *fish*;  $\acute{o}$   $\acute{\alpha}\eta\rho$  (St.  $\acute{\alpha}\epsilon\rho$ ), *air*;  $\tau\acute{o}$   $\pi\acute{\upsilon}\rho$  (St.  $\pi\ddot{\upsilon}\rho$ ), *fire*;  $\tau\acute{o}$   $\acute{\upsilon}\delta\omega\rho$  (St.  $\acute{\upsilon}\delta\alpha\tau$ ), *water*.

Of two genders (common) are several names of animals, as:  $\acute{o}$  and  $\eta$   $\acute{\alpha}\lambda\epsilon\kappa\tau\rho\upsilon\acute{\omega}\nu$  (St.  $\acute{\alpha}\lambda\epsilon\kappa\tau\rho\upsilon\omicron\nu$ ), *cock and hen*;  $\acute{o}$  and  $\eta$   $\acute{\upsilon}\varsigma$ , or  $\sigma\acute{\upsilon}\varsigma$  (St.  $\acute{\upsilon}$  or  $\sigma\upsilon$ ), *swine* [*sus*];  $\acute{o}$  and  $\eta$   $\alpha\acute{\iota}\xi$  (St.  $\alpha\iota\gamma$ ), *goat*;  $\acute{o}$  and  $\eta$   $\beta\omicron\acute{\upsilon}\varsigma$  (Stem  $\beta\omicron\upsilon$ ), *ox*; and many names of persons:  $\acute{o}$  and  $\eta$   $\pi\alpha\acute{\iota}\varsigma$  (St.  $\pi\alpha\iota\delta$ ), *boy and girl*;  $\acute{o}$  and  $\eta$   $\delta\alpha\acute{\iota}\mu\omega\nu$  (St.  $\delta\alpha\iota\mu\omicron\nu$ ), *god and goddess*;  $\acute{o}$  and  $\eta$   $\mu\acute{\alpha}\nu\tau\iota\varsigma$ , *prophet and prophetess*.

§ 141. The endings of the consonant declension are the following:

	Masculines and Feminines.	Neuters.
Sing.		
Nom.	s or compensation by lengthening	no ending
Gen.	os	
Dat.	ĩ	
Acc.	ǎ or ν	no ending
Voc.	no ending or as in the Nom.	, ,
Dual.		
N. A. V.	ε	
G. D.	οιν	
Plur.		
Nom.	ες	ǎ
Gen.	ων	
Dat.	σι(ν)	
Acc.	ǎς	ǎ
Voc. = Nom.	ες	ǎ

§ 141. *Dialects*.—The Hom. dial. has  $\omicron\iota\nu$  for  $\omicron\iota\nu$  in Gen. and Dat. Dual (comp. § 129, D.),  $\pi\omicron\delta\text{-}\omicron\iota\nu$ , and in Dat. Pl. frequently  $\epsilon\sigma\sigma\iota(\nu)$  for  $\sigma\iota(\nu)$ :  $\pi\acute{o}\delta\text{-}\epsilon\sigma\sigma\iota(\nu)$ , seldom  $\epsilon\sigma\iota(\nu)$ :  $\alpha\acute{\iota}\gamma\text{-}\epsilon\sigma\iota(\nu)$ .

§ 142. The accent in the Second Principal Declension deviates from the rules laid down in § 107 in the following point:—

Words of *one syllable* accentuate the *Gen.* and *Dat.* of all numbers on the case-ending (circumflex if the vowel be long, § 109): ποδ-ός, ποδ-ί (but πόδ-α), ποδοῖν, ποδῶν, ποσί.

EXCEPTIONS.—1. Participles, as: ὄν, *being*, ὄντος; βάς, *going*, βάντος—accentuate the Genitive and Dative of all numbers on the last syllable but one.

2. πᾶς, *omnis*, has παντός, παντί, but πάντων, πᾶσι(ν).

3. The words παῖς, *boy*; δμῶς, *slave*; θῶς, *jackall*; Τρώς, *Trojan*; τὸ φῶς, *light*; ἡ φῆς, *blister*; ἡ δᾶς, *torch*; τὸ οὖς, *ear*; ὁ σῆς, *moth*; are paroxytones in Gen. Pl. and Dual: παιδ-ων, δμῶ-ων, θῶ-ων, Τρώ-ων, φῶτ-ων, φῆδ-ων, δᾶδ-ων, ὤτ-ων, σέ-ων (Compare further §§ 177, 9).

4. The words which have become monosyllables by contraction: ἦρ = ἔαρ, *spring (ver)*, ἦρος, ἦρι.

§ 142 *b*. In regard to the *quantity* it must be observed that several monosyllables, in spite of the short Stem-vowel, are lengthened: St. ποδ, Nom. Sing. ποῦ-s, *foot*; St. παντ, Nom. Sing. Neut. πᾶν, *everything*; St. πῦρ, Nom. Sing. πῦρ, *fire*; St. σῦ, Nom. Sing. σῦς, *boar*.

§ 143. The Stems of the Second Principal Declension are divided into three Classes with different subdivisions:

#### I. CONSONANT STEMS.

1. Guttural and Labial Stems.
2. Dental Stems.
3. Liquid Stems.

#### II. VOWEL STEMS.

1. Soft-vowel Stems.
2. Diphthong Stems.
3. *o* Stems.

#### III. ELIDED STEMS.

1. *ς* Stems.
2. *τ* Stems.
3. *ν* Stems.

## I. CONSONANT STEMS.

§ 144. 1. *Guttural and Labial Stems*,i. e. Stems in  $\kappa$ ,  $\chi$ ,  $\gamma$ ,  $\pi$ ,  $\phi$ ,  $\beta$ .

Examples. Stems.	ὁ φύλαξ, <i>guard</i> φυλάκ	ἡ φλέψ, <i>vein</i> φλέβ
Singular. Nom. V. Gen. Dat. Acc.	φύλαξ [dux] φύλακ-ος [duc-is] φύλακ-ι [duc-i] φύλακ-ᾱ [duc-e-m]	φλέψ [pleb-s] φλεβ-ός [plēb-is] φλεβ-ι [plēb-i] φλέβ-ᾱ [plēb-e-m]
Dual. N. A. V. G. D.	φύλακ-ε φύλακ-οιν	φλέβ-ε φλεβ-οῖν
Plural. Nom. V. Gen. Dat. Acc.	φύλακ-ες [duc-es] φύλακ-ων [duc-um] φύλαξι(ν) φύλακ-ᾱς [duc-es]	φλέβ-ες φλεβ-ῶν φλεψι(ν) φλέβ-ᾱς

## Examples for Declension.

Ὁ μύρμηξ, *ant*, St. μυρμηκ      ἡ φόρμιγξ, *lyre*, St. φορμιγγ  
ἡ μάστιξ, *whip*, St. μαστίγ      ὁ Αἰθίοψ, *Aethiopian*, St. Αἰθιοπ  
ἡ βήξ, *cough*, St. βηχ

§ 145. All these Stems are Masc. or Fem. The Nom. Sing. is formed by affixing  $\varsigma$  to the Stem: the  $\varsigma$  with the final consonant of the Stem forms  $\xi$ ,  $\psi$ , as in the Dat. Pl. (§ 48). The Voc. is always the same as the Nom.

Obs.—The Stem ἀλωπεκ has the vowel irregularly lengthened in the Nom. Sing., ἀλώπηξ, *fox*; whilst on the contrary the long vowel in the Stems κηρῦκ, φοινῖκ, is shortened in the Nom.: κήρυξ, *herald*; φῶνιξ, *palm-tree*; where the accent shows that the  $\upsilon$  and  $\iota$  are short by nature (comp. § 83, Obs. 1). τριχ has Nom. Sing. θρίξ, *hair*, Dat. Pl. θρίξι(ν) (comp. § 54, a).

§ 146. 2. *Dental Stems*, i. e. Stems in τ, θ, δ, ν.

Exam. Stems.	ἡ λαμπάς λαμπᾶδ <i>lamp</i>	τὸ σῶμα σώματ <i>body</i>	ὁ γέρων γεροντ <i>old man</i>	ὁ ἡγεμών ἡγεμον <i>leader</i>
Sing. Nom. Gen. Dat. Acc. Voc.	λαμπᾶ-s λαμπᾶδ-os λαμπᾶδ-ι λαμπᾶδ-ᾱ λαμπᾶ-s	σῶμα σώματ-os σώματ-ι σῶμα σῶμα	γέρων γεροντ-os γεροντ-ι γεροντ-a γερον	ἡγεμών ἡγεμόν-os ἡγεμόν-ι ἡγεμόν-ᾱ ἡγεμών
Dual. N. A. V. G. D.	λαμπᾶδ-ε λαμπᾶδ-οιν	σώματ-ε σώματ-οιν	γεροντ-ε γερόντ-οιν	ἡγεμόν-ε ἡγεμόν-οιν
Plural. N. V. Gen. Dat. Acc.	λαμπᾶδ-es λαμπᾶδ-ων λαμπᾶ-σι(ν) λαμπᾶδ-ᾱs	σώματ-ᾱ σώματ-ων σώμα-σι(ν) σώματ-ᾱ	γεροντ-es γερόντ-ων γερον-σι(ν) γεροντ-ᾱs	ἡγεμόν-es ἡγεμόν-ων ἡγεμό-σι(ν) ἡγεμόν-ᾱs

## Examples for Declension.

ἡ πατρί-s, *native country*, St. πατρίδ  
 τὸ ὄνομα, *name*, St. ὀνοματ  
 ἡ νύξ, *night* [*nox* for *noct*], St. νυκτ [*noct*]  
 ἡ κακότη-s, *badness*, St. κακοτητ  
 τὸ μέλι, *honey* [*mel*], St. μελιτ  
 ὁ ὀδούς, *tooth* [*den-s* for *dent-s*], St. ὀδοντ [*dent*]  
 ὁ δελφίς, *dolphin*, St. δελφῖν  
 ὁ ποιμήν, *shepherd*, St. ποιμεν  
 ὁ Ἑλλήν, *Hellen*, St. Ἑλλην  
 ὁ ἀγών, *contest*, St. ἄγων

## Adjectives :

πένη-s, *poor*, St. πενητ  
 ἄκων, neut. ἄκον, *unwilling*, St. ἄκοντ  
 ἀπράγμων, neut. ἀπραγμον, *inactive*, St. ἀπραγμον.

§ 147. In the dental Stems, as in the Stems to be noticed below, the Nom. Sing. Masc. and Fem. may be formed in two ways, viz. :

1. *With Sigma* affixed to the stem. Before this

sigma the consonants  $\tau$ ,  $\delta$ ,  $\theta$ , when they stand alone, disappear altogether (§ 49):  $\lambda\alpha\mu\pi\alpha\delta$ -s,  $\lambda\alpha\mu\pi\acute{\alpha}$ -s,  $\kappa\omicron\rho\upsilon\theta$ -s,  $\kappa\acute{\omicron}\rho\ddot{\upsilon}$ -s, *helmet*; but  $\nu$  and  $\nu\tau$  have the short vowels of the Stem lengthened by way of compensation (§ 42), so that  $\alpha$ ,  $\iota$ ,  $\upsilon$ , become  $\bar{\alpha}$ ,  $\bar{\iota}$ ,  $\bar{\upsilon}$ ; but  $\epsilon$  becomes  $\epsilon\iota$ , and  $\omicron$ ,  $\omicron\upsilon$ :  $\pi\alpha\nu\tau$ -s,  $\pi\bar{\alpha}$ -s, *every*;  $\acute{\epsilon}\nu$ -s,  $\epsilon\bar{\iota}$ -s, *one*;  $\acute{\omicron}\delta\omicron\nu\tau$ -s,  $\acute{\omicron}\delta\omicron\acute{\upsilon}$ -s, *tooth*.

EXCEPTIONS.—The monosyllabic Stem  $\pi\omicron\delta$  [*ped*] (§ 142, *b*) has the vowel lengthened exceptionally,  $\pi\omicron\upsilon$ -s [Lat. *pē*-s, i. e. *ped*-s];  $\delta\alpha\mu\alpha\rho\tau$  has Nom. Sing.  $\acute{\eta}$   $\delta\acute{\alpha}\mu\alpha\rho$ , *spouse*, for  $\delta\alpha\mu\alpha\rho$ s, because of its harshness.

2. *Without Sigma* being affixed to the Stem; but, in its stead the Stem-vowel, in case it is short, is *lengthened*, so that by *this* lengthening (§ 42, *Obs.*)  $\epsilon$  becomes  $\eta$ , and  $\omicron$  becomes  $\omega$ : St.  $\pi\omicron\iota\mu\epsilon\nu$ , Nom.  $\pi\omicron\iota\mu\acute{\eta}\nu$ , *shepherd*; St.  $\acute{\eta}\gamma\epsilon\mu\omicron\nu$ , Nom.  $\acute{\eta}\gamma\epsilon\mu\acute{\omega}\nu$ . If the Stem-vowel is long of itself, the Nom. Sing. is like the Stem:  $\acute{\omicron}$   $\acute{\alpha}\gamma\acute{\omega}\nu$ , *contest*.

The  $\tau$  of the Stems in  $\nu\tau$  in this formation is rejected according to § 67:  $\gamma\epsilon\rho\omicron\nu\tau$ , Nom.  $\gamma\acute{\epsilon}\rho\omega\nu$  (for  $\gamma\epsilon\rho\omega\nu\tau$ ). The simple  $\tau$  of the Participial Stems in  $\omicron\tau$  is changed into  $\varsigma$ : St.  $\lambda\epsilon\lambda\upsilon\kappa\omicron\tau$ , Nom. Sing.  $\lambda\epsilon\lambda\upsilon\kappa\acute{\omega}\varsigma$  (for  $\lambda\epsilon\lambda\upsilon\kappa\omega\tau$ ), *having loosened*.

*Obs.* 1. The vowel  $\omega$  shows that  $\varsigma$  is not a mere affix in  $\lambda\epsilon\lambda\upsilon\kappa\acute{\omega}\varsigma$ , *one who has loosened*. Comp.  $\chi\acute{\alpha}\rho\iota$ -s, *favour*, St.  $\chi\alpha\rho\iota$ .

*Obs.* 2. The Stems in  $\delta$ ,  $\theta$ , as well as those in  $\acute{\alpha}\nu\tau$ ,  $\epsilon\nu\tau$ , always form the Nom. Sing. *with sigma*; but Stems of substantives in  $\omicron\nu\tau$  and the Stems in  $\nu$  generally *without s*.

§ 147 *b*. The *Neuter* has the pure Stem in the Nom. Acc. and Voc. Sing. (§ 136), as far as the laws of sound in regard to final consonants (§ 67) admit it:  $\lambda\upsilon\theta\acute{\epsilon}\nu(\tau)$ , *loosened* (see § 187),  $\lambda\epsilon\lambda\upsilon\kappa\acute{\omega}\varsigma$  (for  $\lambda\epsilon\lambda\upsilon\kappa\omicron\tau$ );  $\gamma\acute{\alpha}\lambda\alpha$ , *milk*, from the Stem  $\gamma\acute{\alpha}\lambda\alpha\kappa\tau$  (Gen.  $\gamma\acute{\alpha}\lambda\alpha\kappa\tau$ -os = Lat. *lact-is*). On  $\pi\bar{\alpha}\nu$  (Stem  $\pi\alpha\nu\tau$ ), see § 142 *b*.

*Obs.*—On the Acc. Sing. in  $\nu$ , belonging to some Stems in  $\iota\tau$ ,  $\iota\theta$ ,  $\iota\delta$ ,  $\iota\theta$ ,  $\nu\delta$ , see § 156.

§ 148. The *Vocative* of masculines and feminines sometimes has the pure Stem, as far as is possible: \**Ἀρτεμι* (St. \**Ἀρτεμιδ*), *Αἴαν* (St. *Αἴαντ*), *γέρον* (St. *γεροντ*); sometimes it is like the Nom. (necessarily so when the accent is on the last syllable): *ἡγεμών*: and in *all* participles even when the accent is not on the last syllable: *λέγων* (St. *λεγοντ*), *speaking*.

The Voc. *παῖ*, *boy*, from the St. *παιδ*, is specially to be observed.

*Obs.*—The Stems \**Ἀπόλλων*, *Ποσειδῶν*, which are like the Nom., shorten the vowel and draw back the accent in the Vocative: \**Ἀπολλον*, *Πόσειδον*. The accent is also drawn back in many compound words: \**Ἀγάμεμνον*, \**Ἀριστόγειτον* (§ 85).

§ 149. The formation of the Dat. Pl. results from the laws of sound (§§ 49, 50). *τ*, *δ*, *θ* and simple *ν*, are dropped before *σι(ν)* without leaving any trace; but *ντ* is dropped with the previous vowel lengthened by way of compensation.

EXCEPTION.—The *adjectives* (not participles) in *εντ* admit no lengthening of the vowel by way of compensation: St. *χαριεντ* (Nom. Sing. *χαρίεις*, *graceful*, Dat. Pl. *χαρίεσι(ν)*. See Inflection, § 187).

§ 148. *Dialects.*—The Vocative of the Stem *ἄνακτ* (Nom. Sing. *ἄναξ*, *ruler*) is in Hom. *ἄνᾱ* (shortened from *ἄνακτ*: comp. the neuter *γάλα*, § 147 *b*); some Stems in *ντ* lose the *ν* in the Voc.: \**Ἀτλᾱ* for \**Ἀτλαντ*.

§ 149. *Dialects.*—Homer forms the Dat. Pl. *ποσσί(ν)* instead of *ποδ-σι(ν)*, Att. *ποσίν* (*πούς*, *foot*); the *δ* being assimilated instead of being rejected.



§ 150. 3. *Liquid Stems*, i. e. Stems in λ and ρ.

Exam. Stems.	ὁ ἅλς ἅλ salt	ὁ ῥήτωρ ῥήτορ orator	ἡ μήτηρ μητρ-ερ mother	ὁ θήρ θηρ game
Sing.				
Nom.	ἅλ-ς [sal]	ῥήτωρ	μήτηρ [mater]	θήρ
Gen.	ἅλ-ός [sal-is]	ῥήτορ-ος	μητρ-ός [matr-is]	θηρ-ός
Dat.	ἅλ-ί [sal-i]	ῥήτορ-ι	μητρ-ί [matr-i]	θηρ-ί
Acc.	ἅλ-α [sal-e-m]	ῥήτορ-α	μητέρ-α [matr-e-m]	θήρ-α
Voc.	ἅλ-ς	ῥήτορ	μητερ	θήρ
Dual.				
N. A. V.	ἅλ-ε	ῥήτορ-ε	μητέρ-ε	θήρ-ε
G. D.	ἅλ-οῖν	ῥητόρ-οιν	μητέρ-οιν	θηρ-οῖν
Plural.				
N. V.	ἅλ-ες [sal-es]	ῥήτορ-ες	μητέρ-ες [matr-es]	θήρ-ες
Gen.	ἅλ-ων [sal-um]	ῥητόρ-ων	μητέρ-ων [matr-um]	θηρ-ων
Dat.	ἅλ-σι(ν)	ῥήτορ-σι(ν)	μητρ-ά-σι(ν)	θηρ-σί(ν)
Acc.	ἅλ-ας	ῥήτορ-ας	μητέρ-ας	θήρ-ας

## Examples for Declension.

τὸ νέκταρ, nectar

ὁ κρατήρ, mixing-jug, St. κρατηρ

ὁ αἰθήρ, aether, St. αἰθερ

ὁ φῶρ, thief (fur), St. φωρ

§ 151. The only Stem in λ which forms the Nom. Sing. with sigma is ἅλ; all Masc. and Fem. Stems in ρ form the Nom. Sing. without sigma (§ 147, 2); hence with long Stem-vowels the Nom. Sing. is like the Stem; short Stem-vowels, however, are lengthened, *i. e.*, ε into η, ο into ω.

The neuter has the pure Stem in the Nom. Sing.: τὸ ἥτορ, heart.

Only the monosyllabic Stem πῦρ lengthens the *υ*: τὸ πῦρ, fire (§ 142, b).

§ 152. The Voc. Sing. has the pure Stem: ῥήτορ. The Stem σωτήρ (Nom. σωτήρ, saviour) shortens η into ε, and draws back the accent (comp. § 148): Voc. σῶτερ.

§ 153. The Stems πατερ, μητερ, θυγατερ,

§ 150. *Dialects.*—ἡ ἅλς, poet., the sea.

§ 153. *Dialects.*—The ε is often retained in the Gen. and Dat. by poets: μητέρος; while it is rejected in other cases: θύγατρα. Instead of ασι(ν) in the Dat. Pl. there may be the εσσι(ν) mentioned, § 141, D.: θυγατέρεσσι(ν).

γαστερ, Δημητερ (Noms. πατήρ, *father*; μήτηρ, *mother*; θυγάτηρ, *daughter*; γαστήρ, *belly*; Δημήτηρ), reject ε in the Gen. and Dat. Sing. (§ 61, c.) The first four throw the accent on the case-ending; the last draws it back (πατρός, Δημήτρος). The ε is accented where it appears: μητέρα, in spite of μήτηρ, except in the Voc., where the accent is drawn back: πάτερ, in spite of πατήρ, but Acc. Sing. Δήμητρα. In the Dat. Pl. the syllable τερ becomes by metathesis (§ 59) τρα; μητρά-σι(ν).

*Obs.*—The Stem ἀστερ (Nom. Sing. ἀστήρ, *star*) belongs to these words only in the formation of the Dat. Pl.: ἀστράσι(ν). For ἀνήρ (St. ἀνερ), see, under the irregular words, § 177. 1.

## II. VOWEL STEMS.

§ 154. 1. *Soft-Vowel Stems*, i. e. Stems in ι and υ.

Exam. Stems.	ἡ πόλις, <i>city</i> πολι	ἡ σῦς, <i>sow</i> σῦ	τὸ ἄστυ (ἄστῦ) <i>city</i>
Sing. Nom. Gen. Dat. Acc. Voc.	πολι-ς πολε-ως (πολε-ϊ) πόλει πολι-ν πολι	σῦ-ς σῦ-ός σῦ-ί σῦ-ν σῦ-ς	ἄστῦ ἄστε-ος or ἄστε-ως (ἄστε-ϊ) ἄστει ἄστυ ἄστυ
Dual. N. A. V. G. D.	πολε-ε πολέ-οιν	σῦ-ε σῦ-οῖν	(ἄστε-ε) ἄστη ἄστέ-οιν
Plural. N. V. Gen. Dat. Acc.	(πολε-ες) πόλεις πολε-ων πολε-σι(ν) (πολε-ας) πόλεις	σῦ-ες σῦ-ων σῦ-σί(ν) σῦ-ας or σῦς	(ἄστε-α) ἄστη ἄστε-ων ἄστε-σι(ν) (ἄστε-α) ἄστη

### Examples for Declension.

ὁ βότρυ-ς, *bunch of grapes*  
 ἡ πίσυ-ς, *pine-tree*  
 ὁ πῆχυ-ς, *fore-arm*  
 ἡ δύναμι-ς, *power*  
 ἡ στάσι-ς, *party, faction*

} according to § 157.

} both according to § 157.

Adjectives, § 185.

§ 155. The Nom. Sing. Masc. and Fem. is always formed by Sigma. The Neuter Sing. as well as the Vocative Sing. of all genders has the pure Stem. Yet sometimes the Nom. form is used for the Vocative, and this is the case in all monosyllables. In the Acc. Sing. Masc. and Fem. *ν* is affixed to the Stem.

On the lengthening of monosyllabic Stems, § 142 *b*. But this lengthening takes place also in the Nom. and Acc. Sing. of some polysyllabic words.

§ 156. *Barytones* in *ιτ, ιδ, ιθ, υδ, υθ* (Nom. *ις, υς*), form the Acc. Sing. generally by affixing *ν* after rejecting the Stem-consonant: St. *ἐριδ* (Nom. *ἐρις*, *strife*), Acc. *ἐρι-ν*; St. *κορυθ* (Nom. *κόρυς*, *helmet*), Acc. *κόρυ-ν*; St. *ὄρνιθ* (Nom. *ὄρνις*, *bird*), Acc. *ὄρνι-ν*. The *Oxytones*, on the contrary, always have *α*: *ἐλπίς*, *hope*, Acc. *ἐλπίδα*; *κλείς*, *key*, stands alone; St. *κλειδ*, Acc. *κλειν*, (seldom *κλειδ-α*), Acc. Pl. *κλείς* or *κλειδας*.

Examples.	<i>ἡ ἐρις, strife</i>	<i>ἡ ἐλπίς, hope</i>
Stems.	<i>ἐριδ</i>	<i>ἐλπιδ</i>
Singular.	<i>ἐρις</i>	<i>ἐλπίς</i>
	<i>ἐριδ-ος</i>	<i>ἐλπίδ-ος</i>
	<i>ἐριδ-ι</i>	<i>ἐλπίδ-ι</i>
	<i>ἐρι-ν</i>	<i>ἐλπίδ-α</i>

§ 157. Most Stems in *ι*, as well as adjective and some substantive Stems in *υ*, *change* their final vowel to *ε* in Gen. and Dat. Sing., and in all the cases of the

§ 156. *Dialects*.—The Acc. Sing. in *α* of dental Stems is more frequent in Hom.: *γλαυκῶπιδ-α* (*γλαυκῶπις*, *bright-eyed*), *ἐριδ-α*; *κλείς* is *κληῖς*, Acc. *κληῖδ-α*.

§ 157. *Dialects*.—The Ionic dial. leaves *ι* unchanged: Gen. *πόλι-ος*, Dat. *πόλι* (from *πόλι-ι*), Nom. Pl. *πόλι-ες*, Gen. *πολι-ων*, Dat. in Herod. *πολι-σι(ν)*, Hom. *πολι-εσσι(ν)*, Acc. *πολι-ας* (Herod. also *πολῖς*). Other additional forms of the Hom. dialect are: Gen. Sing. *πόλη-ος*, Dat. Sing. *πόλε-ι* and *πόλη-ι*, Nom. Pl. *πόλη-ες*, Acc. Pl. *πόλη-ας*.

The Stems in *υ* have always *ος* in the Gen. Sing. The Dat. Sing. only is contracted: *πήχει*.—*εὐρύς*, *broad*, has the additional form *εὐρέα* in the Acc. Sing.

Dual and Pl. Before the ending of the Gen. Sing. this  $\epsilon$  remains unchanged; in the Stems, however, in  $\iota$ , and in some substantive Stems in  $\nu$ ,  $\epsilon$  is followed by  $\omega\varsigma$  (instead of  $\omicron\varsigma$ ), called the *Attic* termination, which does not prevent the accent from being on the antepenult:  $\acute{\rho}\acute{o}\lambda\epsilon\text{-}\omega\varsigma$ ,  $\pi\epsilon\lambda\acute{\epsilon}\kappa\epsilon\text{-}\omega\varsigma$  ( $\pi\acute{\epsilon}\lambda\epsilon\kappa\upsilon\text{-}\varsigma$ , *axe*).

In the Dat. Sing.  $\epsilon\bar{\iota}$  is contracted into  $\epsilon\iota$ , in the Nom. Pl.  $\epsilon\epsilon\varsigma$  and Acc.  $\epsilon\alpha\varsigma$  into  $\epsilon\iota\varsigma$ , and  $\epsilon\alpha$  of neuter *substantives* into  $\eta$ . *Adjectives* maintain the uncontracted form  $\epsilon\alpha$ :  $\acute{\alpha}\sigma\tau\eta$ , but  $\gamma\lambda\upsilon\kappa\acute{\epsilon}\alpha$ .

§ 158. The contraction of  $\epsilon\epsilon$  to  $\eta$  in the Nom. Acc. and Voc. Dual is rare. The Gen. Pl. of Stems in  $\iota$  follows the accent of the Gen. Sing.:  $\acute{\rho}\acute{o}\lambda\epsilon\text{-}\omega\nu$  like  $\acute{\rho}\acute{o}\lambda\epsilon\text{-}\omega\varsigma$ .

Most substantive Stems in  $\nu$  leave this vowel unchanged; but others like  $\acute{\alpha}\sigma\tau\upsilon$  follow the analogy of Stems in  $\iota$ , and change  $\nu$  into  $\epsilon$ .  $\nu\epsilon$  are sometimes contracted into  $\bar{\nu}$  in the Nom. Acc. and Voc. Dual; in the Acc. Pl. also we find  $\iota\chi\theta\bar{\upsilon}\varsigma$ , with  $\iota\chi\theta\acute{\upsilon}\text{-}\alpha\varsigma$  ( $\iota\chi\theta\acute{\upsilon}\text{-}\varsigma$ , *fish*), and  $\acute{\omicron}\phi\rho\bar{\upsilon}\varsigma$ , Acc. Pl. of  $\acute{\omicron}\phi\rho\acute{\upsilon}\text{-}\varsigma$ , *eyebrow*.

$\acute{\epsilon}\gamma\chi\epsilon\lambda\upsilon\text{-}\varsigma$ , *eel*, retains  $\nu$  in the Sing.: Gen.  $\acute{\epsilon}\gamma\chi\acute{\epsilon}\lambda\upsilon\text{-}\omicron\varsigma$ : but changes it in the Dual and Pl. into  $\epsilon$ : Nom. Pl.  $\acute{\epsilon}\gamma\chi\acute{\epsilon}\lambda\epsilon\iota\varsigma$ .

The adjective  $\iota\delta\rho\iota\text{-}\varsigma$ , *acquainted with*, St.  $\iota\delta\rho\iota$ , keeps its  $\iota$  unchanged through all the cases.

§ 158. *Dialects*.—The Dat.  $\iota\chi\theta\bar{\upsilon}\bar{\iota}$  is in Hom. contracted into  $\iota\chi\theta\bar{\upsilon}\bar{\iota}$ . In the Dat. Pl.  $\sigma$  is sometimes doubled:  $\nu\acute{\epsilon}\kappa\upsilon\text{-}\sigma\sigma\iota(\nu)$  with  $\nu\acute{\epsilon}\kappa\upsilon\text{-}\epsilon\sigma\sigma\iota(\nu)$  ( $\nu\acute{\epsilon}\kappa\upsilon\text{-}\varsigma$ , *corpse*).

§ 159. 2. *Diphthong Stems*, i. e. Stems in *ευ*, *αυ*, *ου*.

Exam. Stems.	ὁ βασιλεύς βασιλεὺ king	ἡ γράυς γραῦ old woman	ὁ and ἡ βοῦς βου ox
Sing. Nom. Gen. Dat. Acc. Voc.	βασιλεύ- <i>s</i> βασιλέ- <i>ως</i> (βασιλέ- <i>ϊ</i> ) βασιλεῖ βασιλέ- <i>ᾱ</i> βασιλεῦ	γραῦ- <i>s</i> γρᾱ-ός γρᾱ-ῖ γραῦ- <i>ν</i> γραῦ	βοῦ- <i>s</i> [bo- <i>s</i> ] βο-ός [bov- <i>is</i> ] βο-ῖ [bov- <i>i</i> ] βοῦ- <i>ν</i> [bov- <i>e-m</i> ] βοῦ
Dual. N. A. V. G. D.	βασιλέ- <i>ε</i> βασιλέ- <i>οιν</i>	γρᾱ- <i>ε</i> γρᾱ-οῖν	βό- <i>ε</i> βο-οῖν
Plural. N. V. Gen. Dat. Acc.	(βασιλέ- <i>ες</i> ) βασιλῆς or βασιλεῖς βασιλέ- <i>ων</i> βασιλεῦ-σι(ν) βασιλέ- <i>ας</i>	γρᾱ- <i>ες</i> γρα-ῶν γραυ-σί(ν) γραῦ- <i>s</i>	βό- <i>ες</i> [bov- <i>es</i> ] βο-ῶν [bo- <i>um</i> ] βου-σί(ν) βοῦ- <i>s</i>

## Examples for Declension.

ὁ γονεύ-*s*, parent    ὁ ἱερεύ-*s*, priest    Ὀδυσσεύ-*s*, Ἀχιλλεύ-*s*.

§ 160. *All diphthong Stems affix s in the Nom. Sing. and σι(ν) in the Dat. Pl.; those in αυ and ου affix ν in the Acc. Sing. to the full Stem. In the Vocat. Sing. the Stem appears pure.*

Before vowel case-endings, i. e., in all other forms, the *ν* of the Stem was changed into *ϝ* (§ 34, D.): βοϝ-ός [bov-*is*], and then was entirely lost: βο-ός [βο-ῶν = bo-*um*] (§ 35, D. 2).

*Obs.*—An isolated diphthong Stem is οἶ, Nom. οἶ-*s*, sheep [ovi-*s*]: οἶός, οἶί, οἶν; Pl. οἶες, οἶῶν, οἶσί(ν), οἶς. Comp. § 34, D.

§ 159. *Dialects.*—Hom. has γρηῦς for γραῦ-*s*, Dat. γρηῖ, Voc. γρηῦ or γρηῦ; from βοῦ-*s*, Acc. Pl. βό-ᾱς, Dat. βό-εσσι(ν). The forms βῶς Nom., βῶν Acc. Sing., are Doric.

§ 160. *Dialects.*—Ionic δῖς (ovis) for οἶς, Gen. δῖος, Dat. Pl. δῖ-εσσι or δεσσι, Acc. δῖς.

Some compounds of *πούς*, *foot*, form the Acc. Sing. like Stems in *ου*: *τρίπους*, *three-footed*, Acc. *τρίπουν*. For *ναῦς*, see among the irregular words, § 177, 11.

§ 161. The stems in *ευ* moreover have in the

- a) Gen. Sing., *ως* for *ος*. Comp. § 157.
- b) Dat. Sing., *ει* always contracted for *εῖ*.
- c) Acc. Sing. and Pl., *α* is long and not contracted.
- d) Nom. and Voc. Pl., *εες* contracted by older Attic writers into *ης*, by the later into *εις*.
- e) Words which have a vowel before *ευ* may be contracted also in the Gen. and Acc. Sing., and in the Acc. Pl.: St. *Πειραιευ*, Nom. *Πειραιεύς*, *port of Athens*, Gen. *Πειραιῶς*, Acc. *Πειραιᾶ*; *χοεύς*, *measure*, Acc. Pl. *χοᾶς*.

*Obs.*—The Gen. in *-εως* has arisen by transmutation of quantity (§ 37, D. 2) out of the Hom. *ηος*. Hence the length of the final syllable. In the same manner the Acc. Sing. *εᾶ* has arisen out of *ῆᾶ*: still *εᾶ* is also found, like *εᾶς* in the Acc. Pl.; *εας* is contracted by later writers into *εις*.

### § 162. 3. O Stems, i. e. Stems in *ο* and *ω*.

Examples. Stems.	ἡ πειθῶ, <i>persuasion</i> πειθο	ὁ ἥρως, <i>hero</i> ἥρω	
Singular.			
Nom.	πειθῶ	ἥρω-ς	Pl. ἥρω-ες
Gen.	(πειθό-ος) πειθοῦς	ἥρω-ος	ἥρώ-ων
Dat.	(πειθό-ι) πειθοῖ	ἥρω-ι	ἥρω-σι(ν)
Acc.	(πειθό-α) πειθῶ	ἥρω-α ἥρω	ἥρω-ας or
Voc.	πειθοῖ	ἥρω-ς	ἥρως
Dual and Plural of πειθῶ are formed as in the <i>ο</i> declension		Dual ἥρω-ε ἥρώ-οιν	

§ 161. *Dialects.*—The Epic dialect lengthens the *ε* of Stems in *ευ* into *η* before vowels: *βασιλῆ-ος*, *βασιλῆ-ι*, *βασιλῆ-α*, *βασιλῆ-ες*, *βασιλῆ-ων*, *ἀριστή-εσσι(ν)* (*ἀριστεύ-ς*, *prince*); still there are Geni-

## Examples for Declension.

ἡ ἡχώ (St. ἡχο), *echo*

Καλυψώ, Λητώ, δμώ-s (St. δμω) *slave*

μήτρω-s (St. μητρω), *avunculus*.

§ 163. The Stems in *o*, all feminine, form the Nom. Sing. without sigma, except the Stem *αἰδο*, Nom. Sing., *αἰδώ-s*, *shame*, Acc. *αἰδῶ*. The Acc. which is like the Nom. is oxytone (contrary to § 87): *πειθῶ*, not *πειθῶ*.

The Vocative ends in *οι*; all other cases are contracted. The Acc. of Stems in *ω* usually remains uncontracted. The Stem *ἔω*, Nom. *ἡ ἔω-s*, *dawn*, has Gen. Sing. *ἔω*, Dat. *ἔω* (according to § 132), Acc. *ἔω* (from *ἔωα*).

*Obs.*—Several Stems in *ον* follow the above declension in some of their forms: *ἀηδών*, *nightingale*, Gen. *ἀηδοῦs*, with *ἀηδόνοs*; *εἰκών*, *image*, Gen. *εἰκοῦs* (comp. § 171).

tives also in *εοs* and *εῦs* (*Ὀδυσσεῦs*), Datives in *εἰ*, *εἰ*, and Accusatives in *εα*, *η*: *Τυδῆ*.

The New-Ionic dial. leaves *ε* frequently uncontracted: *βασιλέ-εs*.

§ 163. *Dialects.*—Hom. contracts *ἦρωι* into *ἦρω*, *Μίνωα* into *Μίνω*. The old and poetic form for *ἔω-s* is *ἦώ-s* (St. *ἦο*), declined like *αἰδώ-s*. Some proper names in *ω* in the Nom. Sing. have in the New-Ionic dial. an Acc. in *οῦν*: *Λητοῦν*, *Ἰοῦν*.

### III. ELIDED STEMS, i. e. Stems which reject the final consonant in certain forms.

#### § 164. 1. Σ Stems, i. e. Stems which elide sigma.

Exam. Stems.	τὸ γένος, <i>race</i> γενες	M. εὐγενής, N. εὐγενές, <i>of good family</i> εὐγενες
Sing. Nom. Gen. Dat. Acc. Voc.	γένος [genus] (γένε-ος) γένους (γένε-ϊ) γένει γένος γένος	M. εὐγενής (εὐγενέ-ος) εὐγενοῦς (εὐγενέ-ϊ) εὐγενεῖ (εὐγενέ-ᾱ) εὐγενῇ εὐγενές N. εὐγενές N. εὐγενές
Dual. N. A. V. G. D.	(γένε-ε) γένη (γενέ-οιν) γενοῖν	(εὐγενέ-ε) εὐγενῇ (εὐγενέ-οιν) εὐγενοῖν
Plural. N. V. Gen. Dat. Acc.	(γένε-ᾱ) γένη (γενέ-ων) γενῶν γένε-σι(ν) (γένε-ᾱ) γένη	(εὐγενέ-ες) εὐγενεῖς N. (εὐγενέα) εὐγενῇ (εὐγενέ-ων) εὐγενῶν εὐγενέ-σι(ν) (εὐγενέ-ᾱς) εὐγενεῖς N. (εὐγενέα) εὐγενῇ

#### Examples for Declension.

τὸ εἶδος, *form* κάλλος, *beauty* μέλος, *song* ἄχθος, *burden*  
 Adjectives :  
 σαφής, Neut. σαφές, *clear* ἀκριβής, Neut. ἀκριβές, *exact*  
 εὐήθης, Neut. εὐήθες, *simple*

§ 165. The sigma Stems retain their final consonant only when it stands at the end, i. e., in the Nom. Acc. and Voc. Sing. Neuter, and in the Nom. and Voc. Sing. Masc. and Fem.

The Neuter substantives change the Stem-vowel ε

§ 165. **Dialects.**—The Epic dial. frequently, the New-Ionic always, leaves the vowels of the sigma Stems uncontracted : γένεος, γένεϊ. Hom. sometimes has the Gen. Sing. εὐς (from εος, § 37, D. 1) : θάρσευς (θάρσος, *courage*).

In the Dat. Pl. Homer has three endings : ε-εσσι(ν), εσ-σι(ν), and the usual ε-σι(ν) : βελέ-εσσι(ν), βέλεσ-σι(ν), βέλε-σι(ν) (βέλος, *dart*).



into *o* in the Nom. Acc. and Voc. Sing.: St. *γενες, γένος*. Neuter adjectives leave *ε* unchanged: *εὐγενές*. Masculines and Feminines form the Nom. Sing. by lengthening *ε*s into *ης* (§ 147, 2), as *ς* cannot be affixed: *εὐγενής* from *εὐγενες*, like *ποιμήν* from *ποιμεν*.

Masculines and Feminines have the pure Stem in the Voc. Sing., and in compound words which are not oxytone in Nom. Sing. the accent is on the last syllable but two (comp. §§ 148, 85): Nom. *Σωκράτης*, Voc. *Σώκρατες*; Nom. *Δημοσθένης*, Voc. *Δημόσθενες*.

*Obs.*—The Neuter *ἀληθές* (Masc. *ἀληθής*, *true*) draws back the accent in interrogations: *ἀληθες*, *really*?

§ 166. In all other forms *ς* is rejected (§§ 61 and 49): *γένε-ι* for *γένεσ-ι* [*gener-i*]. Wherever two vowels meet they are contracted: *εε* in the Nom. Acc. and Voc. Dual become *η*; *εα* generally *η*, but when another vowel stands before *ε* they sometimes become *ᾱ*, according to § 41: St. *ἐνδεες*, Nom. *ἐνδεής*, *defective*, Acc. *ἐνδεᾱ*; St. *ὑγιες*, Nom. *ὑγιής*, *healthy*, Acc. *ὑγιᾱ*, but also *ὑγιῆ*; St. *χρεες*, Nom. *τὸ χρέος*, *debt*, Neut. Pl. *χρέᾱ*. The adjectives in *-φνής* (St. *φνες*) have *φνῆ* and *φνᾱ*: *εὐφνής*, *well-disposed*, *εὐφνῆ* and *εὐφνᾱ*.

*Obs.*—Barytone adjectives have the accent in the Gen. Pl. on the last syllable but one, contrary to § 87: *αὐτάρκων* (Nom. *αὐτάρκης*, *self-sufficient*). So also *τριήρης*, *trireme*, used as a substantive, Gen. Pl. *τριήρων*.

§ 167. Proper names in *-κλης* compounded with *κλέος*, *glory* (St. *κλεες*), have a double contraction in the Dat. Sing., and a single one in all the other cases: Nom. (Περικλης) Περικλῆς, Gen. (Περικλεος) Περικλέους, Dat. (Περικλεεῖ, Περικλέει) Περικλεῖ, Acc. (Περικλεεα) Περικλεᾶ, Voc. (Περικλεες) Περικλείς.

§ 166. *Dialects.*—A vowel before *ε* is often contracted with it in Hom.: *σπέος* or *σπέιος*, *cave*, Gen. *σπέιους*, Dat. *σπῆ-ι* (from *σπέεῖ*), Dat. Pl. *σπήσσι(ν)* and *σπέσσι(ν)*; *εὐκλής*, *glorious*, Acc. *εὐκλείας* (from *εὐκλέας*), but *ἀκλείς* (from *ἀκλής*, *inglorious*). Herod. *ἐνδέες* (*ἐνδεής*, *defective*), *ἀνθρωποφνέας* (*ἀνθρωποφνής*, *human*).

§ 167. *Dialects.*—The Epic dial. forms *Ἡρακλῆς*, *Ἡρακλῆ-ος*, *Ἡρακλῆ-ι*, *Ἡρακλῆ-α*; the New-Ionic, *Ἡρακλής*, *Ἡρακλέ-ος*, *Ἡρακλέ-ι*, *Ἡρακλέ-α*.

## § 168. 2. T Stems, i. e. Stems which elide τ.

Examples. Stems.	τὸ κέρας, <i>horn</i> κεράτ	τὸ κρέας, <i>meat</i> κρεατ
Singular. N. A. V. Gen. Dat.	κέρας κεράτ-ος (κέραος) κέρως κεράτ-ι (κέραϊ) κέρα	κρέας (κρέαος) κρέως (κρέαϊ) κρέα
Dual. N. A. V. G. D.	κεράτ-ε (κέραε) κέρα κεράτ-οιν (κεράοιν) κερῶν	
Plural. N. A. V. Gen. Dat.	κεράτ-α (κέραα) κέρα κεράτ-ων (κεράων) κερῶν κέρᾱ-σι(ν)	(κρέαα) κρέᾱ (κρεάων) κρεῶν κρέᾱ-σι(ν)

§ 169. τ becomes ς in Nom. Acc. and Voc. Sing., according to § 67. In the other cases some words always reject it: *e. g.*, κρέας, σέλας, *splendour*; γῆρας, *age*; κνέφας, *gloom*. Others, like κέρας, retain both forms together, with and without τ. The vowels which meet are regularly contracted. The quantity of α is very fluctuating. The Dat. Sing. is written also αι: σέλαι.

In prose, only a few Neuters (Nom. ας) have a movable τ.

§ 169. *Dialects.*—Hom. has δεπά-εσσι(ν) or δέπασ-σι(ν), Dat. Pl. of δέπας, *goblet*. In Ionic α often becomes ε: Hom. οὔδας, *ground*, Gen. οὔδε-ος, κῶας, *fleece*, Nom. Pl. κῶε-α; κέρας, New-Ion. Gen. κέρεος.

A movable τ appears also in the Stems ἰδρωτ, γελωτ, χρωτ (Nom. ἰδρώς, *sweat*; γέλως, *laughter*; χρώς, *skin*), Dat. ἰδρῶ, Acc. ἰδρῶ, together with Gen. ἰδρώτος; γέλω; and regularly in Hom. χρο-ός, χρο-ῖ (poet. χρῶ) χρο-α. Comp. αἰδώς, ἥως, § 163.

§ 170. 3. N *Stems*, i. e. Stems which elide *ν*.

Example. Stem.	M. F. μείζων, greater μείζον	N. μείζον
Singular. N. V. Gen. Dat. Acc.	μείζων μείζον-ος μείζον-ι μείζον-α [μειζοα] μείζω	N. μείζον   N. μείζον
Dual. N. A. V. G. D.	μείζον-ε μείζον-οιν	
Plural. N. V. Gen. Dat. Acc.	μείζον-ες [μειζοες] μείζους μείζον-ων μείζον-σι(ν) μείζον-ας [μειζοας] μείζους	N. μείζονα [μειζοα] μείζω   N. μείζονα [μειζοα] μείζω

## Examples for Declension.

βελτίων, better      ασχίων, more hateful      ἀλγίων, more painful.

§ 171. The full and the contracted forms are equally in use. But the open ones (μειζοα) never occur. Comparatives of more than two syllables throw back the accent in the Nom. Acc. and Voc. Sing. Neuter upon the last syllable but two: βέλτιον, αἴσχιον.

Besides the *comparatives* (Nom. ων, ον), there are only the two proper names, Ἀπόλλων (Stem and Nom.) and Ποσειδῶν (Stem and Nom.), Acc. Ἀπόλλω (also Ἀπόλλων-α), Ποσειδῶ (also Ποσειδῶν-α). On the Vocative, see § 148, *Obs.* We may compare several Stems which fluctuate between ον and ο (§ 163).

§ 171. *Dialects.*—Hom. forms the Acc. κυκεῶ or κυκειῶ from κυκέων, mixture.

§ 172. Synopsis of terminations in the Second Principal Declension.

Nom.	Stem.		Gen.
in -a	-ατ	τὸ σῶμα, <i>body</i>	σώματος
-αις	-αῖδ -αῖτ	ὁ παῖς, <i>boy</i> ἡ δαίς, <i>meal</i>	παιδός δαιτός
-ᾶν M. -αν N.	-αν -αντ	Πάν, <i>Pan</i> Adj. τὸ πᾶν, <i>the whole</i>	Πανός παντός
-αρ	-αρ -αρτ -α(ρ)τ	τὸ ἔαρ, <i>spring</i> ἡ δάμαρ, <i>wife</i> τὸ φρέαρ, <i>fountain</i>	ἔαρος δάμαρτος φρέατος
-ᾶς F. -ᾶς N.	-αδ -α(τ)	ἡ λαμπάς, <i>lamp</i> τὸ κρέας, <i>meat</i>	λαμπάδος κρέως
-ᾶς M.	-αντ -αν	ὁ γίγᾶς, <i>giant</i> Adj. μέλᾶς, <i>black</i>	γίγαντος μέλᾶνος
-αυς F.	-α(υ)	ἡ γραῦς, <i>old woman</i>	γρᾶός
-ειρ	-ειρ	ἡ χεῖρ, <i>hand</i>	χειρός
-εις M. F.	-εντ -εν -ειδ	Part. λυθείς, <i>loosed</i> Adj. εἷς, <i>one</i> ἡ κλείς, <i>key</i>	λυθέντος ένός κλειδός
-εν N.	-εντ -εν	Part. λυθέν, <i>loosed</i> Adj. ἄρρεν, <i>male</i>	λυθέντος ἄρρενος
-ες N.	-ε(ς)	Adj. σαφές, <i>clear</i>	σαφοῦς
-ευσ M.	-ε(υ)	ὁ φονεύς, <i>murderer</i>	φονέως
•-ην M.	-εν -ην	ὁ λιμήν, <i>harbour</i> ὁ Ἕλλην, <i>Greek</i>	λιμένους Ἕλληνος
-ηρ	-ερ -ηρ	ὁ αἰθήρ, <i>aether</i> ὁ θήρ, <i>game</i>	αἰθέρος θηρός

Nom.	Stem.		Gen.
-ης	-ητ -ε(s)	ἡ βαρύτης, <i>weight</i> ὁ, ἡ τριήρης, <i>trireme</i>	βαρύτητος τριήρους
-ι N.	-ι -ιτ	Adj. ἴδρι, <i>acquainted with</i> τὸ μέλι, <i>honey</i>	ἴδριος μέλιτος
-ιν	-ιν	ὁ δελφίν, <i>dolphin</i>	δελφίνος
-ις	-ι -ιδ -ιτ -ῖθ -ιν	ἡ πόλις, <i>city</i> ἡ ἐλπίς, <i>hope</i> ἡ χάρις, <i>favour</i> ὁ, ἡ ὄρνις, <i>bird</i> ἡ Σαλαμίς, <i>Salamis</i>	πόλεως ἐλπίδος χάριτος ὀρνίθους Σαλαμίνος
-ον N.	-ον -οντ	Adj. εὐδαιμον, <i>fortunate</i> Part. λῦον, <i>loosing</i>	εὐδαίμονος λύοντος
-ος N.	-ε(s) -οτ	τὸ γένος, <i>race</i> Part. πεφῦκός, <i>having become</i>	γένους πεφῦκότης
-ους	-οντ -οδ -ο(ν)	ὁ ὀδούς, <i>tooth</i> ὁ πούς, <i>foot</i> ὁ, ἡ βοῦς, <i>ox</i>	ὀδόντος ποδός βοός
-υ N.	-υ	τὸ ἄστυ, <i>city</i>	ἄστεος
-υν M. N.	-υν -υντ	ὁ μόσυν, <i>wooden tower</i> Part. δεικνύν, <i>shewing</i>	μόσυνος δεικνύντος
-υς M. F.	-υντ -υ -υδ	Part. δεικνύς, <i>shewing</i> ὁ ἰχθύς, <i>fish</i> ὁ πῆχυς, <i>ell</i> ἡ χλαμύς, <i>cloak</i>	δεικνύντος ἰχθύος πῆχεως χλαμύδος
-ω F.	-ο	ἡ πειθώ, <i>persuasion</i>	πειθοῦς
-ων M.	-ον -ων -οντ	ἡ ἀηδών, <i>nightingale</i> ὁ ἀγών, <i>contest</i> ὁ λέων, <i>lion</i>	ἀηδόνης ἀγώνος λέοντος
-ωρ	-ορ	ὁ ῥήτωρ, <i>orator</i>	ῥήτορος

Nom.	Stem.		Gen.
-ως M.	-ω -ο -οτ -ωτ	ὁ ἥρωσ, <i>hero</i> ἡ αἰδώς, <i>shame</i> Part. πεφϋκώς, <i>having become</i> ὁ ἔρωσ, <i>love</i>	ἥρωος αἰδοῦς πεφϋκότης ἔρωτος
-ψ	-π -β -φ	ὁ γύψ, <i>vulture</i> ὁ χάλυψ, <i>steel</i> ἡ κατήλιψ, <i>upper story</i>	γϋπός χάλυβος κατήλιφος
-ξ	-κ -γ -χ -κτ	ὁ φύλαξ, <i>guard</i> ἡ φλόξ, <i>flame</i> ὁ ὄνυξ, <i>nail</i> ἡ νύξ, <i>night</i>	φύλακος φλογός ὄνυχος νυκτός

§ 173. The Second Principal Declension agrees with the First in the following particulars :

1. Masculines have *ς* for the Nom. Sing. (or compensation for it); feminines are less consistent in this.
2. The Dat. Sing. affixes *ι* (subscribed in the First Principal Declension).
3. Vowel, and in part diphthongal, Stems take *ν* in the Acc. Sing.

*Obs.*—The original ending of the Acc. Sing. was also in the Second Principal Declension everywhere *ν*. This consonant was, however, connected with consonant-Stems by the connecting vowel *α*: ὀδόντ-α-ν = Lat. *dent-e-m*. Subsequently *ν* was dropped, and *α* left, generally as the only sign: ὀδόντ-α.

4. The Gen. and Dat. Dual have *ιν* (*αιν, οιν*).
5. The Gen. Pl. *ων*.
6. The Dat. Pl. *σιν* originally everywhere.
7. The Acc. Pl. *ς* everywhere.

*Obs.*—The original ending of all Acc. Pl. was *νς*, but *ν* was dropped after vowels of the First Principal Declension, and was compensated for by the lengthened *ās, ους*. After consonants there was the same process as in the Acc. Sing.: ὀδόντ-α(ν)-ς, Lat. *dent-ē-s* for *dent-em-s*.

8. Neuters all have *ᾶ* in Nom. Acc. and Voc. Pl.

The principal differences in the endings are :

1. In the Gen. Sing., where the Second Principal Declension always has *ος* (*ως*).

2. In the Nom. Pl., where Masc. and Fem. of the Second Principal Declension always have *ες*.

*Irregularities in Declension.*

§ 174. The mixing of two Stems which may have *one* Nom. is called *Heteroclising* (*ἑτεροκλισία*, *different inflexion*): Nom. *σκότος*, *darkness*, Gen. *σκότου* (O-Declension), and *σκότους* (Second Principal Declension); *λαγώς*, *hare*, according to the Attic declension, but Acc. *λαγῶ*.

An important irregularity of this kind occurs with proper names in *ης*: *Σωκράτης* (St. *Σωκρατες*), but Acc. *Σωκράτην* (as if from Stem *Σωκρατα* of the A-Declension) with *Σωκράτη*. But those in *-κλῆς* (§ 167) follow the Second Principal Declension exclusively.

§ 175. The formation of some cases from a Stem which cannot be that of the Nom. is called *Metaplasma* (*μεταπλασμός*, *change of formation*): Nom. Sing. *τὸ δένδρον*, *tree*, Dat. Pl. *δένδρεσι(ν)*, as if from St. *δενδρες*; Nom. Sing. *τὸ δάκρυον*, *tear*, Dat. Pl. *δάκρυσι(ν)*, from St. *δακρυ* (poet. Nom. *δάκρυ*); *τὸ πῦρ*, *fire*, Pl. *τὰ πῦρά*, Dat. *τοῖς πῦροῖς* (O-Declension); Nom. Sing. *ὄνειρο-ς*, *dream*, Gen. *ὀνείρατος*, Nom. Pl. *ὀνείρατα*.

§ 176. A peculiar irregularity appears in several

§ 174. *Dialects*.—Several Masc. Stems in *a*, Nom. *ης* in Herod., have *εα* for *ην* in the Acc. Sing.: *δεσπότη-ς*, *master*, *δεσπότηεα*. *ὁ ὄχο-ς*, *carriage*, in Hom. has Pl. *τὰ ὄχεα*, *ὄχεσφι(ν)*, from the St. *ὄχες*. *Οἰδίπους* has poet-forms from a St. *Οἰδιποδα*, Gen. Sing. *Οἰδιπόδαο*, trag. *Οἰδιπόδᾱ*. Hom. *Σαρπηδών*, Stems *Σαρπηδον* and *Σαρπηδοντ*. *Μίνως*, Acc. Sing. *Μίνωα* (§ 163), and *Μίνων*.

§ 175. *Dialects*.—Hom. metaplasms are: Dat. Pl. *ἀνδραπόδεσσι(ν)*, Nom. Sing. *ἀνδράποδον*, *slave*; Nom. Acc. Pl. *προσώπατα*, Nom. Sing. *πρόσωπον*, *countenance*; *δέσματα*, *bonds*, Sing. *ὁ δεσμός*; *ἐρίηρο-ς*, *confidential*, Nom. Pl. *ἐρίηρες*; *ἀλκή*, *strength*, Dat. Sing. *ἀλκ-ί*; *ὕσμῖνι battle*, *ὕσμῖνι*; *ἰχώρ*, *divine blood*, Acc. Sing. *ἰχῶ*.

Neuter Stems in *αρτ*, as *φρεαρτ*. They reject *τ* in the Nom. Acc. and Voc. Sing., and *ρ* in the other cases: *τὸ φρέαρ*, *well*, Gen. *φρέατος* (also *φρητός*); *τὸ ἥπαρ*, *liver*, Gen. *ἥπατος*; *τὸ ἀλειφαρ* and *ἀλειφᾶ*, *salve*, Gen. *ἀλείφατος*.

To these correspond the Stems *σκα(ρ)τ* and *ὑδα(ρ)τ*: Nom. *σκῶρ*, *dirt*, Gen. *σκᾶτος*; *ὔδωρ*, Gen. *ὔδατος*.

§ 177. Special irregularities in alphabetical order:

1. *ἀνὴρ*, *man*, (comp. § 153) rejects *ε* of the St. *ἀνερ*, and inserts *δ* in its place (§ 51, *Obs.* 2): *ἀν-δ-ρ-ός*, *ἀνδρί*, *ἄνδρα*; Voc. *ἄνερ*; Dual, *ἄνδρε*, *ἀνδροῖν*; Pl. *ἄνδρες*, *ἀνδρῶν*, *ἀνδράσι(ν)*, *ἄνδρᾶς*.

2. *\*Αρης* (*the god Ares*): St. *\*Αρες*, Gen. *\*Αρεως* and *\*Αρεος*, Acc. *\*Αρην*, together with *\*Αρη*; Voc. regul. *\*Αρες*.

3. *ἄρν*, without Nom.: Gen. *τοῦ* and *τῆς ἄρν-ός*, *of the lamb*, *ἀρνί*, *ἄρνα*; Dat. Pl. *ἀρνάσι(ν)*.

4. *τὸ γόνυ*, *knee (genu)*, Nom. Acc. Voc. All the rest from St. *γονατ*, Gen. *γόνατος*.

5. *ἡ γυνή*, *woman*. All the rest from St. *γυναικ-*, Gen. *γυναικός*, Dat. *γυναικί*, Acc. *γυναῖκα*, Voc. *γύναι*; Dual *γυναιῖκε*, *γυναικοῖν*; Pl. *γυναῖκε-ς* -*ῶν* -*ξι(ν)* -*ας*.

6. *τὸ δόρυ*, *wood, spear*: St. *δορατ* (comp. 4). Gen. *δόρατος*, poet. *δορός*, Dat. *δορί* and *δόρει*.

7. *Ζεὺς* (*the god Zeus*), Gen. *Διός*, Dat. *Διί*, Acc. *Δία*, Voc. *Ζεῦ*.

8. *ὁ* and *ἡ κύων*, *dog*, with Voc. *κύον* from St. *κυον*. All the rest from *κῦν*: Gen. *κύνος*, Dat. *κύνι*, Acc. *κίνα*; Pl. *κύνες*, *κυνῶν*, *κῦσί(ν)*, *κύνας*.

9. *ὁ λα̂-ς*, *stone*, from Hom. *λᾶα-ς*, Gen. *λᾶ-ος*, Dat.

§ 177. *Dialects*.—The following forms are peculiar to dialects:—

1. *ἀνὴρ*, poet. *\*ἀνέρ-ος*, *\*ἀνέρ-ι*, *\*ἀνέρ-α*; Dat. Pl. *ἄνδρεσσι(ν)*.

2. *\*Αρης*, Hom. *\*Αρηος*, *\*Αρηϊ*, *\*Αρηα*.

4. *γόνυ*, Ion. and poet. *γούνᾱτ-ος*, *γούνᾱτ-ᾱ*, *γούνᾱσι(ν)*; Ep. Gen. Sing. *γούνος*, Pl. *γούνᾱ*, *γούνων*, *γούν-εσσι(ν)*.

6. *δόρυ*, *δούρατος*, Ep. *δουρός*, *δουρί*, *δοῦρε*, *δοῦρα*, *δούρων*, *δούρεσσι(ν)*.

7. *Ζεὺς*, poet. St. *Ζην*: *Ζην-ός*, *Ζην-ί*, *Ζην-α* (also *Ζῆν* from *Ζη*).



λᾱ-ῖ, Acc. λᾱα-ν, λᾱν; Pl. λᾱ-ες, λᾱ-ων, λᾱ-εσσι(ν) or λᾱ-εσι(ν), λᾱ-ας.

10. ὁ μάρτυ-ς, *witness*, with Dat. Pl. μάρτυσι(ν), from the St. μαρτυ. The rest from the St. μαρτυρ: μάρτυρος, μάρτυρι, &c.

11. ἡ ναῦ-ς, *ship*, νε-ώς, νη-ῖ, ναῦ-ν; Pl. νῆ-ες, νε-ῶν, ναυ-σ(ν), ναῦς. Comp. § 159.

Obs.—The Nom. Acc. Sing. and Dat. Acc. Pl. rest on the St. ναυ.

Before vowels ναυ becomes (according to § 35, D. 2) νηφ, νη; νε-ώς is for νη-ός (§ 37, D. 2).

12. ὁ and ἡ ὄρνις-ς, *bird*, St. ὀρνιθ and ὀρνι: ὄρνιθ-ος, ὄρνιθι, ὄρνιθα and ὄρνιν; Pl. ὄρνιθες and ὄρνεις, ὄρνεων.

13. τὸ οὖς, *ear*. All the rest from St. ὠ'τ: ὠτός, ὠτί; Pl. ὠτα, ὠτων, ὠ-σ(ν). (On the accent, § 142, 3.)

14. ἡ Πνύξ (*the Pnyx*), St. πνικν, Πνικν-ός, Πνικν-ί, Πύκν-ᾱ.

15. ὁ πρέσβυ-ς, *the aged*, has in the Gen. and Dat. Sing., and throughout the Pl. its forms from πρεσβυτα (Nom. Sing. πρεσβύτης); πρέσβεις, πρέσβων, πρέσβεσι(ν) signifies *ambassadors*, to which the Sing. is πρεσβευτής.

16. τάν. Only Voc. ὦ τάν or ὦ τᾶν, *friend or friends*, a defective Stem.

17. ὁ υἱός, *son*, St. υἱο, υἱ, υἱεῦ, Gen. υἱέος, D. υἱέϊ, Acc. υἱέα (rare), Pl. υἱεῖς, υἱέων, υἱέσι(ν), υἱεῖς. But also regularly υἱοῦ, &c.

18. ἡ χεῖρ, *hand*, St. χειρ, Dual χεροῖν, Dat. Pl. χερσ(ν).

**Dialects.**—11. ναῦ-ς, from St. νηυ, Ion. νηῦ-ς, Hom. Acc. Sing. νῆ-α, Dat. Pl. νήεσσι(ν), νηυσί(ν), Acc. νῆας.

from St. νευ, Ion. νε-ός, νε-ῖ, νέ-α, νέ-ες, νε-ῶν, νέ-εσσι, νέ-ας.

from St. ναυ, Dor. νᾱ-ός, νᾱ-ί (ναυῖ), νᾱ-εσσι(ν).

13. οὖς, Ion. οὔας, οὔατ-ος; Pl. οὔατ-α, Dor. ὤς, ὠτ-ός.

17. υἱός-ς, Ep. Gen. υἱ-ος, υἱ-ι, υἱ-α, υἱ-ες, υἱ-άσι(ν), υἱ-ας.

18. χεῖρ, poet. and New-Ion. χερ-ός, χερ-ί, Ep. Dat. Pl. χεῖρ-εσι or χεῖρ-εσσι(ν).

To these add the words which are anomalous only in dialects:

19. Hom. Ἀῖδη-ς (Att. Ἀιδης), St. Ἀῖδ, Gen. Ἀῖδ-ος, Ἀῖδ-ι, also Ἀῖδωνεῦ-ς, with regul. inflexion, according to § 159.

*Case-like Terminations.*

§ 178. Besides the case-endings, there occur certain *suffixes* or appendages, which in meaning very nearly resemble case-endings. To these belong:

1. -θι, answering to the question *where*: ἄλλο-θι,  
elsewhere;
2. -θεν, „ to the question *whence*: οἰκο-θεν,  
from home;
3. -δε, „ to the question *whither*: οἴκα-δε,  
homewards.

**Dialects.**—20. ὁ ἔρως, *love*, Stems ἐρωτ and ἐρο, poet. Acc. ἔρο-ν.

21. θέμις, *justice*, St. θεμι and θεμιστ, Pl. θέμιστ-ες, θέμιστ-ας.

22. τὸ κάρα, *head*, Hom. St. καρητ, καρηατ, κρᾶατ, κρᾶτ, καρ.

Hom. Nom. Sing. κάρη.

Gen. „ κάρητ-ος, καρήατ-ος, κρᾶατος, κρᾶτός.

Dat. „ κάρητ-ι, καρήατ-ι, κρᾶατ-ι, κρᾶτ-ί (trag. κάρα).

Acc. „ κάρη, τὸν κρᾶτ-α, τὸ κάρ.

Nom. Pl. κάρᾶ, καρήατ-α, κρᾶατ-α, secondary form κάρηνα.

Gen. „ κρᾶτων, καρήνων.

Dat. „ κρᾶσί(ν).

Acc. „ = Nom. (also τοὺς κρᾶτ-ας).

23. ἡ μάστιξ, *whip*, Hom. Dat. μάστι, Acc. μάστι-ν.

24. ὁ μείς, *month*, Ion. = Att. μήν.

25. ὄσσε, *eyes*. Nom. Acc. Dual, Neut. in Hom. The trag. have Gen. Pl. ὄσσων, Dat. ὄσσοις or ὄσσοισι(ν).

§ 178. **Dialects.**—The three local suffixes are very frequent in Hom.: οἴκοθι, *at home*; Ἰλιόθι πρό, *in front of Ilios*; οὐρανόθεν, *from heaven*; ἀγορήθεν, *from the assembly*. θεν also supplies the place of the Gen.-ending: κατὰ κρῆθεν, *down from the head, entirely*; ἐξ ἀλόθεν, *out of the sea*. -δε is generally affixed to the Acc.: οἰκόνδε, *homewards*; κλισίηνδε, *into the tent*; πόλινδε, *into the city*; φόβονδε, *into flight*. φύγαδε, *into flight*, and ἔραξε, *to the earth*, are peculiar.

A suffix peculiar to the Hom. language is φι(ν); it is added to the Stem of nouns, and supplies the place of the Gen. or Dat. termination in both Sing. and Pl., as:

1. A-decl.: βίη-φι, *with force*; κλισίη-φι, *in the tent*; ἀπὸ νευρῆ-φιν, *from the bow-string*.

2. O-decl.: θεό-φιν, *from the gods*; Ἰλιό-φιν, *from Ilios*.

3. Cons.-decl.: κοτυληδον-ό-φιν, *with the suckers* (on the feelers of the polypus); ἀπ' ὄχρεσ-φι(ν), *from the carriage*; παρὰ ναῦ-φι(ν), *alongside the ships*; ἀπὸ κράτεσ-φιν, *from the head*. (§§ 177, D. 22.)

These suffixes are joined to the Stem of the noun: Ἀθήνηθεν, *from Athens*, (with Ion. *η*); κυκλόθεν, *from the circle*, (κύκλος). Sometimes *ο* comes in place of the *A*-sound: ῥιζόθεν (*radicitus*) from ῥίζα (*radix*); it also serves as a connecting vowel with consonant-stems: πάντ-ο-θεν, *from all sides*. The *ο* is sometimes accented, contrary to § 107, *a*: κυκλ-ό-θεν, Μαραθων-ό-θεν, *from Marathon*. The enclitic suffix *δε* (§ 92, 5) is often also combined with the Acc. form: Μέγαρά-δε, *to Megara*; Ἐλευσίν-ά-δε, *to Eleusis*. οἶκ-α-δε, *home*, from Stem οἶκο, is irregular.

For *δε* we find *σε*, *ζε*, with the same meaning: ἄλλοσε, *elsewhither*; Ἀθήναζε, *to Athens*; Θήβαζε, *to Thebes*; θύραζε (*foras*).

§ 179. Moreover, a few words have an old *Locative* in *ι* for the Sing., and *σι(ν)* (without a preceding *ι*) for the Plur., answering the question *where*: οἶκοι, *at home*; Πυθοῖ, *at Pytho*; Ἰσθμοῖ, *on the Isthmus*; Ἀθήνησι(ν), *in Athens*; Πλαταιᾶσι(ν), *in Plataea*; θύρᾱσι(ν), *at the door, (foris)*; ὥρᾱσι(ν), *at the right time*.

## CHAP. VII.—OTHER INFLEXIONS OF THE ADJECTIVE.

### A.—Inflexion according to Genders.

#### ADJECTIVES OF THE VOWEL DECLENSION.

§ 180. The most numerous class of adjectives is that which in the Masc. and Neut. follows the *O*-Declension, and in the Fem. the *A*-Declension; which, consequently, has in the Nom. Sing. *ος*, *η* (or *α*), *ον* [Lat. *us*, *a*, *um*].

§ 180. **Dialects.**—The Ionians have frequently here also *η* for Att. *ᾱ*: αἰσχρή.

Sing.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	ἀγαθός	ἀγαθή	ἀγαθόν	φίλιος	φιλίᾱ	φίλιον
Gen.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	φιλίου	φιλιάς	φιλίου
Dat.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	φιλίῳ	φιλίᾱ	φιλίῳ
Acc.	ἀγαθόν	ἀγαθὴν	ἀγαθόν	φίλιον	φιλίᾱν	φίλιον
Voc.	ἀγαθέ	ἀγαθή	ἀγαθόν	φίλιε	φιλίᾱ	φίλιον
Dual.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
N. A. V.	ἀγαθῷ	ἀγαθᾷ	ἀγαθῷ	φιλίῳ	φιλίᾱ	φιλίῳ
G. D.	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	φιλίων	φιλίαιν	φιλίων
Plur.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλιοι	φιλίαι	φιλιά
Gen.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	φιλίων	φιλίων	φιλίων
Dat.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	φιλίοις	φιλίαις	φιλίοις
Acc.	ἀγαθοὺς	ἀγαθάς	ἀγαθά	φίλιους	φιλιάς	φιλιά

In the Nom. Sing. Fem. *a* stands after a *vowel* or *ρ*, elsewhere *η*: δίκαιος, δικαία, δίκαιον, *just*; αἰσχροός, αἰσχροά, αἰσχροόν, *hateful*; σοφός, σοφή, σοφόν, *wise*.

Exception: *η* stands after *ο*, except when *ρ* precedes *ο*:

ἀπλόος, ἀπλόη, ἀπλόον, *simple*.

ἀθρόος, ἀθρόᾱ, ἀθρόον, *assembled*.

§ 181. Though the declension of these Adjectives conforms to §§ 114, 126, the following points must be observed:

1. *a* in the Nom. Sing. is always long.

2. In the accent of the Nom. and Gen. Pl. the Fem. follows the Masc.: βέβαιος, *firm*, Nom. Pl. Masc. βέβαιοι, Fem. βέβαιαι (§ 108 would require βεβαῖαι from Nom. Sing. βεβαία); Gen. of all genders, βεβαιῶν (not even in the Fem. βεβαιῶν, as would be required by § 118).

§ 182. Many adjectives of this class have only *two*

§ 181. *Dialects*.—δία, Fem. of δῖος, *heavenly*, has in Hom. ᾶ: δῖω θεῶν, *the heavenly one among the goddesses*.

§ 182. *Dialects*.—The poets form a peculiar Fem. from many compound adjectives: ἀβρότη (Masc. ἄμβροτος, *immortal*), ἀντιθέη (Masc. ἀντίθεος, *godlike*).

*endings*, the Masc. being used for the Fem.: Masc. and Fem. ἡσυχος, Neut. ἡσυχον, *quiet*. *Compound adjectives especially are all of only two endings*: ἄτεκνος, *childless*; καρποφόρος, *fruitful*.

§ 183. Adjectives ending in εος and οος in the Nom. Masc., are generally contracted (§ 130): χρύσεος, *golden*, and ἀπλός, *simple*, are thus contracted:

Sing.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	χρυσοὺς	χρυσῇ	χρυσοῦν	ἀπλοὺς	ἀπλῇ	ἀπλοῦν
Gen.	χρυσοῦ	χρυσᾶς	χρυσοῦ	ἀπλοῦ	ἀπλῆς	ἀπλοῦ
Dat.	χρυσῷ	χρυσᾷ	χρυσῷ	ἀπλῷ	ἀπλῇ	ἀπλῷ
Acc.	χρυσοῦν	χρυσάν	χρυσοῦν	ἀπλοῦν	ἀπλήν	ἀπλοῦν
Voc.	χρυσοὺς	χρυσᾶ	χρυσοῦν	ἀπλοὺς	ἀπλῇ	ἀπλοῦν
Dual.						
N. A. V.	χρυσῶ	χρυσῇ	χρυσῶ	ἀπλῶ	ἀπλᾷ	ἀπλῶ
G. D.	χρυσοῖν	χρυσαῖν	χρυσοῖν	ἀπλοῖν	ἀπλαῖν	ἀπλοῖν
Plur.						
Nom.	χρυσοῖ	χρυσαῖ	χρυσῇ	ἀπλοῖ	ἀπλαῖ	ἀπλᾷ
Gen.	χρυσῶν	χρυσῶν	χρυσῶν	ἀπλῶν	ἀπλῶν	ἀπλῶν
Dat.	χρυσοῖς	χρυσαῖς	χρυσοῖς	ἀπλοῖς	ἀπλαῖς	ἀπλοῖς
Acc.	χρυσοὺς	χρυσᾶς	χρυσῇ	ἀπλοὺς	ἀπλᾶς	ἀπλᾷ

The Fem. εα is contracted to η, except when preceded by a vowel or ρ; it is then contracted to ᾱ: ἀργυρέα, ἀργυρᾶ (*argentea*). The Nom. Pl. οα, οαι, produce ᾱ, αι: ἀπλᾶ, ἀπλαῖ.

The contracted final syllable also receives the circumflex, contrary to § 87: χρύσεος, χρυσοῦς. But compound adjectives retain the accent on the last syllable but one: εὔνους, *well-disposed*, Gen. εὔνου, Dat. εὔνῳ; Nom. Pl. εὔνοι.

§ 184. A few adjectives in ως in the Nom. follow

§ 183. **Dialects.**—The adjectives in εος, οος, often remain uncontracted: Hom. χρυσέφ (where ε disappears by synizesis), καλλιῤῥοος, *beautifully-flowing*.

§ 184. **Dialects.**—Hom. Ἰλαός, πλείος, πλείη, πλείον; New-Ion. εος = Att. εως; for Att. σῶς (*salvus*), Hom. σόος, η, ον, comparative σαώτερος.

the Attic O-Declension (§ 132): ἱλεως, Neut. ἱλεων, *gracious*; ἀξιόχρεως, Neut. -ων, *considerable*; πλέως, πλέᾱ, πλέων, *full*. σῶς (from σάος, *salvus*) has in the Nom. Sing. Fem. and Neut. Pl. σᾶ; but also the forms σῶος, σῶᾱ, Pl. σῶοι, σῶαι.

#### ADJECTIVES OF THE CONSONANT DECLENSION.

§ 185. Other adjectives in the Masc. and Neut. follow the Consonant Declension, and form from the Stem a peculiar Fem. with the ending *ια*, which, however, undergoes various changes in combination with the Stem. Such adjective-stems of three terminations are:

1. *Stems in υ* (Masc. and Neut., § 154). The Fem. is formed from the Stem as it appears in the *Gen.* (ῆδε); *ε* and *ια* are contracted, and the accent remains on the last syllable of the Stem: hence,

	Masc.	Fem.	Neut.
Nom.	ῡ-s	εῖᾱ	ῡ
Singular.			
Nom.	ῆδύ-s, <i>sweet</i>	ῆδεῖα	ῆδύ
Gen.	ῆδέος	ῆδείας	ῆδέος
Dat.	ῆδεῖ	ῆδείᾱ	ῆδεῖ
Acc.	ῆδύν	ῆδείαν	ῆδύ
Dual.			
Nom. Acc.	ῆδέε	ῆδεῖᾱ	ῆδέε
Gen. Dat.	ῆδέοιν	ῆδείαιν	ῆδέοιν
Plural.			
Nom.	ῆδεῖς	ῆδεῖαι	ῆδέα
Gen.	ῆδέων	ῆδειῶν	ῆδέων
Dat.	ῆδέσι(ν)	ῆδείαις	ῆδέσι(ν)
Acc.	ῆδεῖς	ῆδείας	ῆδέα

§ 185. *Dialects*.—Hom. sometimes has *εη* for Att. *εια*: βαθέη (βαθεία, *deep*); the Ion. *εα* for *εια*: Hom. ὠκέα Ἴρις, *swift Iris*. Besides θήλυς, *feminine*, we find also ῆδύς, πούλυς (πολύς, *much*) as Fem. Sometimes *εα* is used for *υν* in the Acc. Sing. Masc.: εὐρέα πόντον, *the wide sea*.

## Examples for Declension.

γλυκός, *sweet*      βραχύς, *short*      εὐρύς, *broad*.  
 βραδύς, *slow*      ταχύς, *swift*

Obs.—θῆλυς, *female*, differing also in accent, occurs as a Feminine.

§ 186. 2. *Stems in ν*. The *ι* in *ια* is transferred to the preceding syllable (§ 55): St. μελαν, Nom. Masc. μέλας, Fem. μέλαινα (from μελαν-ια), Neut. μέλαν, *black*.

Singular.	Masc.	Fem.	Neut.
Nom.	μέλας	μέλαινα	μέλαν
Gen.	μελᾶνος	μελαίνης	μελᾶνος
Dat.	μέλανι	μελαίνῃ	μέλανι
Acc.	μέλανα	μέλαιναν	μέλαν
Voc.	μέλαν	μέλαινα	μέλαν
Dual.			
N. A. V.	μέλανε	μελαίνα	μέλανε
G. D.	μελάνοιν	μελαίναιν	μελάνοιν
Plural.			
Nom.	μέλανες	μέλαιναι	μέλανα
Gen.	μελάνων	μελαινῶν	μελάνων
Dat.	μέλασι	μελαίναις	μέλασι
Acc.	μέλανας	μελαίνας	μέλانا

## Examples for Declension.

St. τάλαν, τάλᾶς, τάλαινα, τάλᾶν, *unfortunate*  
 St. τέρεν, τέρην, τέρεινα, τέρεν, *tender*.

§ 187. 3. *Stems in ντ*. To these belong especially the numerous participial forms. In the Fem. the *ντ* combines with the ending *ια* to form *σα*, the previous vowel being lengthened by compensation (§ 50): λεγонт-ια becoming λέγουσα.

The *adjectives* in *εντ* have *εσσα* in the Fem.: χαρίεις, χαρίεσσα, χαρίεν, *pleasing*, St. χαριεντ. For the Dat. Pl. see § 149.

§ 187. *Dialects*.—Adjectives in *εντ* (Nom. Masc. *εις*) are sometimes contracted: Hom. τιμῆς=τιμήεις, *honourable*; λωτεῦντα=λωτόεστα, *abounding in lotuses*; poet. πετροῦσσα=πετρόεσσα, *winged*.

	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
<i>loosing</i>				<i>loosing</i>		
Sing. Nom.	λύσας	λύσασα	λύσᾰν	λύων	λύουσα	λύον
Gen.	λύσαντος	λυσάσης	λύσαντος	λύοντος	λυούσης	λύοντος
Dat.	λύσαντι	λυσάσῃ	λύσαντι	λύοντι	λυούσῃ	λύοντι
Acc.	λύσαντα	λύσασαν	λύσαν	λύοντα	λύουσαν	λύον
Voc.	λύσας	λύσασα	λύσαν	λύων	λύουσα	λύον
Dual. N. A. V.	λύσαντε	λυσάσα	λύσαντε	λύοντε	λυούσα	λύοντε
G. D.	λυσάντων	λυσάσαιν	λυσάντων	λύοντων	λυούσαιν	λύοντων
Plural.						
Nom.	λύσαντες	λύσασαι	λύσαντα	λύοντες	λύουσαι	λύοντα
Gen.	λυσάντων	λυσασῶν	λυσάντων	λύοντων	λυουσῶν	λύόντων
Dat.	λύσᾰσι	λυσάσαις	λύσᾰσι	λύουσι	λυούσαις	λύουσι
Acc.	λύσαντας	λυσάσας	λύσαντα	λύοντας	λυούσας	λύοντα
<i>loosed</i>				<i>giving</i>		
Sing. Nom.	λυθείς	λυθείσα	λυθέν	διδούς	διδούσα	διδόν
Gen.	λυθέντος	λυθείσης	λυθέντος	διδόντος	διδούσης	διδόντος
Dat.	λυθέντι	λυθείσῃ	λυθέντι	διδόντι	διδούσῃ	διδόντι
Acc.	λυθέντα	λυθείσαν	λυθέν	διδόντα	διδούσαν	διδόν
Voc.	λυθείς	λυθείσα	λυθέν	διδούς	διδούσα	διδόν
Dual. N. A. V.	λυθέντε	λυθείσα	λυθέντε	διδόντε	διδούσα	διδόντε
G. D.	λυθέντων	λυθείσαιν	λυθέντων	διδόντων	διδούσαιν	διδόντων
Plural.						
Nom.	λυθέντες	λυθείσαι	λυθέντα	διδόντες	διδούσαι	διδόντα
Gen.	λυθέντων	λυθεισῶν	λυθέντων	διδόντων	διδουσῶν	διδόντων
Dat.	λυθείσι	λυθείσαις	λυθείσι	διδούσι	διδούσαις	διδούσι
Acc.	λυθέντας	λυθείσας	λυθέντα	διδόντας	διδούσας	διδόντα
<i>pleasing</i>				<i>showing</i>		
Sing. Nom.	χαρίεις	χαρίεσσα	χαρίεν	δεικνύς	δεικνύσα	δεικνύν
Gen.	χαρίεντος	χαριέσσης	χαρίεντος	δεικνύντος	δεικνύσης	δεικνύντος
Dat.	χαρίεντι	χαριέσῃ	χαρίεντι	δεικνύντι	δεικνύσῃ	δεικνύντι
Acc.	χαρίεντα	χαρίεσσαν	χαρίεν	δεικνύντα	δεικνύσαν	δεικνύν
Voc.	χαρίεν	χαρίεσσα	χαρίεν	δεικνύς	δεικνύσα	δεικνύν
Dual. N. A. V.	χαρίεντε	χαριέσσα	χαρίεντε	δεικνύντε	δεικνύσα	δεικνύντε
G. D.	χαρίεντων	χαριέσσαι	χαρίεντων	δεικνύντων	δεικνύσαιν	δεικνύντων
Plural.						
Nom.	χαρίεντες	χαρίεσαι	χαρίεντα	δεικνύντες	δεικνύσαι	δεικνύντα
Gen.	χαρίεντων	χαριεσῶν	χαρίεντων	δεικνύντων	δεικνυσῶν	δεικνύντων
Dat.	χαρίεσι	χαριέσαις	χαρίεσι	δεικνύσι	δεικνύσαις	δεικνύσι
Acc.	χαρίεντας	χαριέσας	χαρίεντα	δεικνύντας	δεικνύσας	δεικνύντα



*Obs.*—The form of the Fem. is explained from τ before ι becoming σ, according to § 60, ι being dropped after σ, and ν before σ being thrown out and compensated for by a lengthening of the vowel : παντια, πανσια, πανσα, πᾶσα ; λυοντια, λυονσια, λυονσα, λύουσα.

§ 188. 4. *Stems in οτ.* The participles of the Perfect Active in οτ (Nom. Sing. Masc. ως, Neut. ος) have νια in the Fem.: λελυκώς, λελυκυῖα, λελυκός, *one who has freed.* See §§ 146, 147.

Singular.	Masc.	Fem.	Neut.
Nom.	λελυκώς	λελυκυῖα	λελυκός
Gen.	λελυκότος	λελυκυίας	λελυκότος
Dat.	λελυκότε	λελυκυῖα	λελυκότε
Acc.	λελυκότα	λελυκυῖαν	λελυκός
Voc.	λελυκώς	λελυκυῖα	λελυκός
Dual.			
N. A. V.	λελυκότε	λελυκυῖα	λελυκότε
G. D.	λελυκότοιιν	λελυκυῖαιιν	λελυκότοιιν
Plural.			
Nom.	λελυκότες	λελυκυῖαι	λελυκότα
Gen.	λελυκότηων	λελυκυῖων	λελυκότηων
Dat.	λελυκόσι	λελυκυῖαις	λελυκόσι
Acc.	λελυκότας	λελυκυῖας	λελυκότα

*Obs.*—The strange difference of the Fem. from the Stem of the Masc. and Neut. is explained by the F which was originally before the ο. From φοτ-ια came first φοσ-ια (§ 60), then by a peculiar contraction (fo becoming ν) υσ-ια, finally (σ being dropped, § 61, δ) ν-ῖα and νια.

§ 189. The most important adjectives of *two endings* with Stems according to the Second Principal Declension are :

1. *Stems in ς* (Inflexion given under §§ 164, 165), as :

σαφής σαφές, *clear* Gen. σαφοῦς.  
ἀληθής ἀληθές, *true* „ ἀληθοῦς.

Other Examples for Declension.

πλήρης, *full* ψευδής, *false* ἀσφαλής, *safe* δυσμενής, *hostile*.

2. *Stems in ν* (Inflexion given under §§ 146, 147), as :

πέπων πέπον, *ripe* Gen. πέπον-ος.  
εὐδαιμων εὐδαιμον, *happy* „ εὐδαίμον-ος.  
σώφρων σῶφρον, *reasonable* „ σῶφρον-ος.

§ 189. *Dialects.*—Herod. ἔρσην for ἄρσην.

## Other Examples for Declension.

μνήμων, *mindful of* ἐπιλήσμων, *forgetful of*  
 πολυπράγμων, *much occupied*

## 3. Isolated forms, as:

ἴδρις ἴδρι, *acquainted with* Gen. ἴδρι-ος  
 (Inflexion according to § 157 D.)

ἄρρην (ἄρσην) ἄρρεν, *male* Gen. ἄρρεν-ος

Compounds of substantives, such as ἀπάτωρ, Neut. ἄπατορ,  
 St. πατερ (Nom. πατήρ) *fatherless*; δυσμήτωρ, μήτηρ, *un-*  
*motherly*; φιλόπολις, -ι, Gen. -ιδ-ος, *loving the city*; εὐελπίς  
 (Gen. εὐέλπιδ-ος), *hopeful*.

§ 190. 4. Besides these there is a large number of adjectives which have only *one* ending, because either their meaning or form excludes a Neuter: ἄρπαξ, *ravenous*, St. ἄρπαγ; φυγὰς, *fugitive*, St. φυγαδ; ἀγνώς, *unacquainted*, St. ἀγνωτ; ἄπαις, *childless*, St. ἀπαιδ; μακρόχειρ, *long-handed*; πένης, *poor*, St. πενητ; γυμνής, *light-armed*, St. γυμνητ. Some adjectives of one ending follow the A-Declension, and are almost substantives, as: ἐθελουτής, Gen. ἐθελουτοῦ, *voluntary*; they occur only in the Masc.

§ 191. The following adjectives are irregular: μέγας, *great*; πολύς, *much*, and πρᾶος, *gentle*, the forms of each being derived from different Stems, viz., in μέγας,

§ 190. **Dialects.**—Hom. has also many adjectives in the Fem. only: καλλιγύναικα Acc. Sing. e.g., Σπάρτην, *abounding in beautiful women*; βωτιάνεира, e. g. Φθία, *men nourishing*.

§ 191. **Dialects.**—In Hom. both Stems, πολυ and πολλο, in Masc. and Neut., are almost completely declined; the Fem. is regularly πολλή.

Sing. N.	πολύς	πολύς	οἱ	πολλός	N.	πολύ	πολύ	πολλόν
G.	πολλοῦ	οἱ	πολέος					
D.				πολλῷ				
A.	πολύν	πολύν		πολλόν	N.	πολύ	πολύ	πολλόν
Plur. N.	πολέες	(πολείς)		πολλοί				πολλά
G.	πολλῶν	οἱ	πολέων					
D.	πολέεσσι(ν)	πολέσσι(ν)	πολέσι(ν)	οἱ	πολλοῖς			
A.	πολέας		πολλούς		N.	πολλά		

Herod. has scarcely any forms except from the Stem πολλο: πολλόν, πολλοί.

from the Stems *μεγα* and *μεγαλο*; in *πολύς*, from *πολυ* and *πολλο*; in *πρᾶος*, from *πραο* and *πραῦ*.

Sing. Nom. Gen. Dat. Acc. Voc.	Masc. μέγας μεγάλου μεγάλῳ μέγαν μέγα	Fem. μεγάλη μεγάλης μεγάλῃ μεγάλῃν μεγάλη	Neut. μέγα μεγάλου μεγάλῳ μέγα μέγα	Masc. πολύς πολλοῦ πολλῷ πολύν πολύ	Fem. πολλή πολλῆς πολλῇ πολλῇν πολλή	Neut. πολύ πολλοῦ πολλῷ πολύ πολύ
Dual. N. A. V. G. D.	μεγάλῳ μέγαλα μεγάλῳ μεγάλῳιν μεγάλαιν μεγάλῳιν					
Plural. Nom. Gen. Dat. Acc.	μεγάλοι μεγάλαι μέγαλα μεγάλων μεγάλων μεγάλων μεγάλοις μεγάλαις μεγάλοις μεγάλους μεγάλας μέγαλα			πολλοί πολλαί πολλά πολλῶν πολλῶν πολλῶν πολλοῖς πολλαῖς πολλοῖς πολλούς πολλὰς πολλά		
Sing. Nom. Gen. Dat. Acc.	πρᾶος πραεῖα πράου πράῳ πρᾶον	πραεῖα πραεῖας πραεῖα πραεῖαν	πραῦ πράου πράῳ πρᾶον	Plural. πρᾶοι, or πραεῖαι πραεῖων πραεῖων πραεῖσι, or πραεῖσι(ν) πραεῖσι(ν)		

### B.—Comparison.

§ 192. *The first and most frequent ending of the Comparative is τερο (Nom. τερος, τερα, τερον); of the Superlative τατο (Nom. τατος, τατη, τατον), with the usual inflexion of adjectives (§ 180). These endings are affixed to the pure Stem of the Masc., as :*

Positive.	Stem.	Comparative.	Superlative.
κοῦφος, <i>light</i> ,	κουφο	κουφότερος, α, ον	κουφότατος, η, ον
γλυκύς, <i>sweet</i>	γλυκυ	γλυκύτερος	γλυκύτατος
μέλας, <i>black</i>	μελαν	μελάντερος	μελάντατος
χαρίεις, <i>graceful</i>	χαριεντ	χαριέστερος	χαριέστατος
(from χαριεντ-τερος, according to §§ 46 and 49).			
σαφής, <i>clear</i>	σαφες	σαφέστερος	σαφέστατος
μάκαρ, <i>happy</i>	μακαρ	μακάρτερος	μακάρτατος
πένης, <i>poor</i>	πενητ	πενέστερος	πενέστατος
(for πενητ-τερος, τατος, according to § 46, η being shortened).			

§ 193. The following points are to be observed :

1. The Stems in *o* leave *o* unchanged only when the preceding syllable is long (§ 74, &c.), but lengthen it to *ω* when that is short: *πονηρό-τερος*, *worse*; *πικρό-τατον*, *most bitter*; *σοφώ-τερος*, *wiser*; *ἀξιω-τάτη*, *most worthy*. Every syllable with a vowel followed by two consonants or a double consonant is here considered long (§§ 76, 77).

§ 194. 2. The *o* is always rejected after *αι* in the adjective *γεραιός*, *senex*, sometimes in *παλαιός*, *antiquus*, and *σχολαίος*, *at leisure*: *γεραιότερος*, *παλαιάτος*.

§ 195. 3. The *o* or *ω* is changed to *αι* in *μέσος*, *medius*; *ἴσος*, *like*; *εὐδιος*, *clear*; *πρώϊος*, *early*; *ὄψιος*, *late*: *μεσαίτατος*, *πρωϊαίτερον*. *ἡσυχος*, *peaceful*, has *ἡσυχαίτερος*, and *ἡσυχώτερος*; *φίλος*, *dear*, besides *φιλώτερος -τατος*, also *φίλτερος -τατος*, and *φιλαίτερος -τατος*; *πλησιαίτερος*, *πλησιαίτατος*, belong to *πλησίον*, *near*, and *παραπλησιαίτερος*, *more like*, to the same; *προϋργαίτερος* to *προϋργον*, from *πρὸ ἔργου*, *advantageously*.

§ 196. 4. The endings *εστερο-s*, *εστατο-s*, are inorganically applied:—

a) to Stems in *ον*: *σωφρονέστερος* (St. *σωφρον*, Nom. *σώφρων*, *reasonable*), *εὐδαιμονέστερος* (St. *εὐδαιμον*, Nom. *εὐδαίμων*, *fortunate*). *πίότερος -τατος*, from *πίων*, *fat*, and *πεπαίτερος -τατος*, from *πέπων*, *ripe*, are exceptional.

b) to the Stems of *ἄκρατος*, *unmixed*; *ἐρρωμένος*, *strong*; *ἄσμενος*, *willing*: *ἀκρατέστερος*, *ἐρρωμένεστερος*. More seldom to others.

c) to some Stems in *οο* contracted: *εὐνούστερος* for *εὐνοέστερος* from *εὐνους*, *well-disposed*.

§ 197. 5. *ιστερος*, *ιστατος*, occur with *λάλος*, *talkative*; *πτωχός*, *beggarly*; *ὀψοφάγος*, *epicure*; *μονοφάγος*, *eating alone*, and some adjectives of one ending, as *κλέπτη-s*, *thievish*: *λαλίστερος*, *πτωχίστατος*, *κλεπτίστερος*.

Others of one gender in *η-s* follow the rule of those in *ο*: *ὕβριστό-τερος* from *ὕβριστης*, *haughty*.

§ 193. **Dialects.**—The quantity of the *O-sound* in poets is rather doubtful: Hom. *οἰζυρώτατος*, *the most wretched*.

Hom. has *ἰθύντατα*, from *ἰθύς*, *straight*; *φαάντατος*, from *φαεινός*, *glittering*; *ἀχαρίστερος* (for *ἀχαριτ-τερος*, according to § 46), from *ἄχαρις*, *graceless*.

The compounds of χάρις, *grace, favour*, form their Comparative and Superlative as if they ended in χαριτο-ς: ἐπιχαριτώτερος, *more obliging*.

§ 198. The *second and rarer* termination of the Comparative is *ιον* (Nom. Masc. and Fem. *ιον*, Neut. *ιον*); of the Superlative, *ιστο* (Nom. *ιστος*, *ιστη*, *ιστον*). The Stem-vowel is rejected before *ι*. The accent is placed as far as possible from the end in the Comp. and Superl. Inflexion of the Comp., § 170. So is formed from:

Positive.	Stem.	Comparative.	Superlative.
ἡδύς, <i>agreeable</i>	ἡδυ	ἡδίων, -ον	ἡδιστος -η -ον
ταχύς, <i>swift</i>	ταχυ	θάστων -ον (from ταχίων, according to §§ 54, 57)	τάχιστος -η -ον
μέγας, <i>large</i>	μεγα	μείζων -ον (from μεγίων, according to § 58)	μέγιστος.

*Obs.*—The length of *a* in θάσσω (comp. μάλλον, § 202), and the diphthong of μείζων, is explained from the *ι* passing into the preceding syllable, as in ἀμείνων (comp. § 55).

Further with suppression of *ρ*:

ἐχθρό -ς, <i>hostile</i>	ἐχθίων -ον	Superl. ἔχθιστος.
αἰσχρό -ς, <i>shameful</i>	αἰσχίων -ον	„ αἰσχιστος.
οἰκτρό -ς, <i>pitiable</i>	„	„ οἰκτιστος.
ἐχθρ-ός and οἰκτρ-ός also have the forms in τερο-ς and τατο-ς.		

§ 199. This comparison occurs also in connection

§ 198. **Dialecta.**—The endings *ιον*, *ιστος*, are more frequent in the poets: Hom. φιλίων (φίλος, *dear*); γλυκίων (γλυκύς, *sweet*); ὤκιστος (ὠκύς, *swift*); βάθιστος (βαθύς, *deep*); βράσσω = βραχίων (βραχύς, *short*), Sup. poet. βράχιστος, Hom. Superl. βάρδιστος (βραδύς, *slow*, § 59, D.); πάσσω = παχίων (παχύς, *thick*); μάσσω = μακίων (μακρός, *long*), Sup. μήκιστος (Dor. μάκιστος); κυδίων (κυδρός, *famous*); μέζων, New-Ion. for μείζων.

§ 199. **Dialecta.**—1. Hom. Comp. ἀρείων, Positive κρατύ-ς, Superl. κάρτιστος; Comp. λωϊτερος; New-Ion. κρέσσω = κρείσσω; poet. βέλτερος, βέλτατος, φέρτερος, φέρτατος, or φέριστος, *more excellent, most excellent*.

2. Hom. κακώτερος; χέρης, χερείων, χερείοτερος, χειρότερος; New-Ion. ἔσσω = ὑσσω. (Comp. κρέσσω, μέζων, § 198, *Obs.*)

4. Hom. ὑπ-ολίζων.

with other peculiarities in the following adjectives, where the changes of sound of §§ 55-58 are often applied :

1. For the idea of *good* :

Positive.	Comparative.	Superlative.
ἀγαθός		
[St. ἀμεν]	ἀμείνων, ἄμεινον	
[St. ἀρεσ]	[ἀρείων, Hom.]	ἄριστος, η, ον
[St. βελτο]	βελτίων, βέλτιον	βέλτιστος, η, ον
[St. κρατυ]	κρείσσων (κρείττων) N. κρείσσον (κρείττον)	κράτιστος, η, ον
[St. λωυ]	λωίων or λῶων N. λώϊον or λῶον	λῶστος, η, ον

Obs.—ἀμείνων and ἄριστος rather express *excellence, capacity*; κρείσσων, κράτιστος, *strength, preponderance*, (Lat. *superior*); ἥσων is opposed to κρείσσων.

2. For the idea of *bad* :

Positive.	Comparative.	Superlative.
κακός	κακίων N. κάκιον	κάκιστος
[St. χερ]	χείρων ( <i>deterior</i> ) N. χείρον	χείριστος
[St. ἥκυ]	ἥσων ( <i>inferior</i> ) N. ἥσων N. Pl. ἥκιστα, <i>least of all</i> .	

3. μικρός, *small*, besides μικρότερος  
μείων, *smaller* N. μείον μικρότατος

4. ὀλίγος, *little*  
[St. ἐλαχυ] ἐλάσσων N. ἐλάσσον ὀλίγιστος

5. πολύς, *much* πλείων (πλέων) N. πλέον (also πλείν) πλείστος

6. καλός, *beautiful*, as if from  
κάλλος, *beauty* καλλίων N. κάλλιον κάλλιστος

7. ῥάδιος, *easy*  
[St. ῥα] ῥάων N. ῥῶον ῥῶστος

8. ἀλγεινός, *painful*, as if from  
ἀλγος, *pain* ἀλγίων N. ἀλγιον ἀλγιστος

**Dialecta.**—5. Hom. contracts πλέον to πλεῦν, πλέονες to πλεῦνες; Plur. also, πλέες, πλέας, πλέα.

7. Ion. ῥηϊδῖος; Hom. ῥηϊτερος, ῥηϊστος, ῥηϊτατος. Hom. forms single degrees from substantives: κύντερος, *more doggish* (κύων, *dog*); ῥίγιον, *worse*, ῥίγος, *cold*, *shudder*.

Defectives: ἐνέρτεροι, also tragic νέρτεροι (*inferi*, for which Positive ἐνεροι); Hom. πύματος and λοίσθος, λοίσθιος, *last*, ὑστάτιος = ὑστατος, δεύτατος, in a like sense, πρώτιστος = πρώτος, *the first*.

§ 200. Finally observe further the Defectives :—

	ὑστερος, <i>later</i>	ὑστατος, <i>ultimus</i>
(νέος, <i>new</i> )		ἔσχατος, <i>extremus</i>
(ὑπέρ, <i>over</i> )		νέατος, <i>novissimus</i>
(πρό, <i>before</i> )	πρότερος, <i>prior</i>	ὑπατος, <i>summus</i>
(πέραν, <i>on the other side</i> )	περαιότερος.	πρώτος, <i>primus</i> .

### C.—Adverbs of Adjectives.

§ 201. Adverbs are derived from the adjective Stem by affixing to it the syllable *ως*. The *ο* of the Stem is entirely dropped: φίλος, adv. φίλως. The Stems of the Second Principal Declension have the same form as in the Genitive: ταχύς, *swift*, ταχέως; σαφής, *clear*, σαφέως, contr. σαφῶς; σώφρων, *reasonable*, σωφρόνως. Contraction occurs only where the Genitive also has it. The accent of the adverb is always the same as that of the Genitive Plural of the corresponding adjective: ψυχρός, *cold*, ψυχρῶς; δίκαιος, *just*, δικαίως; πᾶς (St. παντ), πάντως, *every way*.

The Neuter Accusative, both of the Singular and the Plural, is moreover very often used as an adverb.

§ 202. An older adverbial form is that in *ᾱ*, as: τάχᾱ from ταχύς, *quick* (meaning, in Att. prose, *perhaps*); ἅμα, *at the same time*; μάλα, *very*. The Comp. of μάλα is μᾶλλον (*potius*) = μάλιον (§ 56); Sup. μάλιστα (*potissimum*). εὖ, *well*, as an adverb to ἀγαθός, *good*, stands alone.

§ 203. Adverbs in *ως* are also formed from Comparatives and Superlatives: βεβαιωτέρως, *more firmly*; καλλιόνως, *more beautifully*. But as a rule the comparative

§ 202. **Dialects.**—The adverbs in *α* are more numerous in Homer: ὥκα, (*quickly*, ὥκως); λίγα, *aloud*, λιγύς; κάρτα, *strongly, very*, to κρατύς, comp. § 59, D., σάφα (*clearly*, σαφής).

Hom. has for εὖ or εὔ the adjective εὖς or ἥς, *good*.

§§ 203, 204. **Dialects.**—Hom. ἐκαστέρω, ἐκαστάτῳ (from ἐκάς, *far*); ἄσσον (= ἀγγιον), ἄσσοτέρω (ἀγγι, *near*), ἀγγιστα; New-Ion. ἀγχοτάτῳ, ἀγχότατα. In addition to this there is the Hom. ἐπασσύτεροι, *crowded*, with *υ* instead of *ο*.

has the *Neut. Acc. Sing.*, the *superlative*, the *Neut. Acc. Pl.* as an adverb: *βεβαιότερον, κάλλιον; βεβαιότατα, κάλλιστα.*

§ 204. Adverbs in *ω*, like *ἄνω*, *above*; *κάτω*, *below*; *ἔσω*, *inside*; *ἔξω*, *outside*, have no *ς* in Comp. and Superl.: *ἀνωτέρω*, *κατωτέρω*, likewise *ἀπωτέρω*, *further* (from *ἀπό*); *ἐγγυτέρω* (or *ἐγγύτερον*), *ἐγγυτάτω* (or *ἐγγύτατα*), from *ἐγγύς*, *near*, and some others.

## CHAP. VIII.—INFLEXION OF PRONOUNS.

§ 205. The *Personal Pronouns* are:

Singular. <i>Nom.</i> <i>Gen.</i> <i>Dat.</i> <i>Acc.</i>	ἐγώ, <i>I</i> [ego] ἐμοῦ, μοῦ ἐμοί, μοί ἐμέ, μέ [me]	σύ, <i>thou</i> [tu] σοῦ σοί σέ [te]	οὗ, <i>of him</i> οἱ ἐ [se]
Dual. <i>N. A.</i> <i>G. D.</i>	(νῶι) νῶ, <i>we</i> (νῶιν) νῶν	(σφῶι) σφῶ, <i>ye</i> (σφῶιν) σφῶν	(σφῶε), <i>they</i> (σφῶιν)
Plural. <i>Nom.</i> <i>Gen.</i> <i>Dat.</i> <i>Acc.</i>	ἡμεῖς, <i>we</i> ἡμῶν ἡμῖν ἡμᾶς	ὑμεῖς, <i>you</i> ὑμῶν ὑμῖν ὑμᾶς	σφεῖς, <i>they</i> <i>N. σφέα</i> σφῶν σφί-σι(ν) σφᾶς <i>N. σφέα</i>

§ 205. *Dialects.*—The following are special additional forms of the *Ion. Dial.* (Those in brackets are merely *New-Ion.*)

Sing. <i>Nom.</i>	ἐγών	τύνη [tu]	
<i>Gen.</i>	{ ἐμέο, ἐμεῦ, μεῦ ἐμέιο, ἐμέ-θεν (§ 178 D.)	{ σέο, σεῦ σείο, σέ-θεν	{ ἔο, εὔ είο, ἔ-θεν
<i>Dat.</i>		τοί, τεῖν	εοῖ } Comp. § 34,
<i>Acc.</i>			έέ } D. 4.
Plur. <i>Nom.</i>	(ἡμέες) ἄμμες	(ὑμέες) ὕμμες	
<i>Gen.</i>	ἡμέων, ἡμείων	ὑμέων, ὑμείων	σφέων, σφείων
<i>Dat.</i>	ἄμμι(ν)	ὕμμι(ν)	σφί(ν)
<i>Acc.</i>	ἡμέας, ἄμμε	ὑμέας, ὕμμε	σφάς, σφέας, σφέϊας, σφέ

An isolated Ionic form for the *Accusative Sing.* of the third person is *μίν*, *trag. νίν*; both enclitic; in a like sense *σφέ* occurs in the poets. *νίν* seldom stands for the *Plural*.



§ 206. The Stems of the Sing. are:  $\epsilon\mu\epsilon$ , for the first person;  $\sigma\epsilon$ , for the second;  $\acute{\epsilon}$ , for the third. The Nominative, however, is formed differently from them:  $\acute{\epsilon}\gamma\acute{\omega}$ ,  $\sigma\acute{\upsilon}$ , and that of the third person is entirely wanting.

*Obs.*—The  $\sigma$  of the Stem  $\sigma\epsilon$  has arisen from  $\tau$  (§ 60, a) [*te*], which remains in many dialect-forms. The Stem  $\acute{\epsilon}$  goes back to  $F\epsilon$ , and this to a still older form  $\sigma F\epsilon$  [Lat. *se* for *sve*]. (§ 60, b.) In the form  $\sigma\phi\epsilon$ , the  $F$  is hardened into  $\phi$ .

The Stems of the Dual are:  $\nu\omega$  [*no-s*],  $\sigma\phi\omega$ ,  $\sigma\phi\omega$ . The Dual of the third person does not occur in prose.

The Stems of the Plural are:  $\eta\mu\epsilon$ ,  $\upsilon\mu\epsilon$ ,  $\sigma\phi\epsilon$  ( $\epsilon$  is generally contracted with the ending, hence the circumflex: see Dialects).

§ 207. When there is no emphasis on the Personal Pronoun, it becomes enclitic in the forms mentioned in § 92, 2; in that case the first person has the forms beginning with  $\mu$ . But when emphatic, as well as generally after prepositions, it retains its accent, and the first person has the fuller forms:  $\deltaοκεῖ μοι$ , *it seems to me*;  $\acute{\epsilon}μοι οὐ σοὶ τοῦτο ἀρέσκει$ , *this pleases me, not you*.

The Gen. Dat. and Acc. Plur. of the first and second persons, when not emphatic, sometimes have the accent on the first syllable:  $\eta\muων$ ,  $\upsilonμιν$ , and in this case the final syllable of the Dat. and Acc. is usually shortened:  $\etaμιν$ ,  $\etaμας$  (Hom.). When emphatic with the final syllable shortened they are written  $\etaμίν$ ,  $\upsilonμίν$ .

§ 208. The *Possessive Pronouns* are formed from the Stems of the Personal Pronouns:

St. $\epsilon\mu\epsilon$ , $\acute{\epsilon}μός$ , <i>my</i>	St. $\eta\mu\epsilon$ , $\etaμέτερος$ , <i>our</i>
„ $\sigma\epsilon$ , $\sigmaός$ , <i>thy</i>	„ $\upsilon\mu\epsilon$ , $\upsilonμέτερος$ , <i>your</i>
„ $\acute{\epsilon}$ , $\deltaς$ , <i>his, her</i> .	„ $\sigma\phi\epsilon$ , $\sigmaφέτερος$ , <i>their</i> .

*Obs.*—The ending  $\tauερος$  is that of the comparative (§ 192).

§ 208. *Dialects.*—Hom. additional forms of the Possessives:  $\tauεός$  [*tuus*],  $\acute{\epsilon}ός$  [*suus*],  $\acute{\alpha}μός$  (properly Dor.),  $\upsilonμός$ ,  $\sigmaφός$ . From the Dual Stems  $\nu\omega$ ,  $\sigma\phi\omega$ :  $\nuωίτερος$ , *nos-ter*,  $\sigmaφωίτερος$ , *belonging to you two*,  $\acute{\alpha}μός$  (also  $\acute{\alpha}μός$ ) often means *my*,  $\deltaς$  sometimes means *own*, without any reference to a particular person.

§ 209. αὐτός, αὐτή, αὐτό, *self*, is declined like a common adjective, except that the Neuter in the Nom. Acc. Voc. Sing. has no ν (comp. the article τὸ).

ὁ αὐτός (αὐτός), ἡ αὐτή (αὐτή), τὸ αὐτό (ταυτό or ταυτόν), *the same*, Lat. *idem*.

§ 210. The Stems of the Personal Pronouns, combined with αὐτός, produce the *Reflexive Pronouns*.

Singular.	Gen. M. N. F.	Dat. M. N. F.	Acc. M. F. N.
1st person	ἐμαυτοῦ -ῆς	ἐμαυτῷ -ῇ	ἐμαυτόν -ήν <i>myself</i>
2d person	σεαυτοῦ -ῆς or σαντοῦ -ῆς	σεαυτῷ -ῇ σαντῷ -ῇ	σεαυτόν -ήν <i>thyself</i> σαντόν -ήν
3d person	ἐαυτοῦ -ῆς or αὐτοῦ -ῆς	ἐαυτῷ -ῇ αὐτῷ -ῇ	ἐαυτόν -ήν -ό <i>himself, her-</i> αὐτόν -ήν -ό <i>self, itself</i>

In the plural, both Stems are declined together :

Plural	Gen. M. F. N.	Dat. M. N. F.	Acc. M. F. N.
1st person	ἡμῶν αὐτῶν	ἡμῖν αὐτοῖς	ἡμᾶς αὐτούς -άς <i>ourselves</i>
2d person	ὕμῶν αὐτῶν	ὕμῖν αὐτοῖς	ὕμᾶς αὐτούς -άς <i>yourselves</i>
3d person	σφῶν αὐτῶν	σφίσιν αὐτοῖς	σφᾶς αὐτούς -άς <i>themselves</i>
Neut. σφέα αὐτά			

Yet the 3d person plural has also the compound form :

ἐαυτῶν	ἐαυτοῖς -αῖς	ἐαυτούς -άς -ά
or αὐτῶν	αὐτοῖς -αῖς	αὐτούς -άς -ά

§ 211. ἄλλος, ἄλλη, ἄλλο, *another* (*alius*), is declined like αὐτός.

The Stem ἄλλο combined with itself produces the *Reciprocal Pronoun* ἀλλ-ηλο (for ἀλλ-αλλο), occurring only in the Dual and Plural.

§ 209. **Dialects.**—New-Ion. ωῦτός, ωῦτή, τωῦτό; Hom. ωῦτός = ὁ αὐτός.

§ 210. **Dialects.**—The Epic dial. declines both Stems together even in the sing. : ἐμὲ αὐτόν = ἐμαυτόν, οἱ αὐτῷ = ἐαυτῷ, &c.

New-Ion. ἐμεωντοῦ, σεωντοῦ, ἐωντοῦ, stand for the forms with αυ.

Dual. <i>G. D.</i> <i>Acc.</i>	Masc. ἀλλήλοιν ἀλλήλω	Fem. ἀλλήλαιν ἀλλήλα	Neut. ἀλλήλοιν ἀλλήλω
Plural. <i>Gen.</i> <i>Dat.</i> <i>Acc.</i>	ἀλλήλων ἀλλήλοις ἀλλήλους	ἀλλήλων ἀλλήλαις ἀλλήλας	ἀλλήλων ἀλλήλοις ἀλλήλα

§ 212. The two most important *Demonstrative Pronouns* are :

ὅδε, ἧδε, τόδε, *that*      οὗτος, αὕτη, τοῦτο, *this*.

ὅδε consists of the article ὁ and the demonstrative enclitic δέ, and is therefore declined entirely like the article with δε affixed. οὗτος corresponds to the article with regard to the rough breathing and the τ at the beginning; it also has the diphthong αυ in the last syllable but one where the article has α or η (A-sound), and ου where the article has ο, ω, or ου (O-sound).

	Singular.			Plural.		
Nom.	ὁ	ἡ	τό	οἱ	αἱ	τά
	ὅδε	ἧδε	τόδε	οἷδε	αἷδε	τάδε
Gen.	οὗτος	αὕτη	τοῦτο	οὗτοι	αὗται	ταῦτα
	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν
Dat.	τοῦδε	τῆςδε	τοῦδε	τοῖς	ταῖς	τοῖς
	τούτου	ταύτης	τούτου	τοῖςδε	ταῖςδε	τοῖςδε
Acc.	τῷ	τῇ	τῷ	τούτοις	ταύταις	τούτοις
	τόνδε	τήνδε	τόδε	τούς	τάς	τά
	τοῦτον	ταύτην	τοῦτο	τούςδε	τάςδε	τάδε
				τούτους	ταύτας	ταῦτα

§ 212. *Dialects*.—In Hom. the article itself is a demonstrative pronoun, with these special forms: Nom. ὃ; Gen. τοῖο; Gen. Dat. Dual τοῖν; Nom. Pl. τοί, ταί; Gen. Pl. Fem. τάων; Dat. Pl. τοῖσι(ν), τῇσι(ν), or τῆς.

From ὅδε we have Dat. Pl. τοῖσδεσι or τοῖσδεσσι(ν), and κείνος, poet. for ἐκείνος.

## Dual.

N. A. V.	τῷ	τά	τῷ	G. D.	τοῖν	ταῖν	τοῖν
	τῷδε	τάδε	τῷδε		τοῖνδε	ταῖνδε	τοῖνδε
	τούτῳ	ταύτῃ	τούτῳ		τούτοιιν	ταύταιν	τούτοιιν

The adverb of ὅδε is ὧδε; that of οὗτος οὕτως or οὕτω, *in this way*.

Like οὗτος are declined:—

τοσοῦτος τοσαύτη τοσοῦτο or τοσοῦτον, *so great (tantus)*

τοιούτος τοιαύτη τοιοῦτο or τοιοῦτον, *such (talīs)*

τηλικούτος τηλικαύτη τηλικούτο or τηλικούτον, *so old*

in which, however, the τ of the forms beginning with τ is dropped: ταῦτα, but τος-αὐτα; by affixing the enclitic δέ we have the forms τοςόςδε, *so large*; τοιόςδε, *of such quality*; τηλικόςδε, *of such an age*, with a regular adjective declension before the syllable δε.

ἐκείνο-s, ἐκείνη, ἐκείνο, *that*, is declined like αὐτός.

A long accented ε is often affixed to the Demonstrative Pronouns to strengthen the meaning, without affecting the declension, but the ε of δε is lost: οὗτος<sup>ε</sup>, ὁδὶ<sup>ε</sup>, ἐκεινων<sup>ε</sup>, αὐτη<sup>ε</sup>, τοῖσδ<sup>ε</sup>. Compare the Lat. *ce* in *his-ce*, *has-ce*.

§ 213. The *Relative Pronoun* has the rough breathing in all cases, as:

Singular.			Plural.			Dual.		
Mas.	Fem.	Neut.	Mas.	Fem.	Neut.	Mas.	Fem.	Neut.
Nom. ὁs, who	ἡ	ὅ	οἱ	αἱ	ἃ	N.A. ὧ	ᾗ	ᾧ
Gen. οὗ	ἧs	οὗ	ᾧν	ᾧν	ᾧν	G.D. οῖν	αῖν	οῖν
Dat. ᾧ	ῇ	ᾧ	οῖs	αῖs	οῖs			
Acc. ὃν	ῆν	ὃ	οὗs	ᾗs	ᾗ			

Obs.—In the phrases καὶ ὁs εἶπεν, *and he said*, and ἡ δ' ὁs, *but he said*, ὁs is used as a Demonstrative (comp. the Dialects).

§ 214. The *Interrogative Pronoun* has the same Stem as the *Indefinite Pronoun*, from which it is distin-

§ 213. **Dialects.**—Hom. ὅ = ὁs, ὅου = οὗ, εἷs = ἧs, and signifies *he*. Ion. οἶο = οὗ, and the forms of the *Article* which begin with τ are used instead of those of the *Relative*: τοῦ = οὗ, *cujus*; τῷ = ᾧ, *cui*; τοῖs = οῖs, *quibus*.

§ 214. **Dialects.**—Hom., partly also New-Ion. forms are: Gen. τέο, τεῦ; Dat. τέφ, τῷ; Gen. Pl. τέων; Dat. Pl. τέοισι(ν); Neut. Pl. ἄσσα. The

guished only by the accent. The Interrogative Pronoun has the accent always on the Stem syllable; the Indefinite is enclitic: hence *τίς*, *who?* *τις*, enclitic, *some one*.

	Interrogative.	Indefinite.
	Singular.	Singular.
<i>Nom.</i>	<i>τίς</i> <i>τί</i>	<i>τίς</i> <i>τι</i>
<i>Gen.</i>	<i>τίνος</i>	<i>τινός</i>
<i>Dat.</i>	<i>τίνι</i>	<i>τινί</i>
<i>Acc.</i>	<i>τίνα</i> <i>τί</i>	<i>τινά</i> <i>τι</i>
	Dual.	Dual.
<i>Nom. Acc.</i>	<i>τίνε</i>	<i>τινέ</i>
<i>Gen. Dat.</i>	<i>τινοίν</i>	<i>τινοίν</i>
	Plural.	Plural.
<i>Nom.</i>	<i>τίνες</i> <i>τίνα</i>	<i>τινές</i> <i>τινά</i> ( <i>ἄττα</i> )
<i>Gen.</i>	<i>τίνων</i>	<i>τινῶν</i>
<i>Dat.</i>	<i>τίσι(ν)</i>	<i>τισί(ν)</i>
<i>Acc.</i>	<i>τίνας</i> <i>τίνα</i>	<i>τινάς</i> <i>τινά</i> ( <i>ἄττα</i> )

*Obs.*—1. *τοῦ*, *τῷ*, which as indefinites are enclitic, are often used for *τίνος*, *τίνι*, and for *τινός*, *τινί*.

*Obs.* 2. The Relative and Indefinite combine to form *ὅστις*, *ἥτις*, *ὅ τι*, *who*. Both Stems are declined together: *οὗτος*, *ἡστιος*, *ὅτινι*, *οὗτινουν* (§ 93, b.). A space is left between *ο* and *τι* in *ὅ τι*, *which*, to distinguish it from the conjunction *ὅτι*, *that*.

The shorter forms of *τίς* are also used with *ὅς*; but the Stem *ὅ* is then not declined: Gen. *ὅτου*; Dat. *ὅτῳ*, more rarely Gen. Pl. *ὅτων*, Dat. *ὅτοις(ν)*. *ἄττα* is an additional form for *ἄτινα*, not to be confounded with *ἄττα* for *τινά*.

§ 215. Another Indefinite Pronoun is *δεῖνα*, of three genders, *quidam*, sometimes undeclined, sometimes declined as follows:

Sing. *ὁ*, *ἡ*, *τὸ δεῖνα*, *δεῖνος*, *δεῖνι*, *δεῖνα*.  
Pl. *οἱ*, *αἱ* *δεῖνες*, *δεῖνων*, *δεῖνας*.

The following are special forms of the compound Relative in Hom. and also in New-Ion.:

Sing. *ἄτις*, N. *ὅττι*; *ὅτεν*, *ὅττεο*, *ὅττεν*; *ὅτεφ*; *ὅτινα*, N. *ὅττι*  
Pl. N. *ἄσσα*; *ὅτεων* *ὀτέοισι*; *ὅτινάς*, N. *ἄσσα*  
(for *ἄττα*, according to § 57).

The Stem of the Relative thus often remains unchanged.

§ 216. The following are called *Correlative Pronouns* :

Interrogative.	Indefinite.	Demonstrative.	Relative.
τίς, <i>who?</i>	τίς, <i>some one</i>	ὁδε, οὗτος, <i>this</i>	ὅς, ὅστις, <i>who</i>
πότερος, <i>uter?</i> <i>which of two?</i>	πότερος, <i>one of</i> <i>two (alteruter)</i>	ἕτερος, <i>the one</i> <i>of two (alter)</i>	ὁπότερος, <i>which</i> <i>of two</i>
πόσος, <i>how great?</i> <i>how much?</i> ( <i>quantus, quot</i> )	ποσός, <i>of some</i> <i>size or number</i>	τόσος, τόσοςδε, τοσοῦτος, <i>so</i> <i>great, so much</i> ( <i>tantus, tot</i> )	ὅσος, ὁπόσος, <i>how great, how</i> <i>much (quantus,</i> <i>quot)</i>
ποῖος, <i>of what</i> <i>quality? (qualis)</i>	ποιός, <i>of some</i> <i>quality</i>	τοῖος, τοιόςδε, τοιούτος, <i>of</i> <i>such a quality</i> ( <i>talis</i> )	οἷος, ὁποῖος, <i>of</i> <i>what quality</i> ( <i>qualis</i> )
πηλίκος, <i>how old?</i>	πηλίκος, <i>of some</i> <i>age</i>	τηλίκος, τηλί- κοςδε, τηλικού- τος, <i>of such age</i>	ἡλίκος, ὁπηλίκος, <i>of what age</i>

*Obs.*—On the ending *τερος*, see §§ 192, 208, *Obs.*

In Attic prose of the Demonstratives generally only those in *-δε* and *-ουτο-ς* are used.

§ 217. *Correlative Adverbs* are formed from the same Pronominal Stems.

§ 216. *Dialects.*—ὅσος (add. form ὁσσάτιος), τόσος are Epic for ὅσος, τόσος. For every Interrogative *π* the New-Ion. Dial. has *κ*: κόσος, κοῖος, κότε, κοῦ.

§ 217. *Dialects.*—πόθι is Epic = ποῦ; ποθί = πού; dem. τόθι, *there*, rel. ὅθι, *where*. In poetry τόθεν is dem. to πόθεν, New-Ion. ἐνθαῦτα for ἐνταῦθα, ἐνθεῦτεν for ἐντεῦθεν.

ὥς in the Poets, like οὕτως, means *so*, to be distinguished from ὡς (without accent), *how*; it is written also ὦς with the meaning *yet*: καὶ ὦς and *yet*. With the meaning *so* τῶς also occurs. ἤχι is an additional form of ἤ. The *π* is doubled: ὅππως, ὅποτε (§ 62, D.).

Interrogative.	Indefinite.	Demonstrative.	Relative.
ποῦ, <i>where?</i> ( <i>ubi?</i> )	πού } <i>some-</i> ( <i>ali-</i> ) } <i>where</i> cubi }	ἐνθα } <i>there</i> ἐνθάδε } ( <i>ibi</i> ) ἐνταῦθα }	οὐ } <i>where</i> οπου } ( <i>ubi</i> )
πόθεν, <i>whence</i> ( <i>unde?</i> )	ποθεν } <i>from</i> ( <i>ali-</i> ) } <i>some-</i> cunde } <i>where</i>	ἐνθεν } <i>from</i> ἐνθενδε } <i>there</i> ἐντεῦθεν } ( <i>inde</i> )	ὅθεν } <i>whence</i> ὀπόθεν } ( <i>unde</i> )
ποῖ, <i>whither?</i> ( <i>quo?</i> )	ποί } <i>some</i> ( <i>ali-</i> ) } <i>whither</i> quo }	ἐνθα } <i>thither</i> ἐνθάδε } ( <i>eo</i> ) ἐνταῦθα }	οἶ } <i>whither</i> οποι } ( <i>quo</i> )
πότε, <i>when?</i>	ποτε, <i>sometime</i>	τότε, <i>then</i>	ὅτε, ὀπότε, <i>when</i>
πηνίκα { <i>at</i> { <i>what</i> { <i>time?</i>		τηνίκα } <i>at that</i> τηνικάδε } <i>time</i> τηνικαῦτα }	ἤνίκα } <i>at what</i> ὀπηνίκα } <i>time</i>
πῶς, <i>how?</i>	πῶς, <i>somehow</i>	ὥς } <i>thus</i> ὥδε } οὕτως }	ὥς, ὅπως, <i>as</i>
πῇ { <i>whither?</i> { <i>in what</i> { <i>way?</i>	πῇ { <i>some whither</i> { <i>in some way</i>	τῇδε } <i>thither,</i> ταύτῃ } <i>in this</i> } <i>-way</i>	ῇ, ὅπῃ { <i>whither,</i> { <i>in what</i> { <i>way.</i>

*Obs.*—ἐνθα and ἐνθεν, in their original demonstrative sense, occur only in a few combinations in Attic prose (ἐνθα δὴ, *just then*; ἐνθα καὶ ἐνθα, *here and there*); but they are regularly used in a relative sense: *where, whence*.

To the Correlative Adverbs there belong also ἕως, *quamdiu* (Relative, *as long*); τέως, *tamdiu* (Demonstrative, *so long*), as well as the poetic ὅφρα (for ὅφρα, § 53, c, *Obs.*) used in the same meaning as ἕως, and τόφρα as τέως.

To the simple ἐκεῖνος (*that*, § 212) correspond among the Adverbs of place ἐκεῖ, *there*; ἐκεῖθεν, *from there*; ἐκεῖσε, *thither*. The Demonstrative ὥς occurs in Attic prose only in καὶ ὥς, *even thus*, and οὐδ' ὥς, *not even thus*. It is also written ὦς in these combinations.

§ 218. The conjunctions δὴ, δῆποτε, and οὖν (meaning *ever*, Lat. *cunque*), and the enclitic περ, may be joined to any relative pronoun or adverb to give prominence: ὅστις δὴ ποτε, *whosoever*, ὅπως οὖν, (*utcunque*), ὥσπερ, *just as*.

Sometimes ῃ is affixed to the interrog. τί in the sense of *why?* and to the corresponding indirect interrogative ὃ τι: τίη, *why?*

§ 219. There are also negative pronouns and adverbs to be noticed: οὐτις, μήτις, *no one*; οὐδέτερος, μηδέτερος, *neither, neuter*; οὐδαμοῦ, μηδαμοῦ, *nowhere*; οὐδαμῶς, μηδαμῶς, *in no way*.

## CHAP. IX.—THE NUMERALS.

§ 220. The *Cardinal*, *Ordinal*, and *Adverbial* Numerals, with their value and signs, are :—

1	ἀ	εἷς, μία, ἓν, one	ὁ πρῶτος, the first	ἅπαξ, once
2	β	δύο	δεύτερος	δῖς
3	γ	τρεῖς, τρία	τρίτος	τρίς
4	δ	{ τέσσαρες, τεσ- σᾶρα, or τέττα- ρες, τέτταρα }	τέταρτος	τετράκις
5	ε	πέντε	πέμπτος	πεντάκις
6	ς	ἕξ	ἕκτος	ἑξάκις
7	ζ	ἐπτά	ἑβδομος	ἐπτάκις
8	η	ὀκτώ	ὀγδοος	ὀκτάκις
9	θ	ἐννέα	ἐντος (ἐνντος)	ἐνάκις (ἐννάκις)
10	ι	δέκα	δέκατος	δεκάκις
11	ιά	ἐνδεκα	ἐνδέκατος	ἐνδεκάκις
12	ιβ	δωδεκα	δωδέκατος	δωδεκάκις
13	ιγ	τρισκαίδεκα	τρискаιδέκατος	
14	ιδ	{ τεσσαρεςκαιδεκα τεσσαρακαιδεκα }	τεσσαρακαιδέκατος	
15	ιε	πεντεκαίδεκα	πεντεκαιδέκατος	
16	ισ	ἑκκαίδεκα	ἑκκαιδέκατος	
17	ις	ἐπτακαίδεκα	ἐπτακαιδέκατος	
18	ιη	ὀκτωκαιδεκα	ὀκτωκαιδέκατος	
19	ιθ	ἐννεακαίδεκα	ἐννεακαιδέκατος	
20	κ	εἴκοσι(ν)	εἰκοστός	εἰκοσάκις
30	λ	τριᾶκοντα	τριᾶκοστός	τριᾶκοντάκις
40	μ	τεσσαράκοντα	τεσσαράκοστός	τεσσαράκοντάκις
50	ν	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο	ἐβδομήκοντα	ἐβδομηκοστός	ἐβδομηκοντάκις
80	π	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	Ϟ	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	ρ	ἑκατόν	ἑκατοστός	ἑκατοντάκις
200	σ	διᾱκόσιοι, αι, α	διακοσιοστός	διακοσιάκις
300	τ	τριᾱκόσιοι, αι, α	τριακοσιοστός	
400	υ	τετράκόσιοι, αι, α	τετρακοσιοστός	
500	φ	πεντᾱκόσιοι, αι, α	πεντακοσιοστός	
600	χ	ἑξᾱκόσιοι, αι, α	ἑξακοσιοστός	
700	ψ	ἐπτᾱκόσιοι, αι, α	ἐπτακοσιοστός	
800	ω	ὀκτακόσιοι, αι, α	ὀκτακοσιοστός	
900	Ϡ	ἐνάκóσιοι, αι, α	ἐνακοσιοστός	
1000	α	ἐννᾱκόσιοι, αι, α	ἐννακοσιοστός	
1000	α	χίλιοι, αι, α	χιλιοστός	χιλιάκις
2000	β	δισχίλιοι, αι, α	δισχιλιοστός	
3000	γ	τρисχίλιοι, αι, α	τρисχιλιοστός	
10000	μ	μύριοι, αι, α	μυριοστός	μυριάκις



*Obs.*—The letters of the alphabet are used in numbers also in uninterrupted succession. In the most frequent designation, given above, stigma (Ϛ) is inserted after ε for the number 6; α to θ are therefore units; ι is 10, κ 20; after π (= 80), Ϟ (koppa = 90) is inserted; and after ω (= 800) Ϡ (sampi = 900). The alphabet begins again at 1000, but here each letter has the accent under it; hence β̑μ̑δ̑ = 2344, ρ̑ω̑ξ̑β̑ = 1862.

§ 221. The Cardinal Numbers 1 to 4 are declined.

1. <i>Nom.</i> <i>Gen.</i> <i>Dat.</i> <i>Acc.</i>	εἷς ἐνός ἐνί ἓνα	μία μῆς μῆ μίαν	ἓν ἐνός ἐνί ἓν	2. <i>N. A.</i> δύο <i>G. D.</i> δυοῖν
3. <i>Nom.</i> <i>Gen.</i> <i>Dat.</i> <i>Acc.</i>	τρῆς τριῶν τρισί(ν) τρῆς	<i>N.</i> τρία   <i>N.</i> τρία	4. τέσσαρες τεσσάρων τέσσαρσί(ν) τέσσαρας	<i>N.</i> τέσσαρα   <i>N.</i> τέσσαρα

οὐδείς, οὐδεμία, οὐδέν, and μηδείς, *no one*, are declined like εἷς. δύο is also used without inflexion. δεῦν is another form for δυοῖν. ττ occurs for σσ in all forms and derivations of τέσσαρες. ἄμφω (*ambo, both*), *Gen.* ἀμφοῖν, is sometimes represented by the *Pl.* ἀμφοτέροι, *αι, α*, of which the Singular ἀμφοτέρον, *both*, is also in use.

§§ 220-223. *Dialects.*—1, Hom. has the fem. ἱᾶ, ἱῆς, ἱῇ; also *Masc. Dat.* ἱφ.

2, δύο for all cases: δοῖά, δοιοί, δοιαί, δοιά; *Dat.* δοιοῖς; *Acc.* δοιούς, ἄς, ἄ.

3, τρίτατος = τρίτος.

4, Hom. Aeol. πίσυρες, New-Ion. τέσσερες, Hom. τέτρατος (§ 59, D.).

7, ἐβδόματος. 8, ὀγδόματος. 9, εἵνατος.

12, Hom. δωδέκα, and δύο καὶ δέκα, δυοδέκατος.

20, Hom. εἴκοσι, εἰκοστός. 30, Hom. τριήκοντα. 80, ὀγδώκοντα. 90, ἐννήκοντα. 200, &c., also διηκόσιοι; Herod. πεντηκόσιοι, εἰνακόσιοι.

9000, Hom. ἐνεάχιλοι. 10,000, δεκάχιλοι.

δίχα, Hom. διχθα; likewise τριχθα, τετραχθα, *threefold, fourfold*; also τριπλῆ, τετραπλῆ.

§ 222. The numerals 5 to 199 are indeclinable.

We also find *τρῆς, τρία καὶ δέκα, τέσσαρες, τέσσαρα καὶ δέκα*, for 13 and 14. The units and tens are united by *καὶ*, in any order: *εἴκοσι καὶ πέντε* and *πέντε καὶ εἴκοσι*; or without *καὶ* when the tens are first: *εἴκοσι πέντε*, 25; so also *ἐκατὸν δέκα*. For *twenty-first* we have *εἰς καὶ εἰκοστός*, or *πρῶτος καὶ εἰκοστός*, and *εἰκοστός πρῶτος*, &c.

The Cardinal numerals from 200 are, like the Ordinal, regular adjectives of three terminations: *διακόσιοι, αι, α*. The Ordinal numerals have the endings of the superlative, except *δεύτερος*, which has that of the comparative (comp. § 192).

§ 223. By combination with *σύν*, the numeral Stems form Distributives: *σύνδυο, two and two*; *σύντρεις, three and three*; Multiplicatives, by the syllable *πλοῦς* (from *πλός*, Lat. *plex*): *ἀπλοῦς, simple*; *διπλοῦς, τριπλοῦς, πενταπλοῦς*, &c. Observe also *δισσός, twofold*; *τρισός, threefold*; *διπλάσιος, twice as much*; *τριπλάσιος*, &c., *πολλαπλάσιος, many times as much*. Adverbs: *μοναχῇ, simply* (*μόνος, alone*); *διχῇ* or *δίχα, doubly*. Substantives: *μονάς* (St. *μοναδ*), *unity*; *δυάς, τριάς, τετράς, πεμπάς, ἑξάς, ἑβδομάς, ὀγδοάς, ἑννεάς, δεκάς, εἰκάς, ἑκατοντάς, χιλιάς, μυριάς*; hence *τρῆς μυριάδες = 30,000*.

§ 224. The most important *general* Adjectives of quantity are: *ἕκαστος, each*; *ἐκάτερος, either*; *πᾶς, πᾶσα, πᾶν* (St. *παντ*), *all*; *ποστός, ὁπόστος* [quotus]; and the adverbs: *πολλάκις, many times, often*; *ἕκαστάκις, every time*; *ὁσάκις, as often as*; *τοσαυτάκις, so often*; *πλειστάκις, very often*; *ὀλιγάκις, seldom*.



§ 226. The *Personal Endings* had originally the following forms:

Active.			Middle.	
	Principal Tenses.	Historical Tenses.	Principal Tenses.	Hist. Tenses.
Sing.	1. -μι	-ν	-μαι	-μην
	2. -σι	-ς	-σαι	-σο
	3. -τι	—	-ται	-το
Dual.	1. -μεν		-μεθον	
	2. -τον		-σθον	
	3. -τον	-την	-σθον	-σθην
Plur.	1. -μεν		-μεθα	
	2. -τε		-σθε	
	3. -ντι	-ν	-νται	-ντο

The Active personal endings of the principal tenses are most easily observed in the verb:

εἰ-μί, *I am*      ἐσ-μέν      ἐσ-μέν.  
 ἐσ-σί (contr. εἶ)      ἐσ-τόν      ἐσ-τέ.  
 ἐσ-τί(ν)      ἐσ-τόν      εἰ-σί(ν) (σι=ντι, § 60).

The endings of the three persons in the Sing. are really the personal pronouns affixed, *I, thou, he*, and to be compared with the Stems of the Personal Pronouns: *μι* (St. *με*), *σι* (*σε*), *τι* (the Stem of the article, *το*). The 1 Dual in the Active is always identical with the 1 Plur. The ending of the 1 Sing. of the Hist. Tenses was originally *μ* (Lat. *era-m*), which at the end of the word was changed into *ν*, according to § 67, *Obs.* The ending of the 3 Sing. was originally *τ*, which, however, could not continue at the end according to § 67 (comp. § 233, 2); and that of the 3 Plur. *ντ* (Lat. *era-nt*); but the *τ* was dropped (§ 67).

§ 227. The tenses, moods, and verbal nouns are classified according to the *Stems (Tense-Stems)*, from which they are formed. The Tense-Stems are the following:

1. The *Present Stem*, from which the Present and Imperfect are formed.

§ 226. *Dialects.*—Instead of *νται, ντο*, the Ion. (especially New-Ion.) often has *αται, ατο*, in 3 Pl. Mid. The vowel *α* is here properly a connecting vowel, as in the Acc. Sing. of the Second Principal Declens. (§ 173, 3 *Obs.*); and *ν* is dropped in both alike; hence *α-ται, α-το*, for *α-νται, α-ντο* (comp. §§ 287, 302, 3).

2. The *Strong Aorist Stem*, from which the Second or Strong Aorist Act. and Mid. are formed.

3. The *Future Stem*, from which the Future Act. and Mid. are formed.

4. The *Weak Aorist Stem*, from which the First or Weak Aorist Act. and Mid. are formed.

5. The *Perfect Stem*, from which the Perfect, Pluperfect, and Future-Perfect are formed.

These five Stems belong to the Active and Middle. There are added to them, for the special forms of the Passive:

6. The *Strong Passive Stem*, from which the Second or Strong Aorist Passive and Second Future Passive are formed.

7. The *Weak Passive Stem*, from which the First or Weak Aorist Passive and First Future Passive are formed.

The form from which all the Tense-Stems of a verb may be derived is called the *Verbal Stem*.

§ 228. The *Subjunctive* is indicated between the Stem and the ending. Long vowels are peculiar to it: λύ-ω-μεν, *solu-ā-mus*; λύ-η-τε, *solu-ā-tis*.

The vowel ι is characteristic of the *Optative*, which generally becomes a diphthong with other vowels: λύ-οι-μεν, *we would loose*. The *Subjunctive* has the endings of the *principal tenses*; the *Optative* (except 1 Sing. Act.) those of the *historical tenses*.

The *Imperative* has the following peculiar endings:

	Active.	Middle.
Sing. 2.	-θι	-σο
	3. -τω	-σθω
Dual 2.	-τον	-σθον
	3. -των	-σθων
Plur. 2.	-τε	-σθε
	3. -ντων or -τωσαν	-σθων or -σθωσαν

§ 228. *Dialects*.—The Hom. dial. often shortens the long vowel of the Subjunctive in the Dual and Plural.

§ 229. The general law for the *accentuation* of the verb is, *that the accent is placed as far back as possible from the end*, final *αι* not being considered long, except in the optative: *λύω, λύετε, λύομαι*.

*Obs.*—An exception is formed by the *Participles*, which in declension (chap. vii.), if possible (§§ 79-87), always keep the accent on the *same* syllable as in the Nom. Sing. Masc.: Part. Pres. Act. *βασιλεύων*, *regnans*, Neut. *βασιλεῦον* (not *βασιλευον* according to § 84), Part. Fut. Act. *βασιλεύσων*, *regnaturus*, Neut. *βασιλεῦσον*. (The special exceptions, see §§ 331-333.)

§ 230. We distinguish *Two Principal Conjugations*:

1. The *First*—the far more frequent—connects the personal endings with the first two Tense-Stems by a connecting vowel: *λύ-ο-μεν*. The verbs belonging to it are called verbs in *ω* because the first Pers. Sing. Pres. Act. ends in *ω*: *λύω*.

2. The *Second*—the less frequent, but older—affixes the personal endings to the first two Tense-Stems *without a connecting vowel*: *ἐσ-μέν*. They are called verbs in *μι* because the 1 Sing. Pres. Act. preserves the original ending *μι*: *εἰ-μί*.

The forms of the other five Tense-Stems are common to both conjugations.

The Paradigms of the verbs are given first: the formation of each Tense-Stem is then explained in order.

### LIST OF THE PARADIGMS.

<i>Εἰμι, I am</i> .. .. .	Table I.
Synopsis of <i>λύω, I loose</i> (exhibiting the meanings of the Tenses) .. .. .	II.
VERBS IN Ω.	
A.—Vowel Stems.	
1. Uncontracted, <i>λύω</i> .. .. .	III.
2. Contracted, <i>τιμάω, ποιέω, δουλάω</i> .. .. .	IV.
B.—Consonant Stems.	
1. Guttural Stems, <i>πλέκω, φεύγω, τάσσω</i> .. .. .	V.
2. Dental-Stems, <i>ψεύδομαι, πείθω, κομίζω</i> .. .. .	VI.
3. Labial Stems, <i>πέμπω, λείπω, καλύπτω</i> .. .. .	VII.
4. Liquid Stems, <i>δέρω, ἀγγέλλω, σπείρω</i> .. .. .	VIII.
VERBS IN ΜΙ.	
First Class, <i>τίθημι, δίδωμι, ἵστημι</i> .. .. .	IX.
Second Class, <i>δείκνυμι</i> .. .. .	X.

## PARADIGMS OF VERBS.

Εἰμί, *I am.* Stem εἶς.

Moods.	Numbers.	Persons.	Present.	Imperfect.	Future.
Indicative.	S.	1	εἰμί	ἦν or ἦ	ἔσομαι
		2	εἶ	ἦσθα	ἔσῃ or ἔσει
		3	ἐστί(ν)	ἦν	ἔσται
	D.	1			ἐσόμεθον
		2	ἐστόν	ἦστον or ἦτον	ἔσεσθον
		3	ἐστόν	ἦστην or ἦτην	ἔσεσθον
	P.	1	ἐσμέν	ἦμεν	ἐσόμεθα
		2	ἐστέ	ἦτε or ἦτε	ἔσεσθε
		3	εἰσὶ	ἦσαν	ἔσονται
Subjunctive.	S.	1	ᾤ		
		2	ᾔς		
		3	ᾔ		
	D.	2	ᾔτον		
		3	ᾔτον		
	P.	1	ᾤμεν		
Optative.	S.	1	εἶην		ἐσρίμην
		2	εἶης		ἔσοιο
		3	εἶη		ἔσοιτο
	D.	1			ἐσοίμεθον
		2	εἶητον or εἶτον		ἔσοισθον
		3	εἶητην or εἶτην		ἔσοισθην
	P.	1	εἶημεν or εἶμεν		ἐσοίμεθα
		2	εἶητε or εἶτε		ἔσοισθε
		3	εἶησαν or εἶεν		ἔσωντο
Imperative.	S.	2	ἴσθι		
		3	ἔστω		
	D.	2	ἔστον		
		3	ἔστων		
	P.	2	ἔστε		
		3	ἔστωσαν or ἔστων		
Infinitive.			εἶναι		ἔσεσθαι
Participle.			ὄν		ἐσόμενος
			οὔσα		ἐσομένη
			ὄν (Stem οντ)		ἐσόμενον

NOTE.—The formation of the tenses of this verb is explained in § 315; but they are inserted in this place, because some of them are required in conjugating the Middle and Passive Voices of ordinary verbs.





## A.—VOWEL STEMS.

## ACTIVE

Tenses.	Numbers. Persons.	Indicative.		Subjunctive.
		Present.	Imperfect.	
Præsent.	S. 1	λύω	ἔλυνον	λύω
	2	λύεις	ἔλυνες	λύῃς
	3	λύει	ἔλυε(ν)	λύῃ
	D. 2	λύετον	ἐλύετον	λύητον
	3	λύετον	ἐλέτην	λύητον
	P. 1	λύομεν	ἐλύομεν	λύωμεν
	2	λύετε	ἐλύετε	λύητε
	3	λύουσι(ν)	ἔλυνον	λύωσι(ν)
Future.	S. 1	λύσω		
	2	λύσεις		
	3	λύσει		
	D. 2	λύσετον		
	3	λύσετον		
	P. 1	λύσομεν		
	2	λύσετε		
	3	λύσουσι		
1 Aorist (Weak).	S. 1	ἔλυσα		λύσω
	2	ἔλυσάς		λύῃς
	3	ἔλυσε(ν)		λύῃ
	D. 2	ἐλύσατον		λύσητον
	3	ἐλύσάτην		λύσητον
	P. 1	ἐλύσαμεν		λύσωμεν
	2	ἐλύσατε		λύσητε
	3	ἔλυσαν.		λύσωσι
1 Perfect (Weak).	S. 1	λέλυκα	Perfect. ἔλελύκειν	λελύκω
	2	λέλυκας	ἔλελύκεις	λελύκῃς
	3	λέλυκε(ν)	ἔλελύκει	λελύκῃ
	D. 2	λέλυκατον	ἔλελύκειτον	λελύκητον
	3	λέλυκατον	ἔλελυκείτην	λελύκητον
	P. 1	λέλυκαμεν	ἔλελύκειμεν	λελύκωμεν
	2	λέλυκατε	ἔλελύκειτε	λελύκητε
	3	λέλυκάσι(ν)	ἔλελύκεσαν οἱ ἐλελύκεισαν	λελύκωσι
2 Aorist (Strong).		Wanting		
2 Perfect and Pluperf. (Strong)		Wanting		

Examples for

θύω, I sacrifice; θεραπεύω, I serve; βουλεύω, I advise; χορεύω, I dance;  
ἐπαύσθην:

## 1.—UNCONTRACTED.

## VOICE.

Optative.	Imperative.	Infinitive.	Participle.
λύοιμι λύοις λύοι λύοιτον λυοίτην λύοιμεν λύοιτε λύοιεν	λῦε λυέτω λυέτον λυέτων  λύετε λυόντων or λυέτωσαν	λύειν	λύων λύουσα λῦον  <i>Gen.</i> λύντος λυούσης λύντος <i>St.</i> λυοντ
λύσοιμι λύσοις λύσοι λύσοιτον λυσοίτην λύσοιμεν λύσοιτε λύσοιεν		λύσειν	λύσων  λύσουσα λῦσον <i>Gen.</i> λύσοντος λυσούσης λύσοντος <i>St.</i> λυσοντ
λύσαιμι λύσαις or λύσειας  λύσαι or λύσει(ν) λύσαιτον λυσαίτην λύσαιμεν λύσαιτε λύσαιεν or λύσειαν	λῦσον  λυσάτω λύσῃτον λυσάτων  λύσατε [τωσαν λυσάντων or λυσά-	λύσαι	λύσας λύσασα λῦσαν <i>Gen.</i> λύσαντος λυσάσης λύσαντος <i>St.</i> λυσαντ
λελύκοιμι λελύκοις  λελύκοι λελύκοιτον λελυκοίτην λελύκοιμεν λελύκοιτε λελύκοιεν	λέλυκε  λελυκέτω  λελύκετον λελυκέτων λελύκετε λελυκόντων or λελυκέτωσαν	λελυκέναι	λελυκώς λελυκυία λελυκός <i>Gen.</i> λελυκότος λελυκυίας λελυκός <i>St.</i> λελυκοτ

## Conjugation.

δακρύω, *I weep*; παύω, *I make to cease* (*Midd. I cease*). [1 Aor. Pass. Verbal, παυστέος.]

## A.—VOWEL STEMS.

MIDDLE AND  
*Tenses common*

Tenses.	Numbers.	Persons.	Indicative.	Subjunctive.
Present.	S.	1	λύομαι	λύομαι
		2	λύῃ or λύει	λύῃ
		3	λύεται	λύῆται
	D.	1	λυόμεθον	λυόμεθον
		2	λύεσθον	λύησθον
		3	λύεσθον	λύησθον
	P.	1	λυόμεθα	λυόμεθα
		2	λύεσθε	λύησθε
		3	λύονται	λύονται
Imperfect.	S.	1	ἐλυόμην	
		2	ἐλυόν	
		3	ἐλύετο	
	D.	1	ἐλυόμεθον	
		2	ἐλυεσθον	
		3	ἐλνέσθην	
	P.	1	ἐλυόμεθα	
		2	ἐλύεσθε	
		3	ἐλύοντο	
Future.	S.	1	λύσομαι	
			etc., as in the Pres. λύομαι	
Perfect.	S.	1	λέλυμαι	λελυμένος ὦ
		2	λέλυσαι	
		3	λέλυνται	
	D.	1	λελύμεθον	
		2	λέλυσθον	
		3	λέλυσθον	
	P.	1	λελύμεθα	
		2	λέλυσθε	
		3	λέλυνται	
Pluperfect.	S.	1	ἐλελύμην	
		2	ἐλέλυσον	
		3	ἐλέλυτο	
	D.	1	ἐλελύμεθον	
		2	ἐλέλυσθον	
		3	ἐλελύσθην	
	P.	1	ἐλελύμεθα	
		2	ἐλέλυσθε	
		3	ἐλέλυντο	
Future Perfect.	S.	1	λελύσομαι	
			etc., as in the Pres. λύομαι	

## I.—UNCONTRACTED.

PASSIVE VOICES. (§ 225, *Obs.* 2.)

to both Voices.

Optative.	Imperative.	Infinitive.	Participle.
λυοίμην λύοιο  λύοιτο λυοίμεθον λύοισθον λυοίσθην λυοίμεθα λύοισθε λύοιντο	λύου  λύεσθω  λύεσθον λύεσθων  λύεσθε λύεσθων or λύεσθωσαν	λύεσθαι	λυόμενος λυομένη λυόμενον
λυσοίμην etc., as in the Pres. λυοίμην		λύσεσθαι	λυσόμενος λυσομένη λυσόμενον
λελυμένος εἶην	λέλυσο  λελύσθω  λέλυσθον λελύσθων  λέλυσθε λελύσθων or λελύσθωσαν	λελύσθαι	λελυμένος λελυμένη λελυμένον
λελυσσοίμην etc., as in the Pres. λυοίμην		λελύσεσθαι	λελυσόμενος λελυσομένη λελυσόμενον

## A.—VOWEL STEMS.

## MIDDLE AND

*Tenses peculiar to*

Tenses.	Numbers.	Persons.	Indicative.	Subjunctive.
1 Aorist (Weak).	S.	1	ἐλυσάμην	λύσωμαι
		2	ἐλύσω	λύσῃ
	D.	3	ἐλύσατο	λύσῃται
		1	ἐλυσάμεθον	λυσώμεθον
		2	ἐλύσασθον	λύσῃσθον
	P.	3	ἐλυσάσθην	λύσῃσθον
		1	ἐλυσάμεθα	λυσώμεθα
		2	ἐλύσασθε	λύσῃσθε
		3	ἐλύσαντο	λύσονται
2 Aorist (Strong).			Wanting	
<i>Tenses peculiar to</i>				
1 Aorist (Weak).	S.	1	ἐλύθην	λυθῶ
		2	ἐλύθης	λυθῇς
	D.	3	ἐλύθη	λυθῇ
		2	ἐλύθητον	λυθῇτον
		3	ἐλυθήτην	λυθῇτον
	P.	1	ἐλύθημεν	λυθῶμεν
		2	ἐλύθητε	λυθῇτε
		3	ἐλύθησαν	λυθῶσι(ν)
1 Future (Weak).	S.	1	λυθήσομαι	
		2	λυθήσῃ or λυθήσει	
		3	λυθήσεται	
	D.	1	λυθησόμεθον	
		2	λυθήσεσθον	
		3	λυθήσεσθον	
	P.	1	λυθησόμεθα	
		2	λυθήσεσθε	
		3	λυθήσονται	
2 Aorist (Strong).			Wanting	
2 Future (Strong).			Wanting	
Verbal Adjectives : λυτός, ή, όν. 2. λυτός, α, ον.				



## A.—VOWEL STEMS.

*Present and Imperfect Tenses,*

		τιμάω, <i>I honour</i> [comp. Lat. <i>am(a)</i> o]	ποιέω, <i>I make</i> [comp. Lat. <i>moneo</i> ]	δουλόω, <i>I subjugate</i> — δουλο
		Stems. τιμα	ποιε	
Active.				
Pres. Indicative.	S. 1	τιμάω τιμῶ	ποιέω ποιῶ	δουλόω δουλῶ
	2	τιμάεις τιμάς	ποιέεις ποιεῖς	δουλόεις δουλοῖς
	3	τιμάει τιμᾷ	ποιέει ποιεῖ	δουλόει δουλοῖ
	D. 1			
	2	τιμάετον τιμᾶτον	ποιέετον ποιεῖτον	δουλόετον δουλοῦτον
	3	τιμάετον τιμᾶτον	ποιέετον ποιεῖτον	δουλόετον δουλοῦτον
	P. 1	τιμάομεν τιμῶμεν	ποιέομεν ποιοῦμεν	δουλόομεν δουλοῦμεν
	2	τιμάετε τιμᾶτε	ποιέετε ποιεῖτε	δουλόετε δουλοῦτε
	3	τιμά-ου-σι(ν) τιμῶ-σι(ν)	ποιέου-σι(ν) ποιοῦ-σι(ν)	δουλόου-σι(ν) δουλοῦ-σι(ν)
Subjunctive.	S. 1	τιμάω τιμῶ	ποιέω ποιῶ	δουλόω δουλῶ
	2	τιμάῃς τιμάς	ποιέῃς ποιῇς	δουλόῃς δουλοῖς
	3	τιμάῃ τιμᾷ	ποιέῃ ποιῇ	δουλόῃ δουλοῖ
	D. 1		•	
	2	τιμάητον τιμᾶτον	ποιέητον ποιῇτον	δουλόητον δουλῶτον
	3	τιμάητον τιμᾶτον	ποιέητον ποιῇτον	δουλόητον δουλῶτον
	P. 1	τιμάωμεν τιμῶμεν	ποιέωμεν ποιῶμεν	δουλόωμεν δουλῶμεν
	2	τιμάητε τιμᾶτε	ποιέητε ποιῇτε	δουλόητε δουλῶτε
	3	τιμάω-σι(ν) τιμῶ-σι(ν)	ποιέω-σι(ν) ποιῶ-σι(ν)	δουλόω-σι(ν) δουλῶ-σι(ν)
Optative.	S. 1	τιμάοιμι τιμῶμι (-αοίην -ῶην)*	ποιέοιμι ποιοίμι (-εοίην -οίην)	δουλόοιμι δουλοίμι (-οοίην -οίην)
	2	τιμάοις τιμῶς (-αοίης -ῶης)	ποιέοις ποιοῖς (-εοίης -οίης)	δουλόοις δουλοῖς (-οοίης -οίης)
	3	τιμάοι τιμῶ (-αοίῃ -ῶῃ)	ποιέοι ποιοῖ (-εοίῃ -οίῃ)	δουλόοι δουλοῖ (-οοίῃ -οίῃ)
	D. 1			
	2	τιμάοιτον τιμῶτον (-αοίητον -ῶητον)	ποιέοιτον ποιοῖτον (-εοίητον -οίητον)	δουλόοιτον δουλοῖτον (-οοίητον -οίητον)
	3	τιμαοίτην τιμῶτην (-αοίῃτην -ῶῃτην)	ποιεοίτην ποιοίτην (-εοίῃτην -οίῃτην)	δουλοοίτην δουλοῖτην (-οοίῃτην -οίῃτην)
	P. 1	τιμάοιμεν τιμῶμεν (-αοίημεν -ῶημεν)	ποιέοιμεν ποιοίμεν (-εοίημεν -οίημεν)	δουλόοιμεν δουλοίμεν (-οοίημεν -οίημεν)
	2	τιμάοιτε τιμῶτε (-αοίητε -ῶητε)	ποιέοιτε ποιοίτε (-εοίητε -οίητε)	δουλόοιτε δουλοίτε (-οοίητε -οίητε)
	3	τιμάοιεν τιμῶεν	ποιέοιεν ποιοίεν (-εοίησαν -οίησαν)	δουλόοιεν δουλοίεν

\* Obs.—The more usual forms are those printed in spaced type.

## II.—CONTRACTED.

*Indicative Mood.*

Middle and Passive.					
τιμάμαι	τιμῶμαι	ποιέομαι	ποιούμαι	δουλόμαι	δουλούμαι
τιμάη, ει	τιμᾶ	ποιέη, ει	ποιῆ, εῖ	δουλόη, ει	δουλοῖ
τιμάεται	τιμᾶται	ποιέεται	ποιεῖται	δουλόεται	δουλοῦται
τιμαόμεθον	τιμώμε- θον	ποιεόμεθον	ποιούμε- θον	δουλοόμε- θον	δουλούμεθον
τιμάεσθον	τιμᾶσθον	ποιέεσθον	ποιεῖσθον	δουλόεσθον	δουλοῦσθον
τιμάεσθον	τιμᾶσθον	ποιέεσθον	ποιεῖσθον	δουλόεσθον	δουλοῦσθον
τιμαόμεθα	τιμώμεθα	ποιεόμεθα	ποιούμεεθα	δουλοόμεθα	δουλούμεθα
τιμάεσθε	τιμᾶσθε	ποιέεσθε	ποιεῖσθε	δουλόεσθε	δουλοῦσθε
τιμάονται	τιμῶνται	ποιέονται	ποιοῦνται	δουλόονται	δουλοῦνται
τιμάωμαι	τιμῶμαι	ποιέωμαι	ποιῶμαι	δουλόωμαι	δουλῶμαι
τιμάη	τιμᾶ	ποιέη	ποιῆ	δουλόη	δουλοῖ
τιμάηται	τιμᾶται	ποιέηται	ποιῆται	δουλόηται	δουλῶται
τιμαώμε- θον	τιμώμε- θον	ποιεώμεθον	ποιώμε- θον	δουλωώμε- θον	δουλώμεθον
τιμάησθον	τιμᾶσθον	ποιέησθον	ποιῆσθον	δουλόησθον	δουλῶσθον
τιμάησθον	τιμᾶσθον	ποιέησθον	ποιῆσθον	δουλόησθον	δουλῶσθον
τιμαώμεθα	τιμώμεθα	ποιεώμεθα	ποιώμεθα	δουλωώμεθα	δουλώμεθα
τιμάησθε	τιμᾶσθε	ποιέησθε	ποιῆσθε	δουλόησθε	δουλῶσθε
τιμάωνται	τιμῶνται	ποιέωνται	ποιῶνται	δουλόωνται	δουλῶνται
τιμαοίμην	τιμῶμην	ποιεοίμην	ποιοίμην	δουλοοίμην	δουλοοίμην
τιμάοιο	τιμῶο	ποιέοιο	ποιοῖο	δουλόοιο	δουλοῖο
τιμάοιτο	τιμῶτο	ποιέοιτο	ποιοῖτο	δουλόοιτο	δουλοῖτο
τιμαοίμε- θον	τιμῶμε- θον	ποιεοίμεθον	ποιοίμε- θον	δουλοοίμε- θον	δουλοοίμεθον
τιμάοισθον	τιμῶσθον	ποιέοισθον	ποιοῖσθον	δουλόοι- σθον	δουλοοῖσθον
τιμαοίσθην	τιμῶσθην	ποιεοίσθην	ποιοίσθην	δουλοοί- σθην	δουλοοίσθην
τιμαοίμεθα	τιμῶμεθα	ποιεοίμεθα	ποιοίμεθα	δουλοοί- μεθα	δουλοοίμεθα
τιμάοισθε	τιμῶσθε	ποιέοισθε	ποιοῖσθε	δουλόοισθε	δουλοοίσθε
τιμάοιντο	τιμῶντο	ποιέοιντο	ποιοῖντο	δουλόοιντο	δουλοοῖντο



## A.—VOWEL STEMS.

## Present and Imperfect Tenses,

		τίμῶ, <i>I honour</i> [comp. Lat. <i>am(a)o</i> ] Stems. τιμα	ποιέω, <i>I make</i> [comp. Lat. <i>monéo</i> ] ποιε	δουλόω, <i>I subjugate</i> — δουλο
Active.				
Imperative.	S. 2	τίμαε τίμᾱ	ποίηε ποίει	δούλοε δούλου
	3	τιμαέτω τιμάτω	ποιεέτω ποιείτω	δουλοέτω δουλούτω
	D. 2	τιμαέτον τιμάτον	ποιεέτον ποιείτον	δουλοέτον δουλούτον
	3	τιμαέτων τιμάτων	ποιεέτων ποιείτων	δουλοέτων δουλούτων
P. 2	τιμάετε τιμάτε	ποιέετε ποιείτε	δουλόετε δουλούτε	
	3	τιμαόντων τιμών- των	ποιούντων ποιούν- των	δουλούν- δουλούν- των των
		τιμαέτω- τιμάτω- σαν σαν	ποιεέτω- ποιείτω- σαν σαν	δουλοέτω- δουλούτω- σαν σαν
Infin.		τιμάειν τιμᾶν	ποιέειν ποιεῖν	δουλόειν δουλούν
Participle.		τιμάων τιμῶν	ποιέων ποιῶν	δουλόων δουλῶν
		τιμάουσα τιμῶσα τιμάον τιμῶν	ποιέουσα ποιούσα ποιέον ποιούν	δουλόουσα δουλούσα δουλόον δουλούν
Imperfect.	S. 1	ἐτίμαον ἐτίμων	ἐποίηον ἐποιοῦν	ἐδούλοον ἐδούλουν
	2	ἐτίμαες ἐτίμας	ἐποίηες ἐποίεις	ἐδούλοες ἐδούλους
	3	ἐτίμαε(ν) ἐτίμᾱ	ἐποίηε(ν) ἐποίει	ἐδούλοε(ν) ἐδούλου
	D. 1			
	2	ἐτιμαέτον ἐτιμάτον	ἐποιέετον ἐποιεῖτον	ἐδουλόε- ἐδουλού- τον τον
	3	ἐτιμαέτην ἐτιμάτην	ἐποιεέτην ἐποιεείτην	ἐδούλοε- ἐδουλού- την την
	P. 1	ἐτιμάομεν ἐτιμῶμεν	ἐποιόομεν ἐποιούμεν	ἐδουλόο- ἐδουλού- μεν μεν
	2	ἐτιμάετε ἐτιμάτε	ἐποιέετε ἐποιείτε	ἐδουλόετε ἐδουλούτε
3	ἐτίμαον ἐτίμων	ἐποίηον ἐποιοῦν	ἐδούλοον ἐδούλουν	

The other Tenses are conjugated like the same Tenses in λύω.

Examples for

τολμάω, *I dare*  
σιγάω, *I am silent*  
βοάω, *I call out*

ἐάω, *I let* (§ 236)  
ἀσκέω, *I practise*  
κοσμέω, *I adorn*

## II.—CONTRACTED.

*Indicative Mood.*

## Middle and Passive.

τιμάου      τιμῶ τιμαέσθω    τιμάσθω τιμαέσθον   τιμᾶσθον τιμαέσθων   τιμάσθων τιμαέσθε    τιμᾶσθε τιμαέσθων   τιμάσθων	ποιέου      ποιῶ ποιεέσθω    ποιείσθω ποιεέσθον   ποιεῖσθον ποιεέσθων   ποιεῖσθων ποιεέσθε    ποιεῖσθε ποιεέσθων   ποιεῖσθων	δουλόου      δουλοῦ δουλοέσθω   δουλοῦσθω δουλοέσθον   δουλοῦσθον δουλοέσθων   δουλοῦσθων δουλοέσθε    δουλοῦσθε δουλοέσθων   δουλοῦσθων
τιμαέσθω-    τιμάσθω- σαν            σαν	ποιεέσθω-    ποιείσθω- σαν            σαν	δουλοέσθω-    δουλοῦσθω- σαν            σαν
τιμαέσθαι    τιμᾶσθαι	ποιεέσθαι    ποιεῖσθαι	δουλοέσθαι    δουλοῦσθαι
τιμαόμενος    τιμῶμε- νος τιμαομένη    τιμωμένη τιμαόμενον    τιμῶμε- νον	ποιεόμενος    ποιούμε- νος ποιεομένη    ποιουνμένη ποιεόμενον    ποιούμε- νον	δουλοόμε-    δουλούμε- νος            νος δουλοομένη    δουλουμένη δουλοόμε-    δουλούμε- νον            νον
ἐτιμάομην    ἐτιμῶμην ἐτιμάου      ἐτιμῶ ἐτιμάετο    ἐτιμᾶτο ἐτιμαόμε-    ἐτιμῶμε- θον            θον ἐτιμαέσθον    ἐτιμᾶ- σθον ἐτιμαέσθην    ἐτιμά- σθην ἐτιμαόμεθα    ἐτιμῶμε- θα ἐτιμαέσθε    ἐτιμᾶσθε ἐτιμάοντο    ἐτιμῶντο	ἐποιεόμην    ἐποιούμην ἐποιέου      ἐποιῶ ἐποιέετο    ἐποιεῖτο ἐποιεόμεθον    ἐποιούμε- θον ἐποιεέσθον    ἐποιεῖ- σθον ἐποιεέσθην    ἐποιεῖ- σθην ἐποιεόμεθα    ἐποιούμε- θα ἐποιεέσθε    ἐποιεῖσθε ἐποιέοντο    ἐποιούντο	ἐδουλοόμην    ἐδουλούμην ἐδουλόου      ἐδουλοῦ ἐδουλόετο    ἐδουλοῦτο ἐδουλοόμε-    ἐδουλούμε- θον            θον ἐδουλόε-    ἐδουλοῦ- σθον            σθον ἐδουλοέ-    ἐδουλού- σθην            σθην ἐδουλοδ-    ἐδουλού- μεθα            μεθα ἐδουλόεσθε    ἐδουλοῦσθε ἐδουλόοντο    ἐδουλούντο

A Synopsis of these Tenses is given in the following Table :—

*Conjugation.*

ἀριθμέω, *I count*  
 δηλώω, *I make clear*  
 στεφανώω, *I crown*

ζημιώω, *I punish*  
 χρυσώω, *I gild.*

## A.—VOWEL STEMS.

(Uncontracted)

Tenses.	Indicative.	Subjunctive.	Optative.
Active Voice.			
Future.	τιμήσω ποιήσω δουλώσω		τιμήσοιμι ποιήσοιμι δουλώσοιμι
1 Aorist (Weak).	ἐτίμησα ἐποίησα ἐδούλωσα	τιμήσω ποιήσω δουλώσω	τιμήσαιμι ποιήσαιμι δουλώσαιμι
1 Perfect (Weak).	τετίμηκα πεποίηκα δεδούλωκα	τετιμήκω πεποιήκω δεδουλώκω	τετιμήκοιμι πεποιήκοιμι δεδουλώκοιμι
1 Pluperfect (Weak).	ἐτετιμήκειν ἐπεποιήκειν ἐδεδουλώκειν		
Middle and Passive Voices.			
Future.	τιμήσομαι ποιήσομαι δουλώσομαι		τιμησοίμην ποιησοίμην δουλωσοίμην
Perfect.	τετίμημαι πεποίημαι δεδούλωμαι	τετιμημένος ᾧ πεποιημένος ᾧ δεδουλωμένος ᾧ	τετιμημένος εἶην πεποιημένος εἶην δεδουλωμένος εἶην
Pluperfect.	ἐτετιμήμην ἐπεποιήμην ἐδεδουλώμην		
Future Perfect.	τετιμήσομαι πεποιήσομαι δεδουλώσομαι		τετιμησοίμην πεποιησοίμην δεδουλωσοίμην
1 Aorist Pas- sive (Weak).	ἐτιμήθην ἐποιήθην ἐδουλώθην	τιμηθῶ ποιηθῶ δουλωθῶ	τιμηθείην ποιηθείην δουλουθείην
1 Future Pas- sive (Weak).	τιμηθήσομαι ποιηθήσομαι δουλωθήσομαι		τιμηθησοίμην ποιηθησοίμην δουλωθησοίμην
Verbal Adjectives : 1. τιμητός      2. τιμητέος ποιητός      ποιητέος δουλωτός      δουλωτέος			

## II.—CONTRACTED.

*Tenses.*)

Imperative.	Infinitive.	Participle.
Active Voice.		
	τιμήσειν ποιήσειν δουλώσειν	τιμήσων ποιήσων δουλώσων
τίμησον ποίησον δούλωσον	τιμῆσαι ποιῆσαι δουλώσαι	τιμήσας φιλήσας δουλώσας
τετίμηκε πεποίηκε δεδούλωκε	τετιμηκέναι πεποιηκέναι δεδουλωκέναι	τετιμηκώς πεποιηκώς δεδουλωκώς
Middle and Passive Voices.		
	τιμήσεσθαι ποιήσεσθαι δουλώσεσθαι	τιμησόμενος ποιησόμενος δουλωσόμενος
τετίμησο πεποίησο δεδούλωσο	τετιμηῆσθαι πεποιηῆσθαι δεδουλώσθαι	τετιμημένος πεποιημένος δεδουλωμένος
	τετιμήσεσθαι πεποιήσεσθαι δεδουλώσεσθαι	τετιμησόμενος πεποιησόμενος δεδουλωσόμενος
τιμήθητι ποιήθητι δουλώθητι	τιμηθῆναι ποιηθῆναι δουλωθῆναι	τιμηθείς ποιηθείς δουλωθείς
	τιμηθήσεσθαι ποιηθήσεσθαι δουλωθήσεσθαι	τιμηθησόμενος ποιηθησόμενος δουλωθησόμενος

## B.—CONSONANT STEMS.

πλέκω, *I plait* (class 1); φεύγω, *I flee* (class 2);

Tenses.	Indicative.		Subjunctive.
Active.			
Present.	Present. πλέκω φεύγω τάσσω	Imperfect. ἔπλεκον ἔφευγον ἔτασσον	πλέκω φεύγω τάσσω
Future.	πλέξω φεύξομαι τάξω		
1 Aorist (Weak). 2 Aorist (Strong). 1 Aorist (Weak).	ἔπλεξα ἔφυγον ἔταξα		πλέξω φύγω τάξω
1 Perfect (Weak). 2 Perfect (Strong). 1 Perfect (Weak).	Perfect. πέπλεχα πέφευγα τέταχα	Pluperfect. ἐπεπλέχην ἐπεφευγην ἐτετάχην	πεπλέχω πεφεύγω τετάχω
Middle and Passive.			
Present.	Present. πλέκομαι τάσσομαι	Imperfect. ἐπλεκόμην ἐτασσόμην	πλέκομαι τάσσομαι
Future.	πλέξομαι τάξομαι		
1 Aorist Middle (Weak).	ἐπλεξάμην ἐταξάμην		πλέξομαι τάξομαι
Perfect.	Perfect. πέπλεγα τέταγα	Pluperfect. ἐπεπλέγην ἐτετάγην	πεπλεγμένος ὦ τεταγμένος ὦ
Future Perfect.	πεπλέξομαι τετάξομαι		
2 Aorist Pass. (Strong). 1 Aorist Pass. (Weak).	ἐπλάκην ἐτάχθην		πλακῶ ταχθῶ
2 Future Pass. (Strong). 1 Future Pass. (Weak).	πλακήσομαι ταχθήσομαι		
Verbal Adjectives: 1. πλεκτός, φευκτός, τακτός.			

## Examples for

ἄγω, *I drive* (Aor. ἤγαγον, Perf. Act. ἤχα); ἄρχω, *I rule*, both of class 1; rarely -ξω), see § 250. Nouns are formed from the Pure Verbal Stems, as

## I.—GUTTURAL STEMS.

τάσσω, *I arrange* (class 4). Verbal Stems: πλεκ, φυγ, ταγ.

Optative.	Imperative.	Infinitive.	Participle.
Active.			
πλέκοιμι φεύγοιμι τάσσοιμι	πλέκε φεύγε τάσσε	πλέκειν φεύγειν τάσσειν	πλέκων φεύγων τάσσων
πλέξοιμι φενξοίμην τάξοιμι		πλέξειν φενξέσθαι τάξειν	πλέξων φενξόμενος τάξων
πλέξαιμι φύγοιμι τάξαιμι	πλέξον φύγε τάξον	πλέξαι φυγεῖν τάξαι	πλέξας φυγών τάξας
πεπλέχοιμι πεφεύγοιμι τετάχοιμι	πέπλεχε πέφευγε τέταχε	πεπλεχέναι πεφευγέναι τεταχέναι	πεπλεχώς πεφευγώς τεταχώς
Middle and Passive.			
πλεκοίμην τασσοίμην	πλέκου τάσσου	πλέκεσθαι τάσσεσθαι	πλεκόμενος τασσόμενος
πλεξοίμην ταξοίμην		πλέξεσθαι τάξεσθαι	πλεξόμενος ταξόμενος
πλεξαίμην ταξαίμην	πλέξαι τάξαι	πλέξασθαι τάξασθαι	πλεξάμενος ταξάμενος
πεπλεγμένος εἶην τεταγμένος εἶην	πέπλεξο τέταξο	πεπλέχθαι τετάχθαι	πεπλεγμένος τεταγμένος
πεπλεξοίμην τεταξοίμην		πεπλέξεσθαι τετάξεσθαι	πεπλεξόμενος τεταξόμενος
πλακείην ταχθείην	πλάκηθι τάχθητι	πλακῆναι ταχθῆναι	πλακεῖς ταχθεῖς
πλακησοίμην ταχθησοίμην		πλακῆσθαι ταχθῆσθαι	πλακησόμενος ταχθησόμενος
2. πλεκτέος, φευκτέος, τακτέος.			

## Conjugation.

ὀρύσσω, *I dig*, Stem ὀρυχ, class 4, α; for other guttural Stems (Pres. -σσω, τὸ πλέγ-μα, *the wreath* (§ 47); ἡ τάξι-ς, *arrangement*; ἡ ἀρχ-ή, *the government*).

## B.—CONSONANT STEMS.

ψεύδομαι, *I lie* (class 1), πείθω, *I persuade* (class 2);

Tenses.	Indicative.		Subjunctive.
Active.			
Present.	Present. πείθω κομίζω	Imperfect. ἔπειθον ἐκόμιζον	πείθω κομίζω
Future.	πείσω κομῶ		
1 Aorist (Weak).	ἔπεισα ἐκόμισα		πείσω κομίσω
2 Perfect (Strong). 1 Perfect (Weak).	Perfect. πέποιθα κεκόμικα	Pluperfect. ἐπεποίθειν ἐκεκομίκειν	πεποίθω κεκομικῶ
Middle and Passive.			
Present.	Present. ψεύδομαι πείθομαι κομίζομαι	Imperfect. ἐψευδόμην ἐπειθόμην ἐκομιζόμην	ψεύδωμαι πείθωμαι κομίζωμαι
Future.	ψεύσομαι πείσομαι κομισῶμαι		
1 Aorist Middle (Weak).	ἐψευσάμην ἐπεισάμην ἐκομισάμην		ψεύσωμαι πείσωμαι κομίσωμαι
Perfect.	Perfect. ἔψευσμαι πέπεισμαι κεκόμισμαι	Pluperfect. ἐψεύσμην ἐπεπείσμην ἐκεκομίσμην	ἔψευσμένος ὦ πεπεισμένος ὦ κεκομισμένος ὦ
1 Aorist Passive (Weak).	ἐψεύσθην ἐπείσθην ἐκομίσθην		ψευσθῶ πεισθῶ κομισθῶ
1 Future Passive (Weak).	ψευσθήσομαι πεισθήσομαι κομισθήσομαι		
Verbal Adjectives : 1. ψευστός, πειστός, κομιστός.			

Examples for

σπένδω, libo, Fut. σπείσω, Perf. ἔσπεικα, Perf. Mid. ἔσπεισμαι; Aor. Pass. For verbs of a Dental Stem with the Present ending in -σσω see § 250, Obs. ἡ πίσ-τι-s, the faith; ἡ σπονδ-ή, the libation; ὁ κλύδ-ων, Gen. κλύδων-ος,

## II.—DENTAL STEMS.

κομίζω, *I carry* (class 1, b.). Verbal Stems: ψευδ, πιθ, κομιδ.

Optative.	Imperative.	Infinitive.	Participle.
Active.			
πείθοιμι κομίζοιμι	πείθε κόμισε	πείθειν κομίζειν	πείθων κομίζων
πείσοιμι κομοίμι		πείσειν κομείν	πείσων κομῶν
πείσαιμι κομίσαιμι	πείσον κόμισον	πείσαι κομίσαι	πείσας κομίσας
πεποιθοίμι κεκομικόιμι	πέποιθε κεκόμικε	πεποιθέναι κεκομικέναι	πεποιθώς κεκομικώς
Middle and Passive.			
ψευδοίμην πειθοίμην κομίζοίμην	ψεύδου πείθου κομίζου	ψεύδεσθαι πείθεσθαι κομίζεσθαι	ψευδόμενος πειθόμενος κομίζόμενος
ψευσοίμην πεισοίμην κομοίμην		ψεύσεσθαι πείσεσθαι κομείσθαι	ψευσόμενος πεισόμενος κομούμενος
ψευσαίμην πεισαίμην κομισαίμην	ψεύσαι πείσαι κόμισαι	ψεύσασθαι πείσασθαι κομίσασθαι	ψευσάμενος πεισάμενος κομισάμενος
ἐψευσμένος εἶην πεπεισμένος εἶην κεκομισμένος εἶην	ἔψευσο πέπεισο κεκόμισο	ἐψεύσθαι πεπείσθαι κεκομίσθαι	ἐψευσμένος πεπεισμένος κεκομισμένος
ψευσθείην πεισθείην κομσθείην	ψεύσθητι πείσθητι κομίσθητι	ψευσθῆναι πεισθῆναι κομσθῆναι	ψευσθείς πεισθείς κομσθείς
ψευσθησοίμην πεισθησοίμην κομσθησοίμην		ψευσθήσεσθαι πεισθήσεσθαι κομσθήσεσθαι	ψευσθησόμενος πεισθησόμενος κομσθησόμενος
2. ψευστέος, πειστέος, κομιστέος.			

## Conjugation.

ἐσπείσθην; κλύζω, *I wash against*; ἀρπάζω, *I snatch*; ἐλπίζω, *I hope*.  
 Nouns are formed from the Pure Verbal Stem, as: τὸ ψεῦδ-ος *the lie*;  
 the wave; ἡ ἀρπαγ-ή, *plunder*.



## B.—CONSONANT STEMS.

πέμπω, *I send* (class 1); λείπω, *I leave* (class 2);

Tenses.	Indicative.		Subjunctive.
Active.			
Present.	Present. πέμπω λείπω καλύπτω	Imperfect. ἔπεμπον ἔλειπον ἐκάλυπτον	πέμπω λείπω καλύπτω
Future.	πέμψω λείψω καλύψω		
Aorist 1. (Weak). 2. (Strong). 1. (Weak).	ἔπεμψα ἔλιπον ἐκάλυψα		πέμψω λίπω καλύψω
2 Perfect (Strong). 2 Perfect (Strong).	Perfect. πέπομφα λέλοιπα	Pluperfect. ἐπεπόμφειν ἐλελοίπειν	πεπόμφω λελοίπω
Middle and Passive.			
Present.	Present. πέμπομαι λείπομαι καλύπτομαι	Imperfect. ἐπεπόμην ἐλειπόμην ἐκαλυπτόμην	πέμπωμαι λείπωμαι καλύπτωμαι
Future.	πέμψομαι λείψομαι καλύψομαι		
Aorist Middle { 1. (Weak). 2. (Strong). 1. (Weak).	ἐπεμψάμην ἐλιπόμην ἐκαλυψάμην		πέμψωμαι λίπωμαι καλύψωμαι
Perfect.	Perfect. πέπεμμαι λέλειμμαι κεκάλυμμαι	Pluperfect. ἐπεπέμμην ἐλελείμμην ἐκεκαλύμμην	πεπεμμένος ὦ λελειμμένος ὦ κεκαλυμμένος ὦ
Future Perfect.	λελείψομαι κεκαλύψομαι		
1 Aorist Passive (Weak).	ἐπέμφθην ἐλειφθην ἐκαλύφθην		πεμφθῶ λειφθῶ καλυφθῶ
1 Fut u Passive (Weak).	πεμφθήσομαι λειφθήσομαι καλυφθήσομαι		
Verbal Adjectives : 1. πεμπτός, λειπτός, καλυπτός.			

Examples for

τρέπω, *I turn* (class 1); ἀλείφω, *I anoint* (class 2); τρίβω, *I rub* (§ 249). Nouns are formed from the Pure Verbal Stems, as ὁ πομπ-ός, *turning, manner*; τὸ ἀλειφ-αρ, *the ointment*; ὁ τάφ-ος, *the tomb*.

## III.—LABIAL STEMS.

καλύπτω, *I cover* (class 3). Verbal Stems: πεμπ-, λιπ-, καλυβ-.

Optative.	Imperative.	Infinitive.	Participle.
Active.			
πέμποιμι λείποιμι καλύπτοιμι	πέμπε λείπε κάλυπτε	πέμπειν λείπειν καλύπτειν	πέμπων λείπων καλύπτων
πέμψοιμι λείψοιμι καλύψοιμι		πέμψειν λείψειν καλύψειν	πέμψων λείψων καλύψων
πέμψαιμι λίποιμι καλύψαιμι	πέμψον λίπε κάλυψον	πέμψαι λίπειν καλύψαι	πέμψας λιπών καλύψας
πεπόμφοιμι λελοίποιμι	πέπομφε λέλοιπε	πεπομφέναι λελοιπέναι	πεπομφώς λελοιπώς
Middle and Passive.			
πεμποίμην λειποίμην καλυπτοίμην	πέμπου λείπου καλύπτου	πέμπεσθαι λείπεσθαι καλύπτεσθαι	πεμπόμενος λειπόμενος καλυπτόμενος
πεμψοίμην λειψοίμην καλυψοίμην		πέμψεσθαι λείψεσθαι καλύψεσθαι	πεμψόμενος λειψόμενος καλυψόμενος
πεμψαίμην λιποίμην καλυψαίμην	πέμψαι λιπού κάλυψαι	πέμψασθαι λίπεσθαι καλύψασθαι	πεμψάμενος λιπόμενος καλυψάμενος
πεπεμμένος εἶην λελειμμένος εἶην κεκαλυμμένος εἶην	πέπεμψο λέλειψο κεκάλυψο	πεπέμφθαι λελείφθαι κεκαλύφθαι	πεπεμμένος λελειμμένος κεκαλυμμένος
λελειψοίμην κεκαλυψοίμην		λελείψεσθαι κεκαλύψεσθαι	λελειψόμενος κεκαλυψόμενος
πεμφθείην λειφθείην καλυφθείην	πέμφθητι λείφθητι καλύφθητι	πεμφθῆναι λειφθῆναι καλυφθῆναι	πεμφθείς λειφθείς καλυφθείς
πεμφθησοίμην λειφθησοίμην καλυφθησοίμην		πεμφθήσεσθαι λειφθήσεσθαι καλυφθήσεσθαι	πεμφθησόμενος λειφθησόμενος καλυφθησόμενος
2. πεμπτέος, λειπτέος, καλυπτέος.			

## Conjugation.

(class 2), as to its Perf., see § 279; θάπτω, *I bury* (class 3), Stem ταφ the escort; λοιπ-ός, remaining; ἡ καλύβ-η, the hut; ὁ τρόπ-ος, the

## B.—CONSONANT STEMS.

δέρω, *I skin* (class 1); ἀγγέλλω, *I announce* (class 4, c); σπείρω, *I sow* (class

Tenses.		Indicative.		Subjunctive.
Active.		Present.	Imperfect.	
Present.		δέρω ἀγγέλλω σπείρω μιαίνω	ἔδερον ἤγγελλον ἔσπειρον ἐμίαινον	δέρω ἀγγέλλω σπείρω μιαίνω
Future.		δερώ ἀγγελῶ σπερώ μιανῶ		
1 Aorist (Weak).		ἔδειρα ἤγγειλα ἔσπειρα ἐμίᾱνα		δείρω ἀγγείλω σπείρω μιάνω
1 Perfect (Weak).		Perfect.	Pluperfect.	
		ἤγγελκα ἔσπαρκα μεμιάγκα	ἤγγέλκειν ἔσπάρκειν ἐμεμιάγκειν	ἤγγελκω ἔσπάρκω μεμιάγκω
Middle and Passive.		Present.	Imperfect.	
Present.		δέρομαι ἀγγέλλομαι σπείρομαι μιαίνομαι	ἐδερόμην ἤγγελλόμην ἔσπειρόμην ἐμιαινόμην	δέρωμαι ἀγγέλλωμαι σπείρωμαι μιαίνωμαι
Future.		δεροῦμαι ἀγγελοῦμαι σπεροῦμαι μιανοῦμαι		
1 Aorist Middle (Weak).		ἐδειράμην ἤγγειλάμην ἔσπειράμην ἐμιανάμην		δείρωμαι ἀγγείλωμαι σπείρωμαι μιάνωμαι
Perfect.		Perfect.	Pluperfect.	
		δέδαρμαι ἤγγελμαι ἔσπαρμαι μεμιάσμαι	ἐδεδάρμην ἤγγέλμην ἔσπάρμην ἐμεμιάσμην	δεδαρμένος ᾧ ἤγγελμένος ᾧ ἔσπαρμένος ᾧ μεμιασμένος ᾧ
Aorist Passive		ἐδάρην ἤγγέλθην ἔσπάρην ἐμιάνθην		δάρῳ ἀγγελθῶ σπαρῶ μιανθῶ
Future Passive		δαρήσομαι ἀγγελθήσομαι σπαρήσομαι μιανθήσομαι		
Verbal Adjectives : 1. δαρτός, ἀγγελτός, σπαρτός, μιαντός.				

## IV.—LIQUID STEMS (λ, μ, ν, ρ).

4, d); *μαίνω*, *I soil* (class 4, d). Verbal Stems: *δερ*, *ἀγγελ*, *σπερ*, *μιαν*.

Optative.	Imperative.	Infinitive.	Participle.
δέρομι ἀγγέλλοιμι σπείρομι μαίνοιμι	δέρε ἄγγελλε σπείρε μιάνε	δέρειν ἀγγέλλειν σπείρειν μαίνειν	δέρων ἀγγέλλων σπείρων μαίνων
δεροῖμι ἀγγελοῖμι σπεροῖμι μianoῖμι		δερεῖν ἀγγελεῖν σπερεῖν μιανεῖν	δερῶν ἀγγελῶν σπερῶν μιανῶν
δεύραμι ἀγγεῖλαιμι σπείραμι μιάναιμι	δεῖρον ἄγγειλον σπείρον μίανον	δεῖραι ἀγγεῖλαι σπείραι μιᾶναι	δεύρας ἀγγεῖλας σπείρας μιάνας
ἡγγέλκοιμι ἐσπάρκοιμι μεμιάγκοιμι	ἡγγέλκε ἐσπαρκε μεμιάγκε	ἡγγελκέναι ἐσπαρκέναι μεμιαγκέναι	ἡγγελκῶς ἐσπαρκῶς μεμιαγκῶς
δεροῖμην ἀγγελλοῖμην σπειροῖμην μαιοῖμην	δέρου ἀγγέλλου σπείρου μιάνου	δέρεσθαι ἀγγελλεσθαι σπείρεσθαι μαίνεσθαι	δερόμενος ἀγγελλόμενος σπειρόμενος μαινόμενος
δεροῖμην ἀγγελοῖμην σπεροῖμην μianoῖμην		δερεῖσθαι ἀγγελεῖσθαι σπερεῖσθαι μιανεῖσθαι	δερούμενος ἀγγελούμενος σπερούμενος μιανούμενος
δειραῖμην ἀγγεῖλαίμην σπειραῖμην μιαναιμην	δεῖραι ἄγγεῖλαι σπείραι μίαναι	δείρασθαι ἀγγεῖλασθαι σπείρασθαι μιάνασθαι	δειράμενος ἀγγεῖλάμενος σπειράμενος μιανάμενος
δεδαρμένος εἶην ἡγγελμένος εἶην ἐσπαρμένος εἶην μεμιασμένος εἶην	δέδαρσο ἡγγελσο ἐσπαρσο μεμιάσο	δεδάρθαι ἡγγεῖλθαι ἐσπάρθαι μεμιάνθαι	δεδαρμένος ἡγγελμένος ἐσπαρμένος μεμιασμένος
δαρεῖν ἀγγελθεῖν σπαρεῖν μianθῖν	δάρηθι ἀγγεῖλθι σπάρηθι μianθῖθι	δαρῆναι ἀγγεῖλθῆναι σπαρῆναι μianθῆναι	δαρεῖς ἀγγεῖλθῖς σπαρεῖς μianθῖς
δαρησοῖμην ἀγγεῖλθῶσοῖμην σπαρησοῖμην μianθῶσοῖμην		δαρήσεσθαι ἀγγεῖλθῆσεσθαι σπαρήσεσθαι μianθῆσεσθαι	δαρησόμενος ἀγγεῖλθῶσόμενος σπαρησόμενος μianθῶσόμενος

2. δαρτέος, ἀγγελτέος, σπαρτέος, μianτέος.

VERBS IN *μι*.

		<i>τί-θη-μι, I put</i> Pure Stems <i>θε</i> Present Stems <i>τι-θε</i>	<i>δί-δω-μι, I give</i> <i>δο</i> <i>δι-δο</i>	<i>ἵ-στη-μι, I place</i> <i>στα</i> <i>ἵ-στη</i>
Present. Active.				
Indicative.	S. 1	<i>τί-θη-μι</i>	<i>δί-δω-μι</i>	<i>ἵ-στη-μι</i>
	2	<i>τί-θη-ς</i>	<i>δί-δω-ς</i>	<i>ἵ-στη-ς</i>
	3	<i>τί-θη-σι(ν)</i>	<i>δί-δω-σι(ν)</i>	<i>ἵ-στη-σι(ν)</i>
	D. 1			
	2	<i>τί-θε-τον</i>	<i>δί-δο-τον</i>	<i>ἵ-στᾶ-τον</i>
	3	<i>τί-θε-τον</i>	<i>δί-δο-τον</i>	<i>ἵ-στᾶ-τον</i>
	P. 1	<i>τί-θε-μεν</i>	<i>δί-δο-μεν</i>	<i>ἵ-στᾶ-μεν</i>
	2	<i>τί-θε-τε</i>	<i>δί-δο-τε</i>	<i>ἵ-στᾶ-τε</i>
	3	<i>τι-θέ-σι(ν)</i>	<i>δι-δό-σι(ν)</i>	<i>ἵ-στᾶ-σι(ν)</i>
Subjunctive.	S. 1	<i>τι-θῶ</i>	<i>δι-δῶ</i>	<i>ἵ-στῶ</i>
	2	<i>τι-θῇ-ς</i>	<i>δι-δῶ-ς</i>	<i>ἵ-στῇ-ς</i>
	3	<i>τι-θῇ</i>	<i>δι-δῶ</i>	<i>ἵ-στῇ</i>
	D. 1			
	2	<i>τι-θῇ-τον</i>	<i>δι-δῶ-τον</i>	<i>ἵ-στῇ-τον</i>
	3	<i>τι-θῇ-τον</i>	<i>δι-δῶ-τον</i>	<i>ἵ-στῇ-τον</i>
	P. 1	<i>τι-θῶ-μεν</i>	<i>δι-δῶ-μεν</i>	<i>ἵ-στῶ-μεν</i>
	2	<i>τι-θῇ-τε</i>	<i>δι-δῶ-τε</i>	<i>ἵ-στῇ-τε</i>
	3	<i>τι-θῶ-σι(ν)</i>	<i>δι-δῶ-σι(ν)</i>	<i>ἵ-στῶ-σι(ν)</i>
Optative.	S. 1	<i>τι-θείη-ν</i>	<i>δι-δοίη-ν</i>	<i>ἵ-σταίη-ν</i>
	2	<i>τι-θείη-ς</i>	<i>δι-δοίη-ς</i>	<i>ἵ-σταίη-ς</i>
	3	<i>τι-θείη</i>	<i>δι-δοίη</i>	<i>ἵ-σταίη</i>
	D. 1			
	2	<i>τι-θείη-τον</i> or <i>τιθεῖτον</i>	<i>δι-δοίη-τον</i> or <i>διδόιτον</i>	<i>ἵ-σταίη-τον</i> or <i>ισταῖτον</i>
	3	<i>τι-θείη-την</i> or <i>τιθειήτην</i>	<i>δι-δοίη-την</i> or <i>διδοίτην</i>	<i>ἵ-σταίη-την</i> or <i>ισταίτην</i>
	P. 1	<i>τι-θείη-μεν</i> or <i>τιθειμεν</i>	<i>δι-δοίη-μεν</i> or <i>διδοίμεν</i>	<i>ἵ-σταίη-μεν</i> or <i>ισταίμεν</i>
	2	<i>τι-θείη-τε</i> or <i>τιθεῖτε</i>	<i>δι-δοίη-τε</i> or <i>διδοῖτε</i>	<i>ἵ-σταίη-τε</i> or <i>ισταῖτε</i>
	3	<i>τι-θείη-σαν</i> or <i>τιθειεν</i>	<i>δι-δοίη-σαν</i> or <i>διδοιεν</i>	<i>ἵ-σταίη-σαν</i> or <i>ισταῖεν</i>
Imperative.	S. 2	<i>τί-θει</i>	<i>δί-δου</i>	<i>ἵ-στη</i>
	3	<i>τι-θέ-τω</i>	<i>δι-δό-τω</i>	<i>ἵ-στᾶ-τω</i>
	D. 2	<i>τί-θε-τον</i>	<i>δί-δο-τον</i>	<i>ἵ-στᾶ-τον</i>
	3	<i>τι-θέ-των</i>	<i>δι-δό-των</i>	<i>ἵ-στά-των</i>
	P. 2	<i>τί-θε-τε</i>	<i>δί-δο-τε</i>	<i>ἵ-στα-τε</i>
	3	<i>τι-θέ-ντων</i> or <i>τι-θέ-τωσαν</i>	<i>δι-δό-ντων</i> or <i>δι-δό-τωσαν</i>	<i>ἵ-στά-ντων</i> or <i>ἵ-στά-τωσαν</i>
Infinitive.		<i>τι-θεῖ-ναι</i>	<i>δι-δό-ναι</i>	<i>ἵ-στά-ναι</i>
Participle.		<i>τι-θεί-ς, τι-θεῖ-σα, τιθέν G. τιθέντ-ος</i>	<i>δι-δού-ς, δι-δού-σα, διδόν G. δι-δόντ-ος</i>	<i>ἵ-στᾶ-ς, ἵ-στᾶ-σα, ἱστάν G. ἱ-στάντ-ος</i>

## FIRST CLASS.

This First Class consists of Verbs which affix their terminations directly to the Stem.

## Present. Middle and Passive.

τί-θε-μαι	δί-δο-μαι	ἴ-στ᾽-μαι
τί-θε-σαι	δί-δο-σαι	ἴ-σταῖ-σαι
τί-θε-ται	δί-δο-ται	ἴ-σταῖ-ται
τι-θέ-μεθον	δι-δό-μεθον	ἰ-στά-μεθον
τί-θε-σθον	δί-δο-σθον	ἴ-στα-σθον
τί-θε-σθον	δί-δο-σθον	ἴ-στα-σθον
τι-θέ-μεθα	δι-δό-μεθα	ἰ-στά-μεθα
τί-θε-σθε	δί-δο-σθε	ἴ-στα-σθε
τί-θε-νται	δί-δο-νται	ἴ-στα-νται
τι-θῶ-μαι	δι-δῶ-μαι	ἰ-στῶ-μαι
τι-θῆ	δι-δῶ	ἰ-στῆ
τι-θῆ-ται	δι-δῶ-ται	ἰ-στῆ-ται
τι-θῶ-μεθον	δι-δῶ-μεθον	ἰ-στῶ-μεθον
τι-θῆ-σθον	δι-δῶ-σθον	ἰ-στῆ-σθον
τι-θῆ-σθον	δι-δῶ-σθον	ἰ-στῆ-σθον
τι-θῶ-μεθα	δι-δῶ-μεθα	ἰ-στῶ-μεθα
τι-θῆ-σθε	δι-δῶ-σθε	ἰ-στῆ-σθε
τι-θῶ-νται	δι-δῶ-νται	ἰ-στῶ-νται
τι-θεί-μην	δι-δοί-μην	ἰ-σταί-μην
τι-θεί-ο	δι-δοί-ο	ἰ-σταί-ο
τι-θεί-το	δι-δοί-το	ἰ-σταί-το
τι-θεί-μεθον	δι-δοί-μεθον	ἰ-σταί-μεθον
τι-θεί-σθον	δι-δοί-σθον	ἰ-σταί-σθον
τι-θεί-σθην	δι-δοί-σθην	ἰ-σταί-σθην
τι-θεί-μεθα	δι-δοί-μεθα	ἰ-σταί-μεθα
τι-θεί-σθε	δι-δοί-σθε	ἰ-σταί-σθε
τι-θεί-ντο	δι-δοί-ντο	ἰ-σταί-ντο
τί-θε-σο	δί-δο-σο	ἴ-σταῖ-σο
τι-θέ-σθω	δι-δό-σθω	ἰ-στά-σθω
τί-θε-σθον	δί-δο-σθον	ἴ-στα-σθον
τι-θέ-σθων	δι-δό-σθων	ἰ-στά-σθων
τί-θε-σθε	δί-δο-σθε	ἴ-στα-σθε
τι-θέ-σθων οἱ	δι-δό-σθων οἱ	ἰ-στά-σθων οἱ
τι-θέ-σθωσαν	δι-δό-σθωσαν	ἰ-στά-σθωσαν
τί-θε-σθαι	δί-δο-σθαι	ἴ-στα-σθαι
τι-θέ-μενο-ς, η, ο-ν	δι-δό-μενο-ς, η, ο-ν	ἰ-στά-μενο-ς, η, ο-ν

VERBS IN *μι*.

		<i>τί-θη-μι, I put</i>	<i>δί-δω-μι, I give</i>	<i>ἵ-στη-μι, I place</i>
		Pure Stems <i>θε</i> Present Stems <i>τι-θε</i>	<i>δο</i> <i>δι-δο</i>	<i>στα</i> <i>ι-στη</i>
Imperfect.	S. 1	ἐ-τί-θη-ν	ἐ-δί-δω-ν	ἵ-στη-ν
	2	ἐ-τί-θη-ς	ἐ-δί-δω-ς	ἵ-στη-ς
	3	ἐ-τί-θη	ἐ-δί-δω	ἵ-στη
	D. 1			
	2	ἐ-τί-θε-τον	ἐ-δί-δο-τον	ἵ-στά-τον
	3	ἐ-τι-θέ-την	ἐ-δι-δό-την	ἱ-στά-την
	P. 1	ἐ-τί-θε-μεν	ἐ-δί-δο-μεν	ἵ-στά-μεν
	2	ἐ-τί-θε-τε	ἐ-δί-δο-τε	ἵ-στά-τε
	3	ἐ-τί-θε-σαν	ἐ-δί-δο-σαν	ἵ-στά-σαν
Second or Strong Aorist. Active.				
Indicative.	S. 1	ἔ-θη-ν	ἔ-δω-ν	ἔ-στη-ν
	2	ἔ-θη-ς	ἔ-δω-ς	ἔ-στη-ς
	3	ἔ-θη	ἔ-δω	ἔ-στη
	D. 1			
	2	ἔ-θε-τον	ἔ-δο-τον	ἔ-στή-τον
	3	ἐ-θέ-την	ἐ-δό-την	ἐ-στή-την
	P. 1	ἔ-θε-μεν	ἔ-δο-μεν	ἔ-στη-μεν
	2	ἔ-θε-τε	ἔ-δο-τε	ἔ-στη-τε
	3	ἔ-θε-σαν	ἔ-δο-σαν	ἔ-στη-σαν
Subj.		θῶ θῆ-ς	δῶ δῶ-ς	σῶ στῆ-ς etc. as in the
Opt.		θείη-ν	δοίη-ν	σταίη-ν etc. as in the
Imperative.	S. 2	θέ-ς	δό-ς	στή-θι
	3	θέ-τω	δό-τω	στή-τω
	D. 2	θέ-τον	δό-τον	στή-τον
	3	θέ-των	δό-των	στή-των
	P. 2	θέ-τε	δό-τε	στή-τε
	3	θέ-ντων or θέ-τωσαν	δό-ντων or δό-τωσαν	στά-ντων or στή-τωσαν
Infin.		θεῖ-ναι	δοῦ-ναι	στή-ναι
Part.		θεί-ς, θεῖ-σα, θεῖ-ν G. θέντ-ος	δού-ς, δοῦ-σα, δό-ν G. δόντ-ος	στά-ς, στά-σα, σταν G. σάντ-ος

The following Tenses are formed

Active.			
Future.	θήσω	δώσω	στήσω
First or Weak Aorist.	ἔθηκα	ἔδωκα	ἔστησα
Perfect.	τέθεικα	δέδωκα	ἔστηκα
Pluperfect.	ἔτεθείκειν	ἔδεδώκειν	ἔστήκειν or εἰστήκειν
Verbals.			

## FIRST CLASS.

This First Class consists of Verbs which affix their terminations directly to the Stem.

ἐ-τι-θέ-μην ἐ-τί-θε-σο ἐ-τί-θε-το ἐ-τι-θέ-μεθον ἐ-τί-θε-σθον ἐ-τι-θέ-σθην ἐ-τι-θέ-μεθα ἐ-τί-θε-σθε ἐ-τί-θε-ντο	ἐ-δι-δό-μην ἐ-δί-δο-σο ἐ-δί-δο-το ἐ-δι-δό-μεθον ἐ-δί-δο-σθον ἐ-δι-δό-σθην ἐ-δι-δό-μεθα ἐ-δί-δο-σθε ἐ-δί-δο-ντο	ἰ-στα-μην ἰ-στα-σο ἰ-στα-το ἰ-στά-μεθον ἰ-στα-σθον ἰ-στά-σθην ἰ-στά-μεθα ἰ-στα-σθε ἰ-στα-ντο
Second or Strong Aorist. Middle and Passive.		
ἐ-θέ-μην ἔ-θον ἔ-θε-το ἐ-θέ-μεθον ἔ-θε-σθον ἐ-θέ-σθην ἐ-θέ-μεθα ἔ-θε-σθε ἔ-θε-ντο	ἐ-δό-μην ἔ-δον ἔ-δο-το ἐ-δό-μεθον ἔ-δο-σθον ἐ-δό-σθην ἐ-δό-μεθα ἔ-δο-σθε ἔ-δο-ντο	Wanting
θῶ-μαι θῇ Pres. Subjunctive.	δῶ-μαι δῇ	Wanting
θεί-μην Pres. Optative.	δοί-μην	Wanting
θοῦ θέ-σθω θέ-σθον θέ-σθων θέ-σθε θέ-σθων or θέ-σθωσαν	δοῦ δό-σθω δό-σθον δό-σθων δό-σθε δό-σθων or δό-σθωσαν	Wanting
θέ-σθαι	δό-σθαι	Wanting
θέ-μενο-ς, η, ο-ν	δό-μενο-ς, η, ο-ν	Wanting

on the analogy of Verbs in Ω.

## Middle and Passive.

θήσομαι PASSIVE. τεθήσομαι	δώσομαι δοθήσομαι	στήσομαι σταθήσομαι
MIDDLE. Wanting PASSIVE. ἐτέθην	Wanting ἐδόθην	ἐστήσάμην ἐστάθην
τέθειμαι	δέδομαι	ἔσταμαι
ἐτεθείμην	ἐδεδόμην	ἐστάμην
θετός θετός	δοτός δοτέος	στάτος στατέος



VERBS IN *μι*.—SECOND CLASS.

This Second Class consists of Verbs which form the Present Stem by adding *νυ* to the Pure Stem.

δείκνυμι, <i>I shew</i> . Pure Stem, <i>δεικ</i> . Present Stem, <i>δεικ-νυ</i> .			
Present Active.			Middle and Passive.
Indicative.	S. 1	δείκ-νῦ-μι	δείκ-νῦ-μαι
	2	δείκ-νῦς	δείκ-νῦ-σαι
	3	δείκ-νῦ-σι(ν)	δείκ-νῦ-ται
	D. 1	δείκ-νῦ-τον	δείκ-νῦ-μεθον
	2	δείκ-νῦ-τον	δείκ-νῦ-σθον
	3	δείκ-νῦ-τον	δείκ-νῦ-σθον
	P. 1	δείκ-νῦ-μεν	δείκ-νῦ-μεθα
	2	δείκ-νῦ-τε	δείκ-νῦ-σθε
	3	δείκ-νῦ-ασι(ν)	δείκ-νῦ-νται
Subjunctive.		δεικνύω, ης, η, &c.	δεικνύωμαι, η, ηται, &c.
Optative.		δεικνύοιμι, οισ, οι, &c.	δεικνυόμην, οιο, οιοτο, &c.
Imperative.	S. 2	δείκ-νῦ	δείκ-νῦ-σο
	3	δείκ-νῦ-τω	δείκ-νῦ-σθω
	D. 2	δείκ-νῦ-τον	δείκ-νῦ-σθον
	3	δείκ-νῦ-των	δείκ-νῦ-σθων
	Pl. 2	δείκ-νῦ-τε	δείκ-νῦ-σθε
	3	δείκ-νῦ-ντων οἱ δείκ-νῦ-τωνσαν	δείκ-νῦ-σθων οἱ δείκ-νῦ-σθωσαν
Infinitive.		δείκ-νῦ-ναι	δείκ-νῦ-σθαι
Participle.		δεικ-νῦς, δεικ-νῦσα, δεικ-νύν Stem. <i>δεικ-νυ-ντ</i>	δεικ-νῦ-μενος, η, ον
Imperfect Indicative.	S. 1	ἔ-δείκ-νῦ-ν	ἔ-δεικ-νῦ-μην
	2	ἔ-δείκ-νῦ-ς	ἔ-δείκ-νῦ-σο
	3	ἔ-δείκ-νῦ	ἔ-δείκ-νῦ-το
	D. 1	ἔ-δείκ-νῦ-τον	ἔ-δεικ-νῦ-μεθον
	2	ἔ-δείκ-νῦ-τον	ἔ-δείκ-νῦ-σθον
	3	ἔ-δείκ-νῦ-την	ἔ-δείκ-νῦ-σθην
	Pl. 1	ἔ-δείκ-νῦ-μεν	ἔ-δεικ-νῦ-μεθα
	2	ἔ-δείκ-νῦ-τε	ἔ-δείκ-νῦ-σθε
	3	ἔ-δείκ-νῦ-σαν	ἔ-δείκ-νῦ-ντο
Future.		δείξω	δείξομαι PASSIVE. δειχθήσομαι
First or Weak Aorist.		ἔδειξα	MIDDLE ἐδείξαμην PASSIVE. ἐδείχθην
Perfect.		δέδειχα	δέδειγμαι
Pluperfect.		ἔδεδειχειν	ἔδεδείγμην

# CHAP. X.—FIRST PRINCIPAL CONJUGATION or Verbs in $\omega$ .

## I.—THE PRESENT-STEM.

### A.—*Inflexion of the Present-Stem.*

§ 231. The Present-Stem is the form which remains after rejecting  $\omega$  in the 1 Sing. Pres. Act.

On the distinction of the Present-Stem from the Verbal-Stem, see § 245, &c.

The following Table exhibits the way in which the Personal Endings are affixed to the Present-Stem by means of the connecting vowels.

§ 232.		Active.	Middle and Passive.
Present Indicative.	1. Sing.	λύ- $\omega$ [solv-o]	λύ-ο-μαι
	2. „	λύ-ει-ς [solv-i-s]	λύ-η or λύ-ει
	3. „	λύ-ει [solv-i-t]	λύ-ε-ται
	1. Dual.		λυ-ό-μεθον
	2. „	λύ-ε-τον	λύ-ε-σθον
	3. „	λύ-ε-τον	λύ-ε-σθον
	1. Plur.	λύ-ο-μεν [solv-i-mus]	λυ-ό-μεθα
	2. „	λύ-ε-τε [solv-i-tis]	λύ-ε-σθε
	3. „	λύ-ου-σι(ν) [solv-u-nt]	λύ-ο-νται
Present Subjunctive.	1. Sing.	λύ- $\omega$ [solv-a-m]	λύ-ω-μαι
	2. „	λύ-η-ς [solv-a-s]	λύ-η
	3. „	λύ-η [solv-a-t]	λύ-η-ται
	1. Dual.		λυ-ώ-μεθον
	2. „	λύ-η-τον	λύ-η-σθον
	3. „	λύ-η-τον	λύ-η-σθον
	1. Plur.	λύ-ω-μεν [solv-a-mus]	λυ-ώ-μεθα
	2. „	λύ-η-τε [solv-a-tis]	λύ-η-σθε
	3. „	λύ-ω-σι(ν) [solv-a-nt]	λύ-ω-νται

		Active.	Middle and Passive.
Present Optative.	1. Sing. λύ-οι-μι 2. „ λύ-οι-ς 3. „ λύ-οι 1. Dual. 2. „ λύ-οι-τον 3. „ λυ-οί-την 1. Plur. λύ-οι-μεν 2. „ λύ-οι-τε 3. „ λύ-οι-εν	λύ-οι-μι λύ-οι-ς λύ-οι λύ-οι-τον λυ-οί-την λύ-οι-μεν λύ-οι-τε λύ-οι-εν	λυ-οί-μην λύ-οι-ο λύ-οι-το λυ-οί-μεθον λύ-οι-σθον λυ-οί-σθην λυ-οί-μεθα λύ-οι-σθε λύ-οι-ντο
Present Imperative.	2. Sing. λῦ-ε [solv-e] 3. „ λυ-έ-τω [solv-i-to] 2. Dual. 3. „ λυ-έ-των 2. Plur. λῦ-ε-τε [solv-i-te] 3. „ λυ-ό-ντων [solv-u-nto] or λυ-έ-τωσαν	λῦ-ε [solv-e] λυ-έ-τω [solv-i-to] λυ-έ-των λυ-έ-των λῦ-ε-τε [solv-i-te] λυ-ό-ντων [solv-u-nto] or λυ-έ-τωσαν	λύ-ον λυ-έ-σθω λυ-έ-σθον λυ-έ-σθων λυ-έ-σθε λυ-έ-σθων, or λυ-έ-σθωσαν
Present Infinitive.		λύ-ειν	λύ-ε-σθαι
Present Participle.		Stem. λυ-ο-ντ [solv-e-nt] λύ-ων λυ-ουσα λῦ-ον Gen. λύ-ο-ντ-ος [solv-e-nt-is]	λυ-ό-μενο-ς λυ-ο-μένη λυ-ό-μενο-ν
Imperfect.	1. Sing. ἔ-λυ-ο-ν 2. „ ἔ-λυ-ε-ς 3. „ ἔ-λυ-ε(ν) 1. Dual. 2. „ ἔ-λύ-ε-τον 3. „ ἔ-λυ-έ-την 1. Plur. ἔ-λύ-ο-μεν 2. „ ἔ-λύ-ε-τε 3. „ ἔ-λυ-ο-ν	ἔ-λυ-ο-ν ἔ-λυ-ε-ς ἔ-λυ-ε(ν) ἔ-λύ-ε-τον ἔ-λυ-έ-την ἔ-λύ-ο-μεν ἔ-λύ-ε-τε ἔ-λυ-ο-ν	ἔ-λυ-ό-μην ἔ-λύ-ου ἔ-λύ-ε-το ἔ-λυ-ό-μεθον ἔ-λύ-ε-σθον ἔ-λυ-έ-σθην ἔ-λυ-ό-μεθα ἔ-λύ-ε-σθε ἔ-λύ-ο-ντο

- § 233. *Obs.*—1. The E-sound (ε, η, ει) is used as a connecting vowel, except before nasals, where the O-sound (ο, ω, ου) is used.
2. In 1 Sing. Ind. Act. ω is the connecting vowel lengthened, the ending μι being dropped. In the 2 Sing. εις is for εσι. In the 3 Sing. ει for ετι: λύ-ει-ς for λυ-ε-σι, λύ-ει for λυ-ε-τι [comp. *solu-i-t*]. The ου of the 3 Plur. has arisen out of ο by compensative lengthening (§ 42): λύ-ου-σι from λυ-ο-νσι for the original and Doric λύ-ο-ντι [comp. *solu-u-nt*].—In the 3 Sing. Imperf. ε(ν) stands for original ε-τ—comp. *solveba-t*—as τ at the end could not maintain its ground (§ 67).
3. In the 2 Sing. Ind. Pres. Mid. η or ει arose from ε(σ)αι (§§ 61, 38): λύη from λυε(σ)αι; the ending ει is the Old Attic one exclusively used in οἶει, *thou thinkest*, βούλει, *thou wishest*; η is the one later in general use. Comp. the Fut. ῥψει (§ 259).
4. The Subjunctive has always ω, η, η, for ο (ου), ε, ει; the η of the 2 Sing. Mid. is contracted from η(σ)αι (comp. § 228).
5. In the 2 Sing. Imper. Act. the termination after the connecting vowel is quite lost. ου in the 2 Sing. Imperat. and Imperf. Mid. has arisen from ε(σ)ο, εο: λύου = λυε(σ)ο, ἐλύου = ἐλυε(σ)ο (§§ 61, 37); οιο in the 2 Sing. Opt. Mid. arose from οι(σ)ο.

§ 233. *Dialects.*—1. The Epic dial. sometimes has the original ending μι of the 1 Sing. in the *subjunctive*: ἐθέλω-μι, *velim*; the 2 Sing. Subj. and Opt. often has the fuller ending σθα (for ε): ἐθέλη-σθα = ἐθέλης, κλαίοι-σθα = κλαίοις (κλαίω, *I weep*); the 3 Sing. Subj. has the old ending σι(ν) from τι: ἐθέλη-σι(ν) = ἐθέλη.

2. The long vowels of the Subjunctive are often shortened in Hom.: ἰθύνετε for ἰθύνητε (ἰθύνω, *I put straight*) (comp. § 228, D.).

3. The Epic dial. often has μεναι or μεν in the Inf. Act. connected with the Stem by an accented ε: ἀμύν-έ-μεναι, or ἀμύν-έ-μεν = ἀμύνειν, *to defend*.

4. The 2 Sing. Mid. often remains uncontracted in the Ion. dial.: λαίλαει, *thou wishest*; Subj. ἔχῃαι (*habearis*), also shortened, μίσγειαι (*miscearis*); Imperat. ἔπεο, *follow*; Imperf. ἐδεύεο, *thou wast in want of*. εο is also contracted to εν (§ 37, D.): ἔπεν.

5. The 1 Dual and 1 Pl. Mid. in poetry often has σθ for θ: βουλόμεσθον, -μεσθα, *we wish*.

6. ατο (§ 226, D.) occurs in the Ion. dialect regularly for ντο in 3 Pl. Opt.: μαχόιατο (= μάχονται), *they may fight*. In New-Ion. αται, ατο, are also sometimes found in other forms where ε is the

B.—*The Augment.*

§ 234. The Augment (*Augmentum, increase*) is the sign of the *past* in the Indicative of all the historical tenses (§ 225, 3. B). It has two forms, that is, it appears either

- a) As a *Syllabic* Augment, in the syllable *ε* prefixed, or
- b) As a *Temporal* Augment, in the lengthening of the initial vowel.

All verbs beginning with a *consonant* have the *Syllabic* Augment: ἔ-λυ-ο-ν, ἐ-τυπτ-ό-μην, *I was struck*. *ρ* is doubled after *ε*: ἔρρῖπτου, from ῥίπτω, *I hurl*.

*Obs.*—The Syllabic Augment appears in the stronger form of *η* instead of *ε* in ἡ-μέλλ-ο-ν, *I was about to*, from μέλλω; ἡ-βουλ-ό-μην, *I wished*, from βούλομαι; ἡ-δυνά-μην, *I could*, from δύναμαι.

§ 235. The *Temporal* Augment is used in all verbs which begin with a *vowel*, whether aspirated or not. The Temporal Augment changes

a	to	η	: ἄγω, <i>I lead</i>	Imperfect	ἦγ-ο-ν
ε	„	η	: ἐλαύνω, <i>I drive</i>	„	ἦλαυν-ο-ν
ο	„	ω	: ὀνειδίζω, <i>I reproach</i>	„	ὤνειδιζ-ο-ν
ῖ	„	ῖ	: ἱκέτεύω, <i>I beseech</i>	„	ἱκέτευ-ο-ν

connecting vowel instead of *ο*: κηδ-έ-αται = κήδ-ο-νται, *they care*, ἐβουλ-έ-ατο = ἐβούλοντο.

7. Hom., quite peculiarly, has in the 3 Dual Imperf. *τον, σθον* for *την, σθην*: ἐτεύχετον, *the two made*; and Attic writers have *την* for the 2 Dual of an historic tense: εἶχέτην, *ye two had*, εὐρέτην, *ye two found*.

§ 234. *Dialects.*—In Hom., and also in other poets, the *Augment* may be entirely omitted: τεῦχε, *he made*; ἔχεν, *he had*. λ, μ, ν, σ, are also sometimes doubled after the Syllabic Augment: ἐλλίσσετο (from λίσσομαι, *I beseech*); δ only in the Stem δι: ἔδδαισα (*I feared*, § 317, 5). On the contrary, *ρ* is sometimes left single: ἐράπτομεν (ράπτω, *I sew, spin*).

§ 235. *Dialects.*—By the Temporal Augment *ᾱ* becomes *ā* in Doric: ἄγον. The Temp. Aug. is very often wanting in Herod. especially in the case of diphthongs.

ὑ	to ὕ	: ὑβρίζω, <i>I insult</i>	Imperfect ὕβριζ-ο-ν
αι	,, η	: αἰσθάνομαι, <i>I perceive</i>	,, ἥσθαν-δ-μην
αυ	,, ηυ	: αὐξάνω, <i>I increase</i>	,, ηὔξαν-ο-ν
οι	,, φ	: οἰκτείρω, <i>I pity</i>	,, ᾠκτεῖρ-ο-ν

Before vowels, *ä* becomes *ā*, not *η*: *ἄλω*, *I hear*, ἄλιον.

The long vowels *η*, *ω*, *ι*, *υ*, and usually the diphthongs *ει*, *ευ*, *ου*, remain *without Augment*.

εἰκάζω, *I conjecture*, εἵκαζ-ο-ν (also ἤκαζον),

εὕρισκω, *I find*, εὔρισκ-ο-ν (seldom Aorist ἤρουν),

also *αυ* and *οι* immediately before a vowel: *αὐαίνω*, *I dry*, *αὐαῖνον*, *οἰακίζω*, *I steer*, *οἰάκιζον*, and other diphthongs in isolated instances.

*Obs.*—The rough breathing precedes the augmented form when the verb in its unaugmented form had it.

§ 236. *ε* becomes *ει* (instead of *η*) in some verbs, viz. in *ἐάω*, *I leave*; *ἐθίζω*, *I become accustomed*; *ἐλίσσω*, *I roll*; *ἐλκω* or *ἐλκύνω*, *I draw*; *ἐπομαι*, *I follow*; *ἐργάζομαι*, *I work*; *ἐρπω* or *ἐρπύζω*, *I creep*; *ἐστιάω*, *I entertain hospitably*; *ἔχω*, *I have*. Comp. below the Aorists: *εἵμην* (§ 313), *εἶλον* (*αἰρέω*, *I take*, § 327, 1), *εἶσα*, *I placed* (§ 269, D., and § 275).

*Obs.*—These verbs originally began with a consonant, and therefore had the Syllabic Augment: *φεργαζ-ο-μαι* (§ 34, D.) *ἐ-φεργαζ-ο-μην*; *σεχ-ω* (§ 327, 6) *ἐ-σεχ-ο-ν*. Then the consonant was dropped: *ἐ-εργαζ-ο-μην*, *ἐ-εχ-ο-ν*, finally *εε* was regularly contracted to *ει* (§ 36): *εἵργαζ-ο-μην*, *εἶχ-ο-ν*.

§ 237. *ἐορτάζω*, *I celebrate*, has the Augment in the second vowel: *ἐόρταζον* for *ἡόρταζον* (comp. § 37, D. 2). Verbs which originally began with a digamma (§ 34, D.), consequently with a consonant, have the Syllabic Augment in spite of their initial vowel: *ἀνδάνω*, *I please*; *ἐ-ἀνδανον*; *οὐρέω*, *I make water*; *ὠθέω*, *I push*; *ὠνέομαι*, *I buy* (§ 275). Both Augments, Syllabic and Temporal, are combined in *ὄράω*, *I see*, *ἑώραον* (*ἑώρων*); *ἀν-οίγ-ω*, *I open*, *ἀν-έωγ-ο-ν*.

§ 238. *Verbs compounded with a preposition have the*

§ 237. *Dialects.*—Hom. forms *ἐφονοχόει* from *οἶνοχοέω*, *I pour out wine*; *ἐῆνδανον* (Herod. *ἐάνδανον*) and *ἦνδανον* from *ἀνδάνω*, *I please*. Comp. § 34, D. 1 and 4.

*Augment immediately after the preposition*: εἰς-φέρ-ω, *I carry in*, εἰς-έ-φερ-ο-ν; πρὸς-άγ-ω, *I lead to*, πρὸς-ἡγ-ο-ν; ἐκ, *out of*, becomes ἐξ before the Augment: ἐξ-ἡγ-ο-ν, *I led out*. The true forms of ἐν, *in*, and σύν, *with*, altered by assimilation (§ 51) in the Present, appear again before ε: συλ-λέγ-ω, *I collect*, συν-έ-λεγ-ο-ν; ἐμ-βάλλ-ω, *I invade*, ἐν-έ-βαλλ-ο-ν.

The final vowel of a preposition is elided: ἀπ-έ-φερ-ο-ν, *I carried away*, from ἀπο-φέρ-ω; only περί and πρό never lose their final vowel; but πρό is often contracted with ε: πρού-βαινον from προ-έ-βαιν-ο-ν, *I marched on*.

§ 239. EXCEPTIONS.—Some verbs, which are not merely compounded with prepositions, but derived from already compound nouns (Decomposita), have the Augment at the *beginning*: ἐναντιόμαι (from ἐναντίος, *against*), ἡναντιούμην (from οομην), *I was against*; poet. ἦναρον from ἐναίρω, *I slay*; παρῤῥησιάζομαι (from παρῤῥησία, *freedom of speech*), ἐπαρῤῥησιαζόμην, *I spoke freely*; but the majority nevertheless have it in the *middle*: ἐκκλησιάζω, *I assemble*, from ἐκκλησία, *assembly*, ἐξεκλησιάζον; ὑποπτεύω, *I suspect*, from ὑποπτος, *suspicious*, ὑπώπτειον; κατηγορέω, *I accuse*, κατηγοροῦν (from εον). παρανομέω, *I act contrary to law* (from παρά-νομος, *contrary to law*), has irregularly παρηνόμουν (εον).

§ 240. Many prepositions have in some compounds so far lost their distinctive meanings, that the verbs are treated as simple: καθεύδω, *I sleep*, ἐκάθευδον yet καθηῦδον also; καθίζω, *I sit*, ἐκάθιζον. Comp. the verbs ἵημι (ἀφίημι, § 313), ἔννυμι (ἀμφιέννυμι, § 319, 5), ἵμαι (κάθημαι, § 315, 2). Some verbs also have a double Augment: ἀνέχομαι, *I endure*, ἠνεχόμην; ἀνορθόω, *I raise up*, ἠνώρθουν (εον); ἐνοχλέω, *I encumber*, ἠνώχλουν (εον); παροινέω, *I act as a drunkard*, ἐπαρφύουν. So also διαιτάω, *I live* (from διαίτα, *mode of life*), ἐδείκτων (αον); διακονέω, *I serve*, ἐδιηκόνουν, (εον).

§ 241. δύς, *bad, ill*, in composition is *preceded* by the Augment when the second word begins with a consonant or long vowel: δυστυχέω *I am unfortunate*, ἐδυστύχουν (εον); δυσωπéω, *I make a sour face*, ἐδυσώπουν (εον); but short vowels receive the Temporal Augment *after* δύς: δυσᾶρεστέω, *I displease*, δυσηρέστουν (εον).

Compounds with εὖ generally have no Augment: εὐτύχουν (εον), *I was fortunate*; but short vowels occasionally receive the Tem-

poral Augment after εἶ: εὐηγγέτουν (εον), together with εὐεργέτουν, from εὐεργετέω, *I do good*.

§ 242. All other compounds have the Augment at the beginning: ἡθύμουν, from ἀθυμέω, *I am without courage*.

### C.—Contracted Verbs.

§ 243. Verbs whose Present-Stem ends in *a*, *e*, or *o*, regularly contract these vowels in all forms of the Present-Stem with the connecting vowel, and hence

§ 243. *Dialects*.—The Ion. dial. *very often* does not contract; but the three kinds of contracted verbs are treated differently.

A. Hom. inflects the *a*-Stems in three ways:

1. The syllables regularly contracted by the Attic writers remain *open* and unchanged: αἰοιδιά-ει, *he sings*, ναιερά-ουσι, *they dwell*, and the Fem. Part. ναιεράωσα for ναιεράουσα, with a remarkable change of *ou* to *ω*.

2. *Contraction* takes place: ἀπερά = ἀπερά-ει, *he thrives*, from ἀπεράω; προς-ηύδα = προς-ηύδα-ε, from προς-αυδάω, *I address*. Sometimes *a*ε becomes η (not *ā*): προς-αυδήτην (3 Dual Imperf.), ὄρηαι—also with regular accent—(from ὀρά-εαι) = Att. ὀρά (2 Sing. Pres. Ind. Mid.).

3. *Extension* instead of contraction takes place when a vowel of the same kind is inserted before the long one which results from contraction: ὀράω, *I see*, contracted ὀρῶ, extended ὀρόω.

a) This inserted vowel is usually *short*. Hence ὀράω is thus inflected.

Act.	Pr. Ind.	ὀρά-ω	Att. ὀρῶ	Hom. ὀρόω
		ὀρά-εις	„ ὀρᾶς	„ ὀράας
		ὀρά-ει	„ ὀρᾷ	„ ὀράα
		ὀρά-ουσι	„ ὀρῶσι	„ ὀρόωσι
	Subj.	ὀρά-ω	„ ὀρῶ	„ ὀρόω
		ὀρά-ῃς	„ ὀρᾷς	„ ὀράας, &c.
	Opt.	ὀρά-οιμι	„ ὀρῶμι	„ ὀρόφμι
	Inf.	ὀρά-ειν	„ ὀρᾶν	„ ὀράαν
	Part.	ὀρά-ων	„ ὀρῶν	„ ὀρόων
		ὀρά-ουσα	„ ὀρῶσα	„ ὀρόωσα
	Gen.	ὀρά-οντος	„ ὀρῶντος	„ ὀρόωντος
Mid.	2. Sing. Ind.	ὀρά-ῃ	„ ὀρᾷ	„ ὀράα
	3. Pl.	ὀρά-ονται	„ ὀρῶνται	„ ὀρόωνται
	Opt. 3. Pl.	ὀρά-οιντο	„ ὀρῶντο	„ ὀρόφντο
	Inf.	ὀρά-εσθαι	„ ὀρᾶσθαι	„ ὀράασθαι
	3. Pl. Impf.	ἑώρα-οντο	„ ἑωρῶντο	„ ὀρόωντο



are called *Contracted Verbs*. The laws of contraction given in §§ 36-38 are observed. Paradigms of the three verbs τιμάω, ποιέω, δουλόω are given on pp. 110-113.

*Obs.*—As the ει in the Infinitive ειν is not original, αειν, οειν do not become αν, οιν, but αν, ουν (§ 37, *Obs.*).

#### Dialects.

b) sometimes long, e. g.

ἡβά-ουσα Att. ἡβῶσα Hom. ἡβῶωσα  
from ἡβάω, *I am youthful*, so also from δράω, *I do*

δρά-ουσι Att. δρῶσι Hom. δρῶωσι  
and from μνδομαι, *I remember*

μνά-εσθαι Att. μνᾶσθαι Hom. μνᾶασθαι.

After long vowels the one following is sometimes shortened:—

μνα-όμενος Att. μνώμενος Hom. μνωόμενος

ἡβά-οντες „ ἡβῶντες „ ἡβῶοντες

The metre chiefly determines which of the vowels should be long or short. Such forms, for instance, as ἀρετάα (˘˘˘˘), ἡβῶοντες (˘˘˘˘), are inadmissible.

In Herod. the Stems in α often pass over into the conjugation of the Stems in ε: ὀρέω (but ὀρᾶς, ὀρᾶ), ὀρέομεν, ὀρέουσι, ὀρέοντες. Instead of εο we also find εω: ὀρέωντες. Hom. also has ἤντεον = Att. ἤντων (from ἀντά-ω, *I meet*), χρεῶμενος = Att. χρώμενος, *making use of*.

B. Stems in ε fluctuate between the open and contracted forms. εο is often monosyllabic by synizesis (§ 39): ἐθρήνεον, *I complained*; often also in Ionic contracted to ευ: Hom. νεύμαι = Att. νέομαι, *I return home*. εου rarely becomes ευ: νεικεῦσι = νεικοῦσι, *they quarrel*. εε becomes η irregularly in Hom.: ὁμαρτήτην (ὁμαρτέω, *I meet with*), ἀπειλήτην (ἀπειλέω, *I threaten*), δορπήτην (δορπέω, *I sup*), Inf. φορήμεναι = Att. φορεῖν, *to carry*. An utterly apomalous Infinitive is φορήναι.

The second ε in the 2 Sing. Mid. is sometimes dropped: μυθείαι for μυθείαι (Att. μυθῇ, μυθεῖ, *thou sayest*), πωλέο = Att. ἐπωλοῦ, *thou hadst intercourse*; sometimes εε are contracted to ει: μυθείαι. The first way is usual in Herod. Hom. also prolongs ε to ει without contraction: νεικείω = Att. νεικῶ, ἐτελείετο = Att. ἐτελείτο (τελῶ, *I complete*).

C. Stems in ο are mostly contracted: γουνοῦμαι, *I supplicate*. Some have an extension like those in α: ἀρόωσι(ν) = Att. ἀροῦσι(ν), *they plough*; δῆϊόφωεν = Att. δῆϊοῖεν *they would destroy*; ὑπνώοντας = Att. ὑπνοῦντας, *the sleepers*.

In Herod. ο sometimes changes to ε, and with ο is contracted to ευ: ἐδικαίεν = Att. ἐδικαίουν, *deemed right*.

§ 244. *Obs.*—1. Monosyllabic Stems in  $\epsilon$  admit only the contraction  $\epsilon\iota$ . All syllables which, contracted, would produce another sound remain uncontracted.

Stem  $\pi\lambda\epsilon$  (Pres.  $\pi\lambdaέω$ , *I sail*, Inf.  $\pi\lambdaείν$ )

$\piλέεις$	$\piλείς$	but	$\piλέω$
$\piλέει$	$\πλεί$	„	$\piλέουσι$
$\xiπλεες$	$\xiπλεις$	„	$\xiπλεον$ .

$\deltaέω$ , *I bind*, forms an exception, having  $\tauὸ δοῦν$  ( $\deltaέον$ ),  $\deltaοῦμαι$ , &c., to distinguish them from forms of  $\deltaέω$ , *I am in want of*,  $\deltaεί$ , *it is necessary*,  $\tauὸ δέον$ , *duty*.

2. Some Stems in  $a$  have a preference for  $\eta$ , which they admit in the place of  $\bar{a}$ :  $\xiά-ω$ , *I live*,  $\xiῆς$ ,  $\xiῆ$ ,  $\xiῆτε$ ,  $\xiῆν$ ;  $\piεινά-ω$ , *I am hungry*,  $\piεινῆν$ ;  $\διψά-ω$ , *I thirst*,  $\διψῆν$ ; so also  $\κνά-ω$ , *I scratch*;  $\σμά-ω$ , *I stroke*;  $\ψά-ω$ , *I scrape*, and  $\χρά-ομαι$ , *I make use of*.
3.  $\rhoίγέ-ω$ , *I freeze*, has  $\omega$  and  $\varphi$  for  $ου$  and  $οι$ : Inf.  $\rhoίγῶν$ , Opt.  $\rhoίγῃην$ .
4.  $\lambdaούω$ , *I wash*,  $\lambdaαν-ο$ , has a peculiar contraction; that is, the connecting vowel after  $ου$  disappears:  $\xi-λου$  for  $\xi-λου-ε$ ,  $\lambdaοῦ-μαι$  for  $\lambdaού-ο-μαι$ , &c. In like manner  $οἷ-ο-μαι$  is often contracted to  $οἷ-μαι$ , *I think*, and the Impf.  $\phi-ό-μην$  to  $\phi-μην$ .

#### D.—Distinction of the Present-Stem from the Verbal-Stem.

§ 245. We call that part of a verb the Verbal-Stem from the combination of which with the terminations of persons, tenses, moods, infinitives and participles, consistently with the laws of euphony, all the forms of the verb may be explained:  $\lambdaυ$ , Pres.  $\lambdaύω$ , Perf.  $\lambdaέλυκα$ , Fut.  $\lambdaύσῶ$ ;  $\tauιμα$ , Pres.  $\τιμάω$ , Perf.  $\τετίμηκα$ , Fut.  $\τιμήσω$ .

*Obs.*—From the Verbal-Stem also *nouns* are formed by means of the nominal suffixes:  $\lambdaύ-σι-s$ , *loosing*;  $\lambdaυ-τήρ$ , *looser*;  $\lambdaύ-τρο-ν$ , *redemption fee*;  $\tauί-μη-σι-s$ , *valuation*;  $\τιμη-τή-s$ , *ensor*.

When the Verbal-Stem cannot be traced further back, it is called a *Root*:  $\lambdaυ$ , and a verb formed from it, a *Root-Verb*:  $\lambdaύω$ . But when the Verbal-Stem is

§ 244. *Dialects.*—2. For  $\chiρῆται$  Herod. has  $\chiρᾶται$ .

4. Hom. 3 Sing. Imperf.  $\lambdaόε$  (for  $\lambdaοφε$ , § 35, *Obs.*) =  $\lambdaοῦε$ ,  $\xiλουε$ .

itself a Nominal-Stem formed by means of a nominal suffix, it is said to be *derived*: *τιμα* is at once the Nominal-Stem of *τιμή*, *honour*, formed by the nominal suffix *μα* from the root *τι*, and the verb formed from it is a *derivative* one: *τιμάω*.

*Obs.*—Roots are almost all of one syllable; derived Stems are of two or more syllables.

§ 246. The *Verbal-Stem* is not always like the *Present-Stem*, but the *Present-Stem* is frequently an *extension* of the *Verbal-Stem*: Pres. *λείπω*, *I leave*, *Present-Stem* *λεῖπ*, *Verbal-Stem* *λιπ* (*Aorist* *ἔλιπον*).

Such additions are called *enlargements of the Present*; the *Verbal-Stem* divested of them is the *pure Verbal-Stem*.

*Obs.*—Where the *Verbal-Stem* differs from the *Present-Stem*, nouns are usually formed from the former, not from the latter: *Verbal-Stem* *φύγ*, *Present-Stem* *φεύγ*, substantive *φύγ-ή* (*fug-a*), adj. *φύγ-ά(δ)-s*, *fugitive*.

§ 247. The relation of the *Present-Stem* to the *Verbal-Stem* produces four Classes of verbs with some subdivisions.

### 1. FIRST CLASS (unenlarged).

*The Present-Stem is like the Verbal-Stem.*

This comprises first of all the *pure verbs*, i. e., verbs whose Stem ends in a vowel (with the exception of a small number in *εω*, § 248), and many others besides: *τιμάω*, *δουλόω*, *παιδεύω*, *I educate*; *λύω*, *I loose*; *τίω*, *I honour*; *ἄρχω*, *I rule*; *ἄγω*, *I lead*; *λέγω*, *I say*.

### § 248. 2. SECOND CLASS (lengthened class).

*The Stem vowel is lengthened in the Present-Stem.*

This comprises several verbs whose Stem ends in a *mute*, and which in the Present have a diphthong or a long vowel, as:

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§ 248. *Dialects.*—To these belongs the Hom. *σέω*, *I hurry*, from the Stem *σν*.

φεύγ-ω, <i>I flee</i>	Pure Stem	φύγ (φῦγ-ή, <i>flight</i> , Lat. <i>fuga</i> )
λείπ-ω, <i>I leave</i>	„ „	λιπ
πείθ-ω, <i>I persuade</i>	„ „	πιθ (πιθ-ανό-ς, <i>persuasive</i> )
τήκ-ω, <i>I melt</i>	„ „	τᾶκ
τρίβ-ω, <i>I rub</i>	„ „	τρίβ

But besides these there are also six verbs in εω, viz. :

πλέω, <i>I sail</i>	Pure Stem	πλυ
πνέω, <i>I blow</i>	„ „	πνυ
νέω, <i>I sail</i>	„ „	νυ
ρέω, <i>I flow</i>	„ „	ρύ
θέω, <i>I run</i>	„ „	θυ
χέω, <i>I pour</i>	„ „	χυ

*Obs.*—The υ of these Stems was lengthened to ευ, but resolved to εφ before vowels (comp. § 35, D. 2), finally the φ was dropped: πλυ-πλευω-πλεφω-πλέω. The diphthong appears in the substantives unresolved: πνεῦ-μα, *breath*, ρεῦ-μα, *stream*. Comp. § 260, 2.

### § 249. 3. THIRD CLASS (T-class).

*The Present-Stem affixes τ to the Verbal-Stem.*

This comprises only verbs whose Pure Stems end in *Labials*, as

τύπτ-ω, <i>I strike</i>	Pure Stem	τυπ (τύπος, <i>stroke</i> )
βλάπτ-ω, <i>I injure</i>	„ „	βλαβ (βλάβή, <i>injury</i> )
βάπτ-ω, <i>I dip</i>	„ „	βαφ (βάφή, <i>a dip</i> )

and besides

τίκτ-ω, <i>I bring forth</i>	„ „	τεκ (τέκος, <i>child</i> )
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The final consonant of the Pure Stem is called here, as in the verbs of the following class, the *character*. On the changes of sound see § 45.

#### Other Examples.

κόπτω, <i>I cut</i> , Stem κοπ
κλέπτω, <i>I steal</i> , Stem κλεπ
κρύπτω, <i>I hide</i> , Stem κρυφ or κρυβ
θάπτω, <i>I bury</i> , Stem ταφ (§ 54, c)

§ 249. *Dialects.*—The Stem βλαβ in Hom. has a Pres. βλάβεται, like class 1.

## § 250. 4. FOURTH CLASS (I-class).

The *Present-Stem* adds *ι* to the *Verbal-Stem* [Lat. *fug-i-o*, Pure Stem *fug*]. The *ι* is here subject to the various changes and transpositions discussed in §§ 55-58, viz.:

a) The *Gutturals* *κ, γ, χ*, form with *ι*, the group *σσ* (New-Att. *ττ*) (§ 57):

φυλάσσω, <i>I guard</i> ,	instead of φυλακιω, Pure Stem φυλακ (φυλακή, a guard)
τάσσω, <i>I arrange</i> ,	,, ταγιω, ,, ταγ (ταγός, arranger)
ταράσσω, <i>I confuse</i> ,	,, ταραχιω, ,, ταραχ (ταραχή, confusion)

## Other Examples.

ἐλίσσω(κ), <i>I roll</i>	πράσσω(γ), <i>I do</i>	δρύσσω(χ), <i>I dig</i>
κηρύσσω(κ), <i>I proclaim</i>	σφάττω(γ), <i>I slay</i>	

Obs.—The character of the Presents ἀρμόττω, *I fit*, πάσσω, *I scatter*, πλάσσω, *I shape*, βράσσω, *I seethe*, ἐρέσσω, *I row*, πτίσσω, *I stamp*, βλίττω, *I abstract honey*,—is a Dental; πέσσω, *I boil*, has Stem *πεπ* irregularly.

§ 251. b) *δ*, and more rarely *γ*, with *ι* form *ζ* (§ 58): *ἕζομαι*; *I sit*, instead of *έδλομαι*, Pure Stem *έδ* (*έδ-ος*, *seat*, Lat. *sedes*); *κράζω*, *I cry*, instead of *κραγιω*, Pure Stem *κραγ*.

## Other Examples.

φράζω(δ), <i>I say</i>	ὀζω(δ), <i>I smell</i>	σχίζω(δ), <i>I split</i>
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Obs.—Present-Stems in *ζ* which express a sound have the Verbal-Stem in *γ*: στενάζω, *I sigh*; οἰμῶζω, *I wail*; οἰμωγ-ή, a *wailing*; moreover, στάζω, *I trickle*; στίζω, *I prick*, Lat. *in-stig-o*,

§ 250. **Dialects.**—The Stems of the Presents *ιμάσσω*, *I whip*; *λίσσομαι*, *I beseech*; *κορύσσω*, *I arm*; Herod. *άφάσσω*, *I touch*,—end in Dentals (*λιτ, κορυθ*); Hom. *ένίσσω*, *I blame*, has irregularly the Stem *ένιπ*.

§ 251. **Dialects.**—In all dialects Presents in *-ζω* much more frequently have a Guttural for their character, in Hom. especially in *άλαπάζω*, *I conquer*; *δαίζω*, *I divide*; *μερμηρίζω*, *I ponder*; *πολεμίζω*, *I war*; *στυφελίζω*, *I strike*, &c.

μαστιζω, *I whip*, and some others. κλάζω, *I call*, Stem κλαγγ, κλαγγ-ή, *a call*; πλάζω, *I mislead*; σαλπίζω, *I blow a trumpet*—have a Pure Stem in γγ; νίζω, *I wash*, has irregularly the Stem νιβ.

§ 252. c) λ with ι forms λλ (§ 56):

βάλλω, *I throw*, for βαλιω, Pure Stem βαλ (βέλ-os, *a shot*)

ἄλλομαι, *I leap* „ ἄλιομαι „ „ ἄλ [sal-i-o]

τίλλω, *I pluck* „ τιλιω „ „ τιλ

Other Examples.

θάλλω, *I bloom* σφάλλω, *I cause to stagger* στέλλω, *I send*

πάλλω, *I wield* ἀγγέλλω, *I announce* ψάλλω, *I play on the lyre*

§ 253. d) ν and ρ throw the ι into the preceding syllable of the Stem (§ 55):

τείνω, *I stretch*, for τενιω, Pure Stem τεν (τόν-o-s, *a stretching*,  
Lat. *tendo*)

φθείρω, *I corrupt* „ φθεριω „ „ φθερ (φθορ-d, *corruption*)

φαίνω, *I show* „ φανιω „ „ φαν (ἀ-φᾶν-ής, *invisible*)

Other Examples.

μαίνομαι, *I rage*

σπείρω, *I sow*

ἐγείρω, *I awaken*

αἴρω, *I raise*

ἀγείρω, *I collect*

ὑφαίνω, *I weave*

Obs.—If the Stem syllable has ι or υ for its vowel, this is lengthened by the retreating ι: κρῖνω, *I sever, judge*, from κρῖν-ιω; σῆρω, *I drag*, from σῆρ-ιω.

A single Stem in λ also follows this formation, viz. ὀφελ, Pres. ὀφείλω, *I owe*, for ὀφελιω, to distinguish it from ὀφέλλω, *I increase*, with the same Stem.

The ι unites immediately with the final vowels of the Stems καυ and κλαν, which then sacrifice their υ (F): κα-ίω, *I burn*, κλα-ίω, *I weep*. Additional forms in Attic are κάω, κλάω (§ 35, Obs.).

N. B.—The other less usual classes of verbs are given below.

§ 253. Dialects.—Hom. joins ι immediately with Vowel Stems: δα-ίω, *I burn*, Stem δα; μα-ίομαι, *I seek*, Stem μα; να-ίω, *I dwell*, Stem να; and he uses ὀφέλλω in the sense of the Att. ὀφείλω; but, on the other hand he has εἴλω, *I press*, from the Stem εἴλ, for which one might expect εἴλλω (Class 4, c).

## II.—THE STRONG OR SECOND AORIST-STEM.

§ 254. The Strong or Second Aorist Active and Middle is formed from the Strong Aorist-Stem, which is like the Pure Verbal-Stem, except the few cases named in § 257.

Pres. Stem	λείπ-ω, <i>I leave</i> λίπ	τύπτ-ω, <i>I strike</i> τύπ	βάλλ-ω, <i>I throw</i> βάλλ
Active.			
Aorist Ind.	ἔ-λιπ-ο-ν, <i>I left</i> ἔ-λιπ-ε-ς etc., like the Imperfects ἔλειπον, ἔτυπτον, ἔβαλλον	ἔ-τύπ-ο-ν, <i>I struck</i> ἔ-τυπ-ε-ς	ἔ-βάλλ-ο-ν, <i>I threw</i> ἔ-βαλ-ε-ς
Subj.	λίπ-ω λίπ-ῃ-ς etc., like the Pres. Subjunctive λείπω, τύπτω, βάλλω	τύπ-ω τύπ-ῃ-ς	βάλλ-ω βάλλ-ῃ-ς
Opt.	λίπ-οι-μι λίπ-οι-ς etc., like the Pres. Optative λείποιμι, τύπτοιμι, βάλλοιμι	τύπ-οι-μι τύπ-οι-ς	βάλλ-οι-μι βάλλ-οι-ς
Imper.	λίπ-ε λίπ-έ-τω etc., like the Pres. Imper. λείπε, τύπτε, βάλλε	τύπ-ε τυπ-έ-τω	βάλλ-ε βαλ-έ-τω
Infin.	λιπ-εῖν	τυπ-εῖν	βαλ-εῖν
Part.	λιπ-ών, λιπ-ούσα, λιπ-όν, Gen. λιπ-όντος	τυπ-ών, τυπ-ούσα, τυπ-όν, Gen. τυπ-όντος	βαλ-ών, βαλ-ού-σα, βαλ-όν, Gen. βαλ-όντος
Middle.			
Indic.	ἔ-λιπ-ό-μην ἔ-λίπ-ου etc., like the Imperf. ἐλειπόμην, ἐτυπτόμην, ἐβαλλόμην	ἔ-τυπ-ό-μην ἔ-τύπ-ου	ἔ-βαλ-ό-μην ἔ-βάλ-ου
Subj.	λίπ-ω-μαι λίπ-ῃ etc., like the Pres. Subj. λείπωμαι, τύπτωμαι, βάλλωμαι	τύπ-ω-μαι τύπ-ῃ	βάλλ-ω-μαι βάλλ-ῃ
Opt.	λίπ-οί-μην λίπ-οι-ο etc., like the Pres. Opt. λειποίμην, τυπτοίμην, βαλλοίμην	τυπ-οί-μην τύπ-οι-ο	βαλ-οί-μην βάλ-οι-ο
Imper.	λίπ-οῦ λίπ-έ-σθω etc., like the Pres. Imper. λείπου, τύπτου, βάλλου	τυπ-οῦ τυπ-έ-σθω	βαλ-οῦ βαλ-έ-σθω
Infin.	λιπ-έ-σθαι	τυπ-έ-σθαι	βαλ-έ-σθαι
Part.	λιπ-ό-μενο-ς, η, ο-ν	τυπ-ό-μενο-ς, η, ο-ν	βαλ-ό-μενο-ς, η, ο-ν

§ 255. 1. The *Inflexion* of the Strong Aorist-Stem differs from that of the Present-Stem (Imperfect and Present tenses) only in the accent of the following forms: the Infin. Act. is perispome (λιπεῖν), the Infin. Mid. paroxytone (λιπέσθαι), the Part. Act. accents the O-sound (λιπών, λιπούσα), the 2. Sing. Imper. Mid. is perispome (λιποῦ).

2. The Aorist Middle has not, like the Present Middle, the meaning also of the Passive: thus ἐβαλόμην means only *I threw for myself*, but not, *I was thrown*.

On the Augment of the Indicative, §§ 234-242.

§ 256. The Strong Aorist can be formed only from such verbs as have a Present-Stem *different* from the Pure Verbal-Stem, therefore *not* from the verbs of the *First* (unenlarged) *Class* (§ 247). Also it is not usually formed from many verbs of other classes, and scarcely occurs at all from any but *Root-Verbs* (§ 245).

*Obs.*—On the Aorists of the verbs δύ-ω and φύ-ω (class 1), see §§ 316, 16, 17.

§ 257. In a few verbs the Strong Aorist Stem is distinguished from the Pure Verbal Stem; viz. instead of ε of the latter, the Strong Aor. sometimes has ᾶ, by which τρέπ-ω, *I turn*, though belonging to the first class, has a Strong Aor.: ἔ-τράπ-ο-ν (Impf. ἔ-τρεπ-ο-ν), ἐ-τραπ-ό-μην. An isolated formation is Pres. τρώγ-ω, *I gnaw*, Aor. ἔ-τράγ-ο-ν. ἄγ-ω, *I drive*, likewise belonging to the first class, by doubling the Verbal-Stem forms the Aorist-Stem ἄγ-αγ, whence Ind.: ἤγ-ᾶγ-ο-ν, Subj. ἄγ-άγ-ω, Inf. ἄγ-αγ-εῖν.

§ 255. *Dialects*.—1. All the peculiarities enumerated § 233, D. extend likewise to the Strong Aorist: 2 Sing. Subj. βάλησθα, 3. Sing. βάλησι, &c. The Inf. Aor. Act. ends in Hom. also in εῖν instead of εῖν (βαλέειν).

2. The Middle Aorist forms of the Stems κτα (§ 316, 4), βλη (§ 316, 19), οὔτα (§ 316, 20), exceptionally have a *Passive* meaning.



## III.—THE FUTURE-STEM.

§ 258. From the Future-Stem are formed the Fut. Active and Middle.

First Future (The $\sigma$ Future).		Second Future (Contracted Future).	
Pres.	λύω, Stem λῡ Fut. Stem λῡσ	Pres. φαίνω, <i>I show</i> , Stem φᾶν Fut. Stem φᾶνε	
Active.			
Indic.	λῡσ-ω, <i>I shall loose</i> λῡσ-εις, &c. like the Pres. λύω	φᾶνέω, ᾠ, <i>I shall show</i> φᾶνέ-εις, εἰς, &c. like the Present ποιῶ	
Opt.	λῡσ-οι-μι	φανέ-οίην, οίην	
Infin.	λῡσ-ειν	φανέ-ειν, εἶν	
Part.	Masc. λῡσ-ων Fem. λῡσ-ουσα Neut. λῡσ-ον Gen. λῡσ-οντος	φανέ-ων, ᾠν φανέ-ουσα, οὔσα φανέ-ον, οὔν φανέ-οντος, οὔντος	
Middle.			
Indic.	λῡσ-ο-μαι, <i>I shall loose for myself</i> like the Present λύομαι	φανέ-ο-μαι, οὔμαι, <i>I shall appear</i> like the Present ποιούμαι	
Opt.	λυσ-οί-μην	φανέ-οί-μην, οίμην	
Infin.	λῡσ-ε-σθαι	φανέ-ε-σθαι, εἰσθαι	
Part.	λυσ-ό-μενος, η, ον	φανέ-ό-μενος, ούμενος, η, ον	

§ 257. **Dialects.**—Hom., in the case of several Stems with  $\rho$ , forms the Strong Aorist by metathesis (§ 59), and by changing  $\epsilon$  into  $\alpha$ : δέρκ-ο-μαι, *I see*, ἔδρακ-ον; πέρθ-ω, *I destroy*, ἔπραθ-ο-ν; in others by the syncope of  $\epsilon$  (§ 61, c): ἐπτ-ό-μην (πέτ-ομαι, *I fly*), ἔγρ-ε-το (Stem ἐγερ, Pres. class 4, d, ἐγείρω, *I awake*); Part. ἀγρ-ό-μενοι, *assembled*; Inf. ἀγερ-έσθαι (Pres. class 4, d, ἀγείρω).

Reduplication occurs in Homer in a great many Aorists: ἐπέ-φραδ-ο-ν (Stem φραδ, Pres. class 4, b, φράζω, *I indicate*); πέ-πιθ-ο-ν (Stem πιθ, Pres. class 2, πείθω, *I persuade*); πε-πᾶλ-ών (Pres. class 4, c, πᾶλλω, *I brandish*); Aor. Mid. 3 Sing.: τε-τάρπ-ε-τό

§ 259. 1. The Inflexion of the Future-Stem is the same as that of the Present-Stem, *i. e.*, that of the  $\sigma$  Future is the ordinary Inflexion, that of the contracted future is the Inflexion of the contracted Present of  $\epsilon$  Stems (§§ 231, 232, and 243).

§ 260. The  $\sigma$  Future forms the Future-Stem by adding  $\sigma$  to the Verbal-Stem:  $\lambda\nu$ ,  $\lambda\omega\sigma$ . All Stems ending in a vowel or a mute have the  $\sigma$  Future. The  $\sigma$ , according to § 48, with gutturals makes  $\xi$ , with labials  $\psi$ , and admits of no dentals before it (§ 49):  $\alpha\gamma\omega$ , *I drive*, Fut.  $\alpha\xi\omega$ ;  $\gamma\rho\acute{\alpha}\phi\omega$ , *I write*, Fut.  $\gamma\rho\acute{\alpha}\psi\omega$ ;  $\alpha\delta\omega$ , *I sing*, Fut.  $\alpha\sigma\omega$ ;  $\sigma\pi\acute{\epsilon}\nu\delta\omega$ , *libo*, Fut.  $\sigma\pi\epsilon\iota\sigma\omega$  for  $\delta\sigma\pi\epsilon\nu\delta\sigma\omega$  (§ 50). About  $\theta\rho\acute{\epsilon}\psi\omega$ , Stem  $\tau\rho\epsilon\phi$ ,  $\theta\acute{\upsilon}\psi\omega$ , Stem  $\tau\upsilon\phi$ , and others, see § 54.

2. Verbs of the second or extended class (§ 248) retain the extended Stem also in the Future:  $\lambda\epsilon\acute{\iota}\pi\omega$ ,  $\lambda\epsilon\acute{\iota}\psi\omega$ ; the six verbs in  $\epsilon\omega$  mentioned in § 248 show their strengthened form in the Fut., though it is not seen in the Present:  $\pi\lambda\acute{\epsilon}\omega$ ,  $\pi\lambda\epsilon\acute{\upsilon}\sigma\omicron\mu\alpha\iota$ ; in like manner  $\kappa\lambda\alpha\acute{\iota}\omega$  brings out its Pure Stem  $\kappa\lambda\alpha\nu$  in  $\kappa\lambda\alpha\acute{\upsilon}\sigma\omega$ , and  $\kappa\alpha\acute{\iota}\omega$  in  $\kappa\alpha\acute{\upsilon}\sigma\omega$  (§ 253). About  $\chi\acute{\epsilon}\omega$ , see § 265.

3. Of verbs of the third or T class, and of those of the fourth or I class (§ 249, &c.), the Pure Stem must be found in order to form the Future:  $\tau\acute{\upsilon}\pi\tau\omega$  (class 4), Pure Stem  $\tau\upsilon\pi$ , Fut.  $\tau\acute{\upsilon}\psi\omega$ ;  $\phi\upsilon\lambda\acute{\alpha}\sigma\sigma\omega$ , Pure Stem  $\phi\upsilon\lambda\alpha\kappa$ ,

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( $\tau\acute{\epsilon}\rho\pi\omicron\mu\alpha\iota$ , *I rejoice*); Stem  $\phi\iota\delta$  (class 2),  $\phi\epsilon\acute{\iota}\delta\omicron\mu\alpha\iota$ , Inf. Aor.  $\pi\epsilon\phi\iota\delta\acute{\epsilon}\sigma\theta\alpha\iota$ , also Fut.  $\pi\epsilon\phi\iota\delta\acute{\eta}\sigma\omicron\mu\alpha\iota$ . Isolated Aorists are:  $\acute{\epsilon}\kappa\acute{\epsilon}\kappa(\epsilon)\lambda\epsilon\sigma\tau\omicron$ , *he called*, from  $\kappa\acute{\epsilon}\lambda\omicron\mu\alpha\iota$ ;  $\pi\acute{\epsilon}\phi\upsilon\omicron\nu$ , *I killed* (Stem  $\phi\epsilon\nu$ );  $\tau\acute{\epsilon}\tau\mu\omicron\nu$  (*I hit*, Stem  $\tau\epsilon\mu$ );  $\tau\epsilon\tau\alpha\gamma\acute{\omega}\nu$  (*seizing*, Stem  $\tau\alpha\gamma$ , Lat. *tango*).  $\eta\nu\acute{\iota}\pi\alpha\omicron\nu$  (*I scolded*, Pres.  $\acute{\epsilon}\nu\acute{\iota}\pi\tau\omega$ ) along with  $\acute{\epsilon}\nu\acute{\epsilon}\nu\acute{\iota}\pi\omicron\nu$ , and  $\eta\rho\acute{\upsilon}\kappa\acute{\alpha}\kappa\omicron\nu$  (*I kept back*, Pres.  $\acute{\epsilon}\rho\acute{\upsilon}\kappa\omega$ ) have the reduplication in the middle of the word.—The reduplication in this case everywhere belongs to the Tense-Stem, and, as in the Perfect-Stem (§ 273), is preserved in all the moods, in the Infin., and the Participle. The Indic. may add the Augment or omit it before the reduplication. (§ 234, D.)

§ 259. **Dialects.**—About the contraction, see § 243, D.

Fut. φυλάξω; φράζω, Pure Stem φραδ, Fut. φράσω. Accordingly, verbs ending in the Present in -σσω or -ττω generally make the Fut. in -ξω, and those having the Present in ζω generally have their Future in -σω.

According to this rule, let the Future be formed of ἐλίσσω, *I roll*; κηρύσσω, *I proclaim*; πράσσω, *I do*; σχίζω, *I split*; δικάζω, *I judge*; ὀπλίζω, *I arm*; and let the Presents be found to the Futures ὀρύξω, σφάξω, βιάσσομαι, λογιόσομαι.

Verbs with a dental character ending in the Present in -σσω or -ττω naturally (§ 250, *Obs.*) make the Future in -σω: πλάσσω (Pres. πλάσσω, *I shape*), ἀρμόσσω (Pres. ἀρμόττω, *I fit*); and, on the other hand, those with the character γ, which have the Present in -ζω (§ 251, *Obs.*) make their Future in -ξω: στενάξω (Pres. στενάζω, *I sigh*), στίξω (Pres. στίζω, *I prick*).

§ 261. Vowel-Stems have their vowels *long* before σ; *ä* becomes *ā* if preceded by ε, ι, or ρ (§ 41), in all other cases it becomes η. Every other short vowel is changed into the corresponding long one: ἐά-ω, *I leave*, ἐάσ-ω; ἰά-ομαι, *I heal*, ἰάσ-ομαι; δρά-ω, *I do*, δράσ-ω; but τιμά-ω, τιμήσ-ω; βοά-ω, *I cry out*, βοήσ-ομαι; ἐγγυά-ω, *I hand over*, ἐγγυήσ-ω; ποιέ-ω, ποιήσ-ω, δουλόω, δουλώσ-ω.

The Stem χρα (χράω, *I give an oracle*; χράομαι, *I use*) exceptionally has η in the Future: χρήσω, χρήσομαι; whereas ἀκροάομαι, *I listen*, has ἀκροάσομαι.

Respecting the Future with a short vowel, see § 301.

§ 262. The contracted Future forms the Future-Stem

§ 261. **Dialects.**—The Ion. dial. has η even after ε, ι, ρ; πειρήσομαι, *I shall endeavour*. The Ep. dial. sometimes doubles the σ when the vowel is short: αἰδέσσομαι (αἰδέομαι, *I feel shame*). The Hom. Futures ἀλαπάξω, πολεμίζω, στυφελίζω, and others with their Presents in -ζω are explained in § 251, D.

§ 262. **Dialects.**—Stem θερ has in Hom. the Fut. θέρσομαι, Pres. θέρομαι, *I grow warm*; Stem κερ (Pres. class 4, δ, κείρω, *I shave*), Fut. κέρσω; Stem φυρ, Pres. φύρω, *I mix*, Fut. φύρσω.

by adding  $\epsilon$  to the Verbal-Stem:  $\phi\acute{\alpha}\nu$ ,  $\phi\acute{\alpha}\nu\epsilon$ . This form of the Future occurs in Stems ending in  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\rho$ ; and the Stem vowel is short:  $\nu\acute{\epsilon}\mu\omega$ , *I distribute*, Fut.  $\nu\epsilon\mu\acute{\omega}$ ;  $\acute{\alpha}\mu\acute{\upsilon}\nu\omega$ , *I defend*,  $\acute{\alpha}\mu\acute{\upsilon}\nu\acute{\omega}$ . Verbs of the seventh class here show their Pure Stem (§§ 252, 253):  $\beta\acute{\alpha}\lambda\lambda\omega$ , *I throw*,  $\beta\acute{\alpha}\lambda\acute{\omega}$ ;  $\phi\acute{\alpha}\iota\nu\omega$ ,  $\phi\acute{\alpha}\nu\acute{\omega}$ ;  $\kappa\tau\epsilon\iota\lambda\omega$ , *I kill*,  $\kappa\tau\epsilon\nu\acute{\omega}$ ;  $\phi\theta\epsilon\iota\rho\omega$ ,  $\phi\theta\epsilon\rho\acute{\omega}$ ;  $\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\lambda\omega$ ,  $\acute{\alpha}\gamma\gamma\epsilon\lambda\acute{\omega}$ .

According to this rule, let the Future be formed of  $\sigma\phi\acute{\alpha}\lambda\lambda\omega$ , *I cause to fall*;  $\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ , *I send*;  $\mu\acute{\alpha}\iota\upsilon\omicron\mu\alpha\iota$ , *I rave*;  $\alpha\iota\rho\omega$ , *I lift*; and the Present (class 4) of  $\sigma\pi\epsilon\rho\acute{\omega}$ ,  $\pi\omicron\iota\kappa\iota\lambda\acute{\omega}$ ,  $\sigma\eta\mu\alpha\nu\acute{\omega}$ ,  $\eta\delta\upsilon\nu\acute{\omega}$ .

*Exceptions.*—The Stems  $\kappa\epsilon\lambda$  ( $\kappa\acute{\epsilon}\lambda\lambda\omega$ , class 4,  $c$ , *I knock against*) and  $\kappa\upsilon\rho$  ( $\kappa\upsilon\rho\acute{\epsilon}\omega$ , *I meet*) have the  $\sigma$  form of the Future:  $\kappa\acute{\epsilon}\lambda\sigma\omega$ ,  $\kappa\acute{\upsilon}\rho\sigma\omega$ .

*Obs.*—The contracted Future is properly a peculiar form of the  $\sigma$  Future, for  $\phi\alpha\nu\acute{\epsilon}\omega$  has arisen from  $\phi\alpha\nu\text{-}\acute{\epsilon}\text{-}\sigma\text{-}\omega$  (§ 61,  $b$ ), in which  $\epsilon$  is the connecting vowel.

§ 263. Several Stems in  $\epsilon$  (Pres.  $\epsilon\omega$ ),  $a\delta$  (Pres.  $a\zeta\omega$ ), and  $i\delta$  (Pres.  $i\zeta\omega$ ), throw out the  $\sigma$  in the Future. Those in  $\epsilon$  and  $a\delta$  then contract the vowels  $\epsilon$  and  $a$  with the connecting vowel:  $\tau\epsilon\lambda\acute{\epsilon}\omega$ , *I complete*,  $\tau\epsilon\lambda\acute{\epsilon}\sigma\omega$ ,  $\tau\epsilon\lambda\acute{\epsilon}\omega$ ,  $\tau\epsilon\lambda\acute{\omega}$ ; 1 Plur.  $\tau\epsilon\lambda\acute{\epsilon}\omicron\mu\epsilon\nu$ ,  $\tau\epsilon\lambda\omicron\upsilon\mu\epsilon\nu$  (as in the Present);  $\beta\iota\beta\acute{\alpha}\zeta\omega$ , *I bring*,  $\beta\iota\beta\acute{\alpha}\sigma\omega$ ,  $\beta\iota\beta\acute{\alpha}\omega$ ,  $\beta\iota\beta\acute{\omega}$ ; 1 Plur.  $\beta\iota\beta\acute{\alpha}\omicron\mu\epsilon\nu$ ,  $\beta\iota\beta\acute{\omega}\mu\epsilon\nu$ . To these also belongs  $\epsilon\lambda\acute{\alpha}\omega$ ,  $\epsilon\lambda\acute{\omega}$ , 2 Sing.  $\epsilon\lambda\acute{\alpha}\varsigma$ , 3 Sing.  $\epsilon\lambda\acute{\alpha}$ , from the irregular Present  $\epsilon\lambda\alpha\acute{\upsilon}\nu\omega$ , *I drive*; comp. § 321, 2.

Stems in  $i\delta$  after dropping the  $\sigma$  insert  $\epsilon$ , which is contracted with the connecting vowel:  $\kappa\omicron\mu\acute{\iota}\zeta\omega$ , *I carry*, Fut. Act.  $\kappa\omicron\mu\acute{\iota}\sigma\omega$ ,  $\kappa\omicron\mu\iota\acute{\epsilon}\omega$ ,  $\kappa\omicron\mu\iota\acute{\omega}$ , 1 Plur.  $\kappa\omicron\mu\acute{\iota}\omicron\mu\epsilon\nu$ , Fut. Mid.  $\kappa\omicron\mu\iota\omicron\upsilon\mu\alpha\iota$ .

This form of the Future is called the *Attic*.

§ 264. Some verbs take an  $\epsilon$  after the  $\sigma$  of the Future, which is contracted with the connecting vowel:  $\pi\nu\acute{\epsilon}\omega$ , *I breathe*, Stem  $\pi\nu\nu$ ,  $\pi\nu\epsilon\nu\sigma\omicron\upsilon\mu\alpha\iota$ ;  $\pi\lambda\acute{\epsilon}\omega$ , *I sail*, Stem  $\pi\lambda\nu$ ,

§ 263. *Dialects.*—The Futures in  $\alpha\omega$  in the Hom. dial. are treated exactly like the Presents (§ 243, D. A.), hence  $\epsilon\lambda\acute{\omicron}\omega$ ,  $\epsilon\lambda\acute{\alpha}\varsigma$ ,  $\epsilon\lambda\acute{\alpha}\alpha$ .

πλευσοῦμαι along with πλεύσομαι; φεύγω, *I flee*, Stem φυγ, φευξοῦμαι and φεύξομαι. This kind of Future which occurs only in the Middle voice with an Active meaning is called the *Doric*.

§ 265. Few verbs form their Future without any tense sign: χέω, *I pour*, Fut. Act. χέω, Mid. χέομαι, and so also among the irregular verbs ἔδομαι, *I shall eat* (§ 327, 4), and πίομαι, *I shall drink* (§ 321, 4).

§ 266. The Future Middle generally has a Middle sense, but in many verbs it has a Passive, and in not a few an Active meaning; the last is the case especially in verbs denoting a bodily activity: ᾄδω, *I sing*; ἀκούω, *I hear*; ἀπαντάω, *I meet*; ἀπολαύω, *I enjoy*; βαδίζω, *I walk* (βαδιοῦμαι); βοάω, *I call out*; γελάω, *I laugh*; οἰμώζω, *I bewail*; σιγάω and σιωπάω, *I am silent*; σπουδάζω, *I am zealous*. Irregular verbs (§ 320, &c.) very frequently have a Middle Future with Active meaning.

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§ 265. **Dialects.**—The Hom. βείομαι or βέομαι, *I shall live*, akin to βιώω, *I live*, is likewise formed without a tense sign.

IV.—THE WEAK, OR FIRST AORIST-STEM.

§ 267. From the Stem of the Weak or First Aorist are formed the *Weak* (or *First*) Aorist Active and Middle.

Pres. Stem.	λύ-ω λ υ	φαίν-ω Pure Stem φᾶν		
	1. σ Form.		2. Supplementary Form.	
	Stem of Weak Aorist λῦσᾶ		φ η ν ᾶ	
	Active.	Middle.	Active.	Middle.
Indicative.	ἔ-λῦσα, <i>I loosed</i> ἔ-λυσας ἔ-λυσεν(ν)  ἔ-λύσα-τον ἔ-λυσά-την ἔ-λύσα-μεν ἔ-λύσα-τε ἔ-λυσαν	ἔ-λυσά-μην, <i>I loosed for myself</i> ἔ-λύσω ἔ-λύσα-το ἔ-λυσά-με-θον ἔ-λύσα-σθον ἔ-λυσά-σθην ἔ-λυσά-μεθα ἔ-λύσα-σθε ἔ-λύσαν-το	ἔ-φηναι, <i>I showed</i> ἔ-φηναι-ς ἔ-φηνε(ν)  ἔ-φῆνα-τον ἔ-φηνά-την ἔ-φῆνα-μεν ἔ-φῆνα-τε ἔ-φηναν	ἔ-φηνά-μην  ἔ-φῆνω ἔ-φηναι-το ἔ-φηνά-με-θον ἔ-φῆνα-σθον ἔ-φηνά-σθην ἔ-φηνά-με-θα ἔ-φῆνα-σθε ἔ-φῆναν-το
Subjunct.	λύσω λύσῃς	λύσω-μαι λύσῃ	φῆνω φῆνῃς	φῆνω-μαι φῆνῃ
etc., like the Pres. Act. and Mid.				
Optative.	λύσαι-μι λύσαι-ς or λύσειας λύσαι or λύσειε(ν) λύσαι-τον λυσάι-την λύσαι-μεν λύσαι-τε λύσαι-εν or λύσει-αν	λυσάι-μην λύσαι-ο  λύσαι-το λυσάι-μεθον λύσαι-σθον λυσάι-σθην λυσάι-μεθα λύσαι-σθε λύσαι-ντο	φῆναι-μι φῆναι-ς or φῆνειας φῆναι or φῆνειε(ν) φῆναι-τον φῆναι-την φῆναι-μεν φῆναι-τε φῆναι-εν or φῆνει-αν	φῆναι-μην φῆναι-ο  φῆναι-το φῆναι-μεθον φῆναι-σθον φῆναι-σθην φῆναι-μεθα φῆναι-σθε φῆναι-ντο
Imperat.	λῦσο-ν λυσά-τω λύσα-τον λυσά-των λύσα-τε λυσά-ντων or λυσά-τωσαν	λῦσαι λυσά-σθω λύσα-σθον λυσά-σθων λύσα-σθε λυσά-σθων or λυσά-σθωσαν	φῆνο-ν φηνά-τω φῆνα-τον φηνά-των φῆνα-τε φηνά-ντων or φηνά-τωσαν	φῆναι φηνά-σθω φῆνα-σθον φηνά-σθων φῆνα-σθε φῆνα-σθων or φηνά-σθωσαν
Infinit.	λῦσαι	λύσα-σθαι	φῆναι	φῆνα-σθαι
Part.	λύσᾱ-ς, ᾱσα, αν Gen. λύσαντ-ος	λύσά-μενο-ς, η, ο-ν	φῆνᾱ-ς, ᾱσα, αν φῆναντ-ος	φηνά-μενο-ς, η, ο-ν.

§ 268. The characteristic vowel in the inflexion of the Weak Aorist is *ä*, which in the 3 Sing. Ind. Act. becomes *ε*, but everywhere else remains unchanged before the personal and modal signs. In the Subj. *a* is lengthened to *ω* and *η*, whereby the endings become the same as those of the Present. In the Optat. Act. the forms with *ει* in the 2 and 3 Sing. and 3 Plur. are more common than those with *αι*: *λύσειας*, *λύσειε(ν)*, *λύσειαν*. In the 2 Sing. Imperat. Act. *ν* is added by which the *a* is rendered so obscure as to become *ο*: *λῦσο-ν*; and in 2 Imp. Mid. *ι* is added which with the *a* makes *αι*. In the 2 Sing. Ind. Mid. *σ* is thrown out as in the Pres. and Fut., so that *ἐ-λύσα(σ)ο* becomes *ἐλύσω* according to § 37.

*Obs. 1.*—Three forms of the Weak Aorist are the same, the 3 Sing. Opt. Act., the Infin. Active, and the 2 Imperat. Mid.; but in accent they differ, for as the *αι* of the Optat. is regarded as long (§ 229), the first of these three forms is always paroxytone: *λύσαι*, *γράφαι* (*γράφω*, *I write*), *παιδεύσαι* (*παιδεύω*, *I educate*); the Infinit. always has the accent on the penultima: *λῦσαι*, *παιδεῦσαι*, *γράψαι*; the 2 Sing. Imperat. Mid., where possible, has the accent on the antepenultima: *παίδευσαι*, *λῦσαι*, *γράψαι*.

*Obs. 2.*—The 2 Sing. Imperat. of the Weak Aor. Act. is the same in form as the Neut. Partic. Fut. *λῦσον*, but in Verbal-Stems of more than one syllable it differs from it by the accent: *παίδευσον*, but the Neut. Part. Fut. is *παιδεῦσον* (§ 229).

§ 269. The *σ* form of the Aorist differs from the Stem

§ 268. *Dialects.*—In the Ion. dial. the 2 Sing. Indic. Mid. frequently leaves the vowels uncontracted: *ἐλύσαο*.

Some Aorists in Hom. take the vowels *ο* and *ε* instead of *α*: *ἔξον*, *I came*, *ἔξεε*; *ἐβήσετο* (*βαίνω*, *I walk*); *δύσετο* (*he set or went down*, *δύω*); so also the Imperatives *ᾄρσεο*, *arise*; *ἄξετε*, *bring*; *οἴσε*, *bring*; *λέξεο*, *lie down*; *πελάσσετον* = *πελάσατον*, from *πελάζω*, *I approach*.

§ 269. *Dialects.*—*ἀφύσσω*, *I draw water*, has in Hom. the Fut. *ἀφύξω*, but the Aor. *ἄφυσσα*. Irregular Hom. forms without *σ* are: *ἔχευα* for *ἔχευσα*, from Pres. *χέω*, *I pour*; *ἔκηα*, 1 Plur. Subj. *κῆομεν* or *κείομεν*, Imperat. *κῆον* or *κείον*, Inf. *κῆαι* or *κείαι*, from Pres. *καίω*, *I burn*; Stem *καυ* (Att. *ἔκανσα*); *ἔσσευα*, Pres. *σεύω*, *I drive*

of the Future only by the addition of the *a*: λῦσ, λῦσα; γραψ, γραψα; φυλαξ, φυλαξα. Respecting the change of vowels and consonants before *σ*, comp. §§ 260, 261. The irregular χέω (§ 265) has the Aorist ἔχεα for ἔχευσα. Comp. the irregularity in εἶπα, *I spoke*; ἤνεγκα, *I bore*, § 327, 12 and 13.

§ 270. The Stems in λ, μ, ν, ρ, forming their Future without *σ* reject this consonant also in the Weak Aorist, which gives rise to the supplementary form, for the vowel of the Stem is lengthened by compensation for the loss of the *σ*.

	ä after ι and ρ becomes ā :	Pres. περαίνω (class 4, <i>d</i> ), <i>I penetrate</i> , Stem περαν, Fut. περάνω, Aor. ἐ-πέρᾱνα (§ 41).
	otherwise	η : Pres. φαίνω (class 4, <i>d</i> ), Stem φαν, Fut. φᾶνω, Aor. ἐ-φῆνα.
ε	becomes	ει : Pres. ἀγγέλλω (class 4, <i>c</i> ), <i>I announce</i> , Stem ἀγγελ, Fut. ἀγγελῶ, Aor. ἤγγειλα.
	"	" Pres. νέμω (class 1), <i>I distribute</i> , Fut. νεμῶ, Aor. ἔ-νειμα.
ι	"	ῑ : Pres. κρίνω (class 4, <i>d</i> ), <i>I judge</i> , Stem κριν, Fut. κρίνω, Aor. ἔ-κρινα.
υ	"	ῡ : Pres. ἀμύνω (class 4, <i>d</i> ), <i>I defend</i> , Stem ἀμυν, Fut. ἀμύνω, Aor. ἤμυνα.

*Obs.*—The Stems ἀρ (αἶρω, *I lift*) and ἀλ (ἄλλομαι, *I leap*) have in the Indic. η because of the Augment: ἦρα, ἡλάμην, but in the other forms α: ἄρας, ἀλάμενος. ā instead of η occurs in

away; the Infinitives ἀλεύσθαι or ἀλέασθαι, *to avoid*; δατέασθαι, from δατέομαι, *I distribute*.

εἶσα, *I placed*, is a defective poet. Aorist, the Hom. Inf. is ἔσσαι, Part. εἶσας and ἔσσας (ἀνέσας), 3 Sing. Mid. ἐέσσατο. On the doubling of the *σ* see § 261, D. λόεσσα (λοf-ε-σσα) = ἔλουσα (λούω, *I wash*), with ε inserted. (Comp. § 35, *Obs.*)

§ 270. *Dialects.*—1. Homer makes the Aor. of several Stems in λ, μ, ν, ρ with *σ*: ἔλσα from εἴλω, *I press*; the defective ἀπόερσα, *I tore away*.

2. In the Aeol. dial. *σ* is assimilated to preceding λ, μ, ν, ρ; an example of it in Hom. is ὠφέλλα for ὠφέλ-σα = Att. ὠφέλα, Pres. ὀφέλλω, *I increase*.

3. The Augment of the Hom. Aor. ἦερα, Pres. εἶρω, *I join*, is quite irregular. Comp. § 275, D. 2.



some few verbs: κερδαίνω, *I gain*; ὀργαίνω, *I cause anger*; σημαίνω, *I indicate*—ἐσήμᾱνα along with ἐσήμηνα. On the other hand η instead of α, in spite of the ρ, occurs in τετραίνω, *I bore, ἐτέρηνα*.

§ 271. The Weak Aorist is the usual form in all verbs which, according to § 256, cannot form the Strong Aorist, that is, in all derivative verbs and in verbs of the first class; but radical verbs of other classes, especially those with Stems in λ, μ, ν, ρ, also have the Weak Aorist.

The Weak Aorist Middle like the Strong one has only a Middle sense and is never Passive (§ 477, &c.).

#### V.—THE PERFECT-STEM.

§ 272. From the Perfect-Stem are formed the Perfect and Pluperfect Active and Middle, and the third Future (*Futurum exactum*) which occurs only in the Middle.

§ 273. The essential characteristic of the Perfect-Stem is the *reduplication* (comp. πέ-πηγ-α with Lat. *pe-pig-i*), which generally takes the first place, but in verbs compounded with prepositions is put, like the Augment, after the preposition (§ 238): λέ-λυ-κα, but ἐκ-λέ-λυκ-α.

The reduplication belongs to the Perfect-Stem, and is therefore, unlike the Augment, preserved in all the moods, infinitives, and participles (comp. 258 D).

In verbs beginning with a consonant it consists in the initial consonant with ε being placed before the Stem: Stem λυ, Perf.-Stem λελυ, 1 Sing. Perf. Ind. Act. λέ-λυ-κα.

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§ 273. *Dialects.*—The reduplication cannot, like the Augment, be omitted in the Epic dial.; δέγ-μαι forms an exception (3 Plur. δέχ-αται), though we also find δέ-δεγ-μαι, *I expect, or receive*, Part. δε-δεγ-μένος, from Pres. δέχ-ο-μαι (comp. § 316, 34). Some verbs beginning with a vowel do not lengthen it in the Perfect in the New-Ionic dialect.

I. Active.		
	Present λύ-ω Stem λυ Perfect Stem λελυ Perfect: 1. Weak form	φαίν-ω Pure Stem φᾶν πεφην 2. Strong form
Indic.	λέ-λυ-κ-α, <i>I have loosed</i> λέ-λυ-κ-α-ς λέ-λυ-κ-ε-(ν) λε-λυ-κ-α-τον λε-λύ-κ-α-τον λε-λύ-κ-α-μεν λε-λύ-κ-α-τε λε-λύ-κ-ᾱ-σι(ν)	πέ-φην-α, <i>I have appeared</i> πέ-φην-α-ς πέ-φην-ε(ν) πε-φην-α-τον πε-φην-α-τον πε-φην-α-μεν πε-φην-α-τε πε-φην-ᾱ-σι(ν)
Subj.	λε-λύ-κ-ω λε-λύ-κ-η-ς etc., like the Subj. Pres. § 232	πε-φην-ω πε-φην-η-ς
Opt.	λε-λύ-κ-οι-μι or λελυκοίην etc., like the Opt. Pres. § 232	πε-φην-οι-μι or πεφηνοίην
Imperat.	λέ-λυ-κ-ε etc., like the Imp. Pres. § 232	πέ-φην-ε
Infin.	λε-λυ-κ-έναι	πε-φην-έναι
Part.	M. λε-λυ-κ-ώς F. λε-λυ-κ-υῖα N. λε-λυ-κ-ός Gen. λε-λυ-κ-ότ-ος (Inflexion, § 147, 2)	πε-φην-ώς πε-φην-υῖα πε-φην-ός πε-φην-ότ-ος
Pluperfect.		
Indic.	ἐ-λε-λύ-κ-ει-ν, <i>I had loosed</i> ἐ-λε-λύ-κ-ει-ς ἐ-λε-λύ-κ-ει ἐ-λε-λύ-κ-ει-τον ἐ-λε-λυ-κ-εί-την ἐ-λε-λύ-κ-ει-μεν ἐ-λε-λύ-κ-ει-τε ἐ-λε-λύ-κ-ε-σαν or ἐλελύκεισαν	ἐ-πε-φην-ει-ν, <i>I had appeared</i> ἐ-πε-φην-ει-ς ἐ-πε-φην-ει ἐ-πε-φην-ει-τον ἐ-πε-φην-εί-την ἐ-πε-φην-ει-μεν ἐ-πε-φην-ει-τε ἐ-πε-φην-ε-σαν or ἐπεφήμεισαν

II. Middle and Passive.			
Perfect.			
Indic.	λέ-λϋ-μαι, <i>I have loosed for myself, or have been loosed</i> λέ-λϋ-σαι λέ-λϋ-ται	λε-λϋ-μεθον  λέ-λϋ-σθον λέ-λϋ-σθον	λε-λϋ-μεθα  λέ-λϋ-σθε. λέ-λϋ-νται
Subj.	λε-λϋ-μένος, ω, ης, η̃, &c., § 315		
Opt.	λε-λϋ-μένος εἶην, εἴης, εἴη, &c., § 315		
Imper.	λέ-λϋ-σο λε-λϋ-σθω	λέ-λϋ-σθον λε-λϋ-σθων	λέ-λϋ-σθε λε-λϋ-σθων or λε-λϋ-σθωσαν
Infin.	λε-λϋ-σθαι		
Part.	λε-λϋ-μένος, η, ο-ν		
Pluperfect.			
Indic.	ἐ-λε-λϋ-μην, <i>I had loosed for myself, or had been loosed</i> ἐ-λέ-λϋ-σο ἐ-λέ-λϋ-το	ἐ-λε-λϋ-μεθον  ἐ-λέ-λϋ-σθον ἐ-λε-λϋ-σθην	ἐ-λε-λϋ-μεθα  ἐ-λέ-λϋ-σθε ἐ-λέ-λϋ-ντο
Future Perfect.			
Indic. λε-λϋ-σ-ο-μαι, <i>I shall have been loosed</i> λε-λϋ-σ-η, &c., like the usual Fut. Mid. (§ 258)			
Opt. λε-λϋ-σ-οί-μην		Inf. λε-λϋ-σ-ε-σθαι	Part. λε-λϋ-σ-ό-μενο-ς

§ 274. The following points, however, are to be observed:

§ 274. **Dialects.**—The full reduplication, in spite of the initial ρ, occurs in the Hom. *ῥε-ρῃω-μένο-ς*, *soiled*; on the other hand, the Perfects *ἔμ-μω-α* (Pres. *μείρωμαι*, class 4, *d*, *I obtain*) and *ἔσ-σϋ-μαι* (Pres. *σέω*, class 2, *I hasten*), instead of *μέμωρα*, *σέσυμαι*, are treated like Stems with ρ.

1. An aspirate, according to § 53 *a*, is represented by the corresponding tenuis: Stem *χωρε*, *χωρῶ*, *I retreat*, *κε-χώρη-κα*; Stem *θυ*, *θύω*, *I sacrifice*, *τέ-θυ-κα*; Stem *φαν*, *πέ-φην-α*.

2. When a verb begins with two consonants, only the first appears in the reduplication, and even this only when it is a *mute* followed by *λ*, *μ*, *ν*, or *ρ*: Stem *γραφ*, *γράφω*, *I write*, *γέ-γράφ-α*; Stem *πλάγ*, *πλήσσω*, *I strike*, *πέ-πληγ-α*; Stem *πνυ*, *πνέω*, *I breathe*, *πέ-πνευ-κα*.

3. In every other case a Stem beginning with two consonants takes only *ε* for its reduplication: Stem *κτεν*, *κτείνω*, *I kill*, *ἔ-κτον-α*; Stem *ζητε*, *ζητῶ*, *I seek*, *ἐ-ζήτη-κα*.

4. Stems beginning with *ρ* likewise have only *ε*, after which the *ρ* is doubled: Stem *ριφ*, *ρίπτω*, *I throw*, *ῥῥ-ρίφ-α* (comp. §§ 62, 234).

EXCEPTIONS.—Verbs beginning with *γν*, *γλ*, and sometimes those beginning with *βλ*, have a simple *ε* for their reduplication. Stem *γνω*, *ἔ-γνω-κα*, *I have come to know*; Stem *βλαστε* (*βλαστῶ*, *I germinate*), *ἐ-βλάστη-κα*. The Stems *κτα* (*κτώμαι*, *I acquire*) and *μνα*, on the other hand, have *κέ-κτη-μαι* and *μέ-μνη-μαι*, *I remember*, *me-min-i*. Comp. *πέ-πτω-κα*, *I have fallen*, and *πέ-πτα-μαι*, *I am spread out*, §§ 319. 3, 327. 15.

Instead of the reduplication *ει* appears in *εἰ-ληφ-α*, *I have taken* (§ 322. 25), *εἰ-ληχ-α*, *I have obtained* (§ 322. 27), *εἰ-λοχα* (from *λέγω*, *I gather*), *δι-εἰ-λεγ-μαι* (from *διαλέγομαι*, *I converse*), *εἰ-ρη-κα*, *I have said* (§ 327. 13), and in the aspirated *εἰ-μαρ-ται*, *it is fated*, Stem *μερ*.

§ 275. Initial vowels are lengthened as in the case of

§ 275. **Dialects.**—1. The Attic reduplication is more frequent in Homer, as: *ἀρ-ήρο-ται* from *ἀρόω*, *I plough*; *ἀλ-ἄλη-μαι*, from *ἀλάομαι*, *I wander*; *ἀρ-ηρ-α*, *I am joined*, Stem *ἀρ*; *ὄδ-ωδ-α*, *I smell*, *ὄζω*, comp. *οδ-ορ*; *ὄπ-ωπ-α*, *I have seen*, from the Stem *ὄπ*; and with a *ν* inserted: *ἔμν-ἡμν-κα*, from the Pres. *ἡμύ-ω*, *I droop the head*.—Herod. has *ἀρ-αίρη-κα* from *αἰρέω*, *I take*.

2. Instead of *εἰ-ωθα* Hom. also has *ἔ-ωθα*, which is the only form used by Herod. From the Stem *ἐλπ* (originally *Feλπ*) *ἔ-ολπ-α*, *I hope*; from Stem *ἐργ* (*Feργ*) *ἔ-οργ-α*, *I have done*. From the Stem *ἐρ* (Lat. *sero*), Pres. *εἶρω*, 3 Sing. Pluperf. Mid. *ἔεπρο*, Part. Perf.

the Temporal Augment (§ 235): Stem ὀρθο-, ὀρθῶ, *I raise up*, ὥρθω-κα. The verbs mentioned in § 236 have εἰ here also: εἴλνυμαι, Pres. ἐλίσσω, *I roll*.

1. Some Stems beginning with α, ε, or ο exceptionally take what is called the *Attic reduplication* instead of the mere lengthening of the vowel. This reduplication consists in the initial vowel with its following consonant being repeated, and the vowel of the second syllable being lengthened: Stem ἀλῖφ (ἀλείφω, class 2, *I anoint*), ἀλ-ήλιφ-α; Stem ἀκο-, ἀκούω, *I hear*, ἀκ-ήκο-α (for ἀκήκοφα, § 35. Obs.), but Mid. ἤκουσμαι; Stem ὀρυχ (ὀρύσσω, class 4, *I dig*) ὀρ-ώρυχ-α; Stem ἀγερ (ἀγείρω, class 4, *d*, *I collect*) ἀγ-ήγερ-κα; Stem ἐλα (Pres. ἐλαύνω, *I drive*, § 321. 2) ἐλ-ήλᾱ-κα, Mid. ἐλ-ήλα-μαι; Stem ἐλεγχ, Pres. ἐλέγχω, *I refute* (class 1), Perf. Mid. ἐλ-ήλεγ-μαι (comp. § 286, Obs.); ἐγρ-ήγορ-α, *I am awake*, from the Stem ἐγερ, Pres. ἐγείρω, *I awaken* (class 4, *d*), is irregular.
2. The Stems ἀλω (ἀλίσκομαι, § 324. 17, *I am made prisoner*), ἀγ (ἄγνυμι, § 319. 13, *I break*), εἰκ (not used in the Pres., § 317. 7), and ὠνε (ὠνέομαι, *I buy*) are likewise irregular; but originally they had an initial consonant (§ 34. D): ἐ-άλω-κα, ἔ-αγ-α, ἔ-οικ-α, ἐ-ὠνή-μαι; the Stem ἀνοιγ (ἀνοίγω, *I open*) has ἀν-έωγ-α. To these may be added εἰ-ωθ-α, *I am accustomed*, from the Stem ἐθ, originally Fεθ (comp. §§ 236, 237).

### 1. The Perfect Active.

§ 276. The terminations of the principal tenses are appended to the Perfect-Stem in the Indicative by means of the connecting vowel α. The first person has no personal ending at all; in the third α is changed into ε. The Subjunctive, Optative, and the Imperative (which rarely occurs) have the vowels of the Present; the Infinitive ends in -έναι (always paroxytone), and the Participle in -ώς, -υῖα, -ός, Gen. -ότος (Stem οτ, § 188).

Mid. ἐεργμένος (comp. § 270, D. 3). The following two are defective Perfects in Hom. ἀν-ήνοθ-ε(ν), *it gushes forth*, ἐν-ήνοθ-ε(ν), *it is upon*. Both also occur as Pluperfects.

§ 276. *Dialects*.—In the Hom. dial. the Part. Perf. Act. sometimes has ω instead of ο: τεθνηῶτος = Att. τεθνηκότος (from θνήσκω, *I die*); κεκληγῶτες for κεκληγότες, *calling*, from Pres. κλάζω.

*Obs.*—The Subjunctive and Optative are not unfrequently formed periphrastically by the Participle with the corresponding forms of εἰμί, *I am*.

§ 277. The Perfect Active is formed in two different ways:

### 1. THE STRONG PERFECT (SECOND PERFECT)

is formed, like the Strong Aorist, directly from the Stem : Stem  $\pi\rho\bar{a}\gamma$ , Pres. (Class 4, *a*)  $\pi\rho\acute{\alpha}\sigma\sigma\omega$ , *I do*, Perf.  $\pi\acute{\epsilon}\text{-}\pi\rho\bar{a}\gamma\text{-}a$ . The Strong Perfect, like the Strong Aorist, occurs almost exclusively in the case of radical verbs (§ 245), and is generally the older and rarer form.

§ 278. The following changes of vowels are to be observed in its formation:

$\check{a}$ after $\rho$ becomes $\bar{a}$ :	Stem $\kappa\rho\check{a}\gamma$ , Pres. $\kappa\rho\acute{\alpha}\zeta\omega$ , <i>I</i> <i>scream</i> , Perf. $\kappa\acute{\epsilon}\text{-}\kappa\rho\bar{a}\gamma\text{-}a$	} Comp. § 40 to § 43.
$\check{a}$ otherwise becomes $\eta$ :	Stem $\pi\lambda\check{a}\gamma$ , Pres. $\pi\lambda\acute{\eta}\sigma\sigma\omega$ , <i>I</i> <i>strike</i> , Perf. $\pi\acute{\epsilon}\text{-}\pi\lambda\eta\gamma\text{-}a$	
	Stem $\phi\check{a}\nu$ , Pres. $\phi\alpha\acute{\iota}\nu\omega$ , <i>I</i> <i>show</i> , Perf. $\pi\acute{\epsilon}\text{-}\phi\eta\nu\text{-}a$	
$\epsilon$ becomes $o$ :	Stem $\sigma\tau\rho\acute{\epsilon}\phi$ , Pres. $\sigma\tau\rho\acute{\epsilon}\phi\omega$ , <i>I</i> <i>turn</i> , Perf. $\xi\text{-}\sigma\tau\rho\phi\text{-}a$	
"	$oi$ : Stem $\lambda\acute{\imath}\pi$ , Pres. $\lambda\epsilon\acute{\imath}\pi\omega$ , <i>I leave</i> , Perf. $\lambda\acute{\epsilon}\text{-}\lambda o\iota\pi\text{-}a$	
$\upsilon$ "	$eu$ : Stem $\phi\upsilon\gamma$ , Pres. $\phi\epsilon\acute{\upsilon}\gamma\omega$ , <i>I flee</i> , Perf. $\pi\acute{\epsilon}\text{-}\phi\epsilon\nu\gamma\text{-}a$	

The change of  $\check{a}$  into  $\omega$  is quite isolated : Stem  $\rho\check{a}\gamma$ , Perf.  $\epsilon\rho\text{-}\rho\omega\gamma\text{-}a$ , *I am torn*, Pres.  $\rho\acute{\eta}\gamma\gamma\upsilon\text{-}\mu\iota$  (§ 319, 24), and

§ 277-280. *Dialects.*—The Hom. dial. is partial to the Strong Perfect ; the aspiration does not occur in it : Stem  $\kappa o\pi$  ( $\kappa\acute{o}\pi\tau\omega$ ), *κεκοπώς*. The Part.  $\pi\epsilon\text{-}\phi\upsilon\zeta\text{-}\acute{o}\tau\text{-}\epsilon\varsigma$ , from Stem  $\phi\upsilon\gamma$  ( $\phi\epsilon\acute{\upsilon}\gamma\omega$ ) is quite an isolated Hom. form. Hom. forms the Weak Perfect only from Vowel-Stems, and even here he has sometimes strong secondary forms : Stem  $\phi\upsilon$ , 3 Plur. Perf. Act.  $\pi\epsilon\phi\acute{\upsilon}\bar{a}\sigma\iota$  = Att.  $\pi\epsilon\phi\acute{\upsilon}\kappa\bar{a}\sigma\iota$ , from  $\phi\acute{\upsilon}\omega$ , *I beget* ; Stem  $\kappa o\tau\epsilon$  ( $\kappa o\tau\acute{\epsilon}\omega$ , *I am angry*), Part. Perf.  $\kappa\epsilon\kappa o\tau\eta\acute{\omega}\varsigma$ , § 317, D. In the Fem. Part. Perf. shortenings of vowels often occur : Stem  $\acute{\alpha}\rho$ , Masc. Part. Perf.  $\acute{\alpha}\rho\text{-}\eta\rho\text{-}\acute{\omega}\varsigma$ , *joined*, Fem.  $\acute{\alpha}\rho\text{-}\acute{\alpha}\rho\text{-}\upsilon\acute{\alpha}$  ; Stem  $\theta\alpha\lambda$  ( $\theta\acute{\alpha}\lambda\lambda\omega$ , *I bloom*), Masc. Part. Perf.  $\tau\epsilon\text{-}\theta\eta\lambda\text{-}\acute{\omega}\varsigma$ , Fem.  $\tau\epsilon\text{-}\theta\acute{\alpha}\lambda\text{-}\upsilon\acute{\alpha}$ . The Perf.  $\tau\acute{\epsilon}\text{-}\tau\rho\eta\chi\text{-}a$ , *I am restless*, Pres.  $\tau\alpha\rho\acute{\alpha}\sigma\sigma\omega$ , *I disturb*, Stem  $\tau[a]\rho\alpha\chi$ , is irregular.

so also that of  $\epsilon$  into  $\omega$ : Stem  $\acute{\epsilon}\theta$ , Perf.  $\acute{\epsilon}\lambda\text{-}\omega\theta\text{-}\alpha$ , *I am accustomed* (§ 275). With the Attic reduplication, and in some other cases also, there is no lengthening of the vowel: Stem  $\delta\rho\tilde{\chi}$ ,  $\delta\rho\text{-}\acute{\omega}\rho\tilde{\chi}\text{-}\alpha$ , Pres.  $\delta\rho\acute{\upsilon}\sigma\sigma\omega$ , *I dig*;  $\gamma\acute{\epsilon}\text{-}\gamma\rho\acute{\alpha}\phi\text{-}\alpha$ , from  $\gamma\rho\acute{\alpha}\phi\omega$ , *I write*.

§ 279. Some Stems ending in the consonants  $\kappa$ ,  $\gamma$ ,  $\pi$ ,  $\beta$  change these into the corresponding aspirates, generally without any lengthening of the vowels:

Stem $\kappa\eta\rho\upsilon\kappa$ ,	Pres. $\kappa\eta\rho\acute{\upsilon}\sigma\sigma\omega$ ,	<i>I proclaim</i> ,	Perf. $\kappa\epsilon\text{-}\kappa\acute{\eta}\rho\upsilon\chi\text{-}\alpha$
„ $\acute{\alpha}\gamma$ ,	„ $\acute{\alpha}\gamma\omega$ ,	<i>I lead</i> ,	„ $\eta\chi\alpha$ ( $\acute{\alpha}\gamma\acute{\eta}\sigma\chi\text{-}\alpha$ )
„ $\kappa\omicron\pi$ ,	„ $\kappa\acute{\omicron}\pi\tau\omega$ ,	<i>I hew</i> ,	„ $\kappa\acute{\epsilon}\text{-}\kappa\omicron\phi\text{-}\alpha$
„ $\beta\lambda\acute{\alpha}\beta$ ,	„ $\beta\lambda\acute{\alpha}\pi\tau\omega$ ,	<i>I hurt</i> ,	„ $\beta\acute{\epsilon}\text{-}\beta\lambda\acute{\alpha}\phi\text{-}\alpha$

In spite of the aspiration the vowels are changed in  $\kappa\acute{\epsilon}\text{-}\kappa\lambda\omicron\phi\text{-}\alpha$ , Stem  $\kappa\lambda\epsilon\pi$ , Pres.  $\kappa\lambda\acute{\epsilon}\pi\tau\omega$ , *I steal*;  $\pi\acute{\epsilon}\text{-}\pi\omicron\mu\phi\text{-}\alpha$ , Stem  $\pi\epsilon\mu\pi$ , Pres.  $\pi\acute{\epsilon}\mu\pi\omega$ , *I send*;  $\tau\acute{\epsilon}\text{-}\tau\rho\omicron\phi\text{-}\alpha$ , Stem  $\tau\rho\epsilon\pi$ ,  $\tau\rho\acute{\epsilon}\pi\omega$ , *I turn*, which is in form the same as the Perf. of the Stem  $\tau\rho\epsilon\phi$  (Pres.  $\tau\rho\acute{\epsilon}\phi\omega$ , *I nourish*);  $\acute{\epsilon}\lambda\text{-}\lambda\omicron\chi\text{-}\alpha$  (comp. § 274), Stem  $\lambda\epsilon\gamma$ , Pres.  $\lambda\acute{\epsilon}\gamma\omega$ , *I gather*.

- Obs.* 1.—Few verbs have both forms with and without the aspirate: the Stem  $\pi\rho\alpha\gamma$  (Pres.  $\pi\rho\acute{\alpha}\sigma\sigma\omega$ , *I do*) has both  $\pi\acute{\epsilon}\text{-}\pi\rho\acute{\alpha}\gamma\text{-}\alpha$  (intransitive, *I have fared*) and  $\pi\acute{\epsilon}\text{-}\pi\rho\acute{\alpha}\chi\text{-}\alpha$  (transitive, *I have done*); Stem  $\acute{\alpha}\nu\omicron\iota\gamma$ , Pres.  $\acute{\alpha}\nu\omicron\iota\gamma\omega$ , *I open*, Perf.  $\acute{\alpha}\nu\text{-}\acute{\epsilon}\phi\gamma\text{-}\alpha$  (intrans. *I stand open*) and  $\acute{\alpha}\nu\text{-}\acute{\epsilon}\phi\chi\text{-}\alpha$  (transit. *I have opened*).
2. The aspirated form of the Perfect, contrary to § 277, occurs also in a number of derivative verbs: Stem  $\acute{\alpha}\lambda\lambda\alpha\gamma$ ,  $\acute{\alpha}\lambda\lambda\acute{\alpha}\sigma\sigma\omega$ , *I change*, from  $\acute{\alpha}\lambda\lambda\omicron\varsigma$ , Perf.  $\eta\lambda\lambda\alpha\chi\text{-}\alpha$ .

## § 280. 2. THE WEAK PERFECT (FIRST PERFECT)

is formed from the Stem by the insertion of  $\kappa$ : Stem  $\lambda\nu$ ,  $\lambda\acute{\epsilon}\text{-}\lambda\nu\text{-}\kappa\text{-}\alpha$ . The Weak Perfect is the more recent form, and with all Vowel-Stems it is the only one in use, while it is the more common with Stems ending in  $\tau$ ,  $\delta$ ,  $\theta$ , and those in  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\rho$ .

*Obs.*—The only complete Strong Perfect of a Vowel-Stem in Attic prose is  $\acute{\alpha}\kappa\acute{\eta}\kappa\omicron\alpha$  (§ 275. 1); but comp. § 317.

§ 281. In regard to the vowel the Weak Perfect follows the  $\sigma$  Future (§§ 260, 261): Stem  $\delta\rho\alpha$ ,  $\delta\rho\acute{\alpha}\sigma\omega$ ,  $\delta\acute{\epsilon}\text{-}\delta\rho\acute{\alpha}\text{-}\kappa\alpha$ ;

Stem *τιμα*, *τιμήσω*, *τετίμηκα*; Stem *πλυ*, *πλεύσω*, *πέπλευκα*; Stem *πιθ* (*πείθω*, *I persuade*), *πείσω*, *πέπεικα*. *χέω*, *I pour*, Perf. *κέχυκα*, is an exception (§ 265). For other exceptions see § 301.

Stems in *τ*, *δ*, *θ*, throw out these consonants before *α* without any other change: Stem *κομιδ*, *κομίζω*, *I carry*, *κεκόμικα*.

§ 282. The monosyllabic Stems in *λ*, *ν*, *ρ*, having *ε* in the Stem syllable, change this *ε* in the Weak Perf. into *α*: Stem *στέλ*, *στέλλω*, *I send*, Perf. *ἔσταλ-κα*; Stem *φθερ*, *φθείρω*, *I destroy*, Perf. *ἔφθαρ-κα*. Several in *ν* throw out the *ν*: Stem *κρίν*, *κρίνω*, *I judge*, Perf. *κέκρῖ-κα*; Stem *κλῖν*, *κλίνω*, *I incline*, Perf. *κέκλῖ-κα*; Stem *πλῦν*, *πλύνω*, *I wash*, Perf. *πέπλῦ-κα*; Stem *τεν*, *τείνω*, *I stretch*, Perf. *τέτᾱ-κα*. Wherever *ν* is not thrown out before *κ*, it becomes according to § 51 a nasal *γ*: Stem *φαν*, *φαίνω*, *I show*, Perf. *πέφαγ-κα*.

Other Stems of this kind and some in *μ* admit of metathesis (§ 59): Stem *βαλ*, *βάλλω*, *I throw*, Perf. *βέβλη-κ-α*; Stem *καμ*, *κάμνω*, *I grow tired*, Perf. *κέκμη-κ-α* (§ 321. 9).

## 2. The Pluperfect Active.

§ 283. The Pluperfect takes the Augment before the Perfect-Stem; its terminations are those of the historical tenses. Between the Stem and the termination the diphthong *ει* steps in, which in the 3 Plur. is reduced to *ε*.

*Obs.*—The 3 Plur. in *εισαν* is rare and more modern.

The Temporal Augment of verbs beginning with a vowel is not recognisable, because their Perfect-Stem

§ 282. *Dialects.*—The Hom. *μέ-μβλω-κα* for *μέ-μλω-κα*, from the Stem *μολ* (Aor. *ἔμολον*, *I went*) is explained by metathesis. Comp. §§ 51, D., 324, 12.

§ 283. *Dialects.*—The Ionic dial. has the antiquated endings of the Pluperf.: 1 Sing. *εα*, 2 Sing. *εας*, 3 Sing. *εε(ν)*, contracted *ειν* or *η*; the 2 Plur. New-Ion. *εα-τε*. Hom. *ἔτε-θήπ-εα*, *I was astonished*; 3 Sing. *δεδειπνήκειν*, from *δειπνέω*, *I dine*.

*έ-μέμηκ-ον* (Perf. *μέμηκα*, *I bleat*) and *ἤνωγον* along with *ἡνώγεα* (Perf. *ἄνωγα*, *I compel*) are formed quite irregularly according to the manner of Imperfects.



has already a long vowel: Verbal-Stem  $\acute{\alpha}\gamma$ ,  $\acute{\alpha}\gamma\omega$ , *I drive*, Perfect-Stem  $\eta\chi$ ,  $\eta\chi\text{-}\epsilon\iota\text{-}\nu$ . The Syllabic Augment is often omitted. The 1 and 3 Sing. in the older Attic dialect has  $\eta$  instead of  $\epsilon\iota$  and  $\epsilon\iota\text{-}\nu$ , as  $\acute{\epsilon}\text{-}\lambda\epsilon\lambda\acute{\upsilon}\kappa\text{-}\eta$ .

The formation of the Pluperfect is exactly the same as that of the Perfect, and like it it is either strong or weak, and has the vowel long or short or unchanged.

### § 284. 3. *The Perfect Middle and Passive*

can be formed only in one way, that is, by appending the personal endings of the principal tenses of the Middle, without any connecting vowel, to the Perfect-Stem, *i. e.* to the reduplicated Verbal-Stem: Stem  $\lambda\nu$ , Perf. M.  $\lambda\acute{\epsilon}\text{-}\lambda\nu\text{-}\mu\alpha\iota$ .

The Infinitive and the Participle always have the accent on the penultima:  $\lambda\epsilon\lambda\acute{\upsilon}\sigma\theta\alpha\iota$ ,  $\lambda\epsilon\lambda\nu\acute{\mu}\epsilon\nu\omicron\varsigma$ ; Stem  $\pi\alpha\iota\delta\epsilon\nu$ ,  $\pi\epsilon\pi\alpha\iota\delta\epsilon\upsilon\sigma\theta\alpha\iota$ , from  $\pi\alpha\iota\delta\epsilon\upsilon\omega$ , *I educate*.

§ 285. The vowels are treated in the same way as in the Weak Perfect: Stem  $\tau\iota\mu\alpha$ ,  $\tau\epsilon\tau\acute{\iota}\mu\eta\kappa\alpha$ ,  $\tau\epsilon\tau\acute{\iota}\mu\eta\mu\alpha\iota$ ; Stem  $\pi\acute{\iota}\theta$ ,  $\acute{\pi}\acute{\epsilon}\pi\epsilon\iota\kappa\alpha$ ,  $\acute{\pi}\acute{\epsilon}\pi\epsilon\iota\sigma\mu\alpha\iota$ ; Stem  $\phi\theta\epsilon\rho$ ,  $\acute{\epsilon}\phi\theta\alpha\rho\kappa\alpha$ ,  $\acute{\epsilon}\phi\theta\alpha\rho\mu\alpha\iota$ ; Stem  $\beta\acute{\alpha}\lambda$ ,  $\beta\acute{\epsilon}\beta\lambda\eta\kappa\alpha$ ,  $\beta\acute{\epsilon}\beta\lambda\eta\mu\alpha\iota$ . The verbs  $\tau\rho\acute{\epsilon}\phi\omega$ , *I nourish*,  $\tau\rho\acute{\epsilon}\pi\omega$ , *I turn*, and  $\sigma\rho\acute{\epsilon}\phi\omega$ , *I turn*, also take  $\alpha$  instead of  $\epsilon$ :  $\tau\acute{\epsilon}\text{-}\theta\rho\alpha\mu\text{-}\mu\alpha\iota$ ,  $\tau\acute{\epsilon}\text{-}\tau\rho\alpha\mu\text{-}\mu\alpha\iota$ ,  $\acute{\epsilon}\text{-}\sigma\rho\alpha\mu\text{-}\mu\alpha\iota$ .

§ 286. The final Consonants of consonantal-Stems change according to the general laws of sound (§§ 45-49):

§ 284. **Dialects.**—In the Hom. dial. the  $\sigma$  of the 2 Sing. Perf. and Pluperf. Mid. is sometimes thrown out between two vowels:  $\acute{\mu}\acute{\epsilon}\mu\eta\eta\alpha\iota$  =  $\acute{\mu}\acute{\epsilon}\mu\eta\eta\sigma\alpha\iota$  (*meministi*), contracted  $\acute{\mu}\acute{\epsilon}\mu\eta\eta$ ; so also in the New-Ionic the Imperat.  $\acute{\mu}\acute{\epsilon}\mu\eta\epsilon\sigma\omega$  for  $\acute{\mu}\acute{\epsilon}\mu\eta\eta\sigma\omega$ .

§ 285. **Dialects.**—The Hom.  $\acute{\pi}\acute{\epsilon}\text{-}\pi\rho\omega\text{-}\tau\alpha\iota$ , Stem  $\pi\omicron\rho$  (Strong Aor.  $\acute{\epsilon}\pi\omicron\rho\omicron\nu$ , *I gave*) is explained by metathesis. The following have a short vowel:  $\tau\acute{\epsilon}\tau\nu\gamma\mu\alpha\iota$ , from  $\tau\acute{\epsilon}\upsilon\chi\omega$ , *I prepare*, 3 Plur.  $\tau\epsilon\tau\acute{\epsilon}\upsilon\chi\alpha\tau\alpha\iota$ ;  $\pi\epsilon\phi\nu\gamma\mu\acute{\epsilon}\nu\omicron\varsigma$  from  $\phi\epsilon\acute{\iota}\gamma\omega$ , *I flee*;  $\acute{\epsilon}\sigma\sigma\upsilon\mu\alpha\iota$  from  $\sigma\acute{\epsilon}\upsilon\omega$ , *I hasten*;  $\upsilon$  instead of  $\epsilon\upsilon$ :  $\pi\epsilon\text{-}\pi\nu\upsilon\text{-}\mu\alpha\iota$ , from  $\pi\nu\acute{\epsilon}\omega$ , § 248.

§ 286. **Dialects.**—The  $\theta$  of the Stem  $\kappa\omicron\rho\nu\theta$  ( $\kappa\omicron\rho\upsilon\sigma\sigma\omega$ , *I arm*) remains unchanged in Hom.:  $\kappa\epsilon\text{-}\kappa\omicron\rho\nu\theta\text{-}\acute{\mu}\acute{\epsilon}\nu\omicron\varsigma$ .  $\alpha\acute{\iota}\sigma\chi\acute{\upsilon}\nu\omega$ , *I put to shame*, has  $\eta\sigma\chi\upsilon\mu\alpha\iota$ .

1. Before all terminations beginning with  $\mu$ 

every guttural becomes  $\gamma$ : Stem  $\pi\lambda\epsilon\kappa$ ,  $\pi\lambda\acute{\epsilon}\kappa\omega$ , *I twist*,  $\acute{\pi}\acute{\epsilon}\text{-}\pi\lambda\epsilon\gamma\text{-}\mu\alpha\iota$   
 „ dental „  $\sigma$ : Stem  $\pi\iota\theta$ ,  $\pi\epsilon\acute{\iota}\theta\omega$ , *I persuade*,  $\pi\epsilon\text{-}\pi\epsilon\acute{\iota}\sigma\text{-}\mu\epsilon\theta\alpha$   
 „ labial „  $\mu$ : Stem  $\gamma\rho\alpha\phi$ ,  $\gamma\rho\acute{\alpha}\phi\omega$ , *I write*,  $\gamma\epsilon\text{-}\gamma\rho\alpha\mu\text{-}\mu\acute{\epsilon}\nu\omicron\varsigma$ .

*Obs.*—When a guttural or labial is preceded by a nasal, the latter is thrown out before  $\mu$ : Stem  $\kappa\alpha\mu\pi$ ,  $\kappa\acute{\alpha}\mu\pi\tau\omega$ , *I bend*,  $\kappa\acute{\epsilon}\kappa\alpha\mu\mu\alpha\iota$ ; Stem  $\epsilon\lambda\epsilon\gamma\chi$ ,  $\epsilon\lambda\acute{\epsilon}\gamma\chi\omega$ , *I refute*,  $\epsilon\lambda\acute{\eta}\lambda\epsilon\gamma\mu\alpha\iota$  (§ 275. 1). Some Stems in  $\nu$  by way of exception do not change the  $\nu$  before  $\mu$  into  $\sigma$ , but into  $\mu$ :  $\omega\acute{\xi}\nu\mu\mu\alpha\iota$ , from  $\delta\acute{\xi}\acute{\iota}\nu\omega$ , *I sharpen*; those which throw out the  $\nu$  in the Perf. Act., do the same here (§ 282);  $\kappa\acute{\epsilon}\kappa\rho\iota\mu\alpha\iota$  (comp.  $\acute{\pi}\acute{\epsilon}\text{-}\phi\alpha\sigma\text{-}\mu\alpha\iota$  from the Stem  $\phi\acute{\alpha}\nu$ );  $\sigma\pi\acute{\epsilon}\nu\delta\omega$ , *I offer a libation*, Fut.  $\sigma\pi\epsilon\acute{\iota}\sigma\omega$ , has  $\epsilon\sigma\pi\epsilon\iota\sigma\mu\alpha\iota$ .

2. Before  $\sigma$ 

every guttural becomes  $\kappa$ , and this with  $\sigma$  becomes  $\xi$ :  $\acute{\pi}\acute{\epsilon}\text{-}\pi\lambda\epsilon\xi\alpha\iota$   
 „ labial „  $\pi$  „ „ „ „  $\psi$ :  $\gamma\acute{\epsilon}\text{-}\gamma\rho\acute{\alpha}\psi\alpha\iota$   
 „ dental is thrown out  $\acute{\pi}\acute{\epsilon}\text{-}\pi\epsilon\iota\sigma\alpha\iota$

3. Before  $\tau$ 

every guttural becomes  $\kappa$ :  $\acute{\pi}\acute{\epsilon}\text{-}\pi\lambda\epsilon\kappa\tau\alpha\iota$ ; Stem  $\lambda\epsilon\gamma$ ,  $\lambda\acute{\epsilon}\text{-}\lambda\epsilon\kappa\text{-}\tau\alpha\iota$   
 „ labial „  $\pi$ :  $\gamma\acute{\epsilon}\text{-}\gamma\rho\alpha\pi\text{-}\tau\alpha\iota$   
 „ dent. (except  $\nu$ ) „  $\sigma$ :  $\acute{\pi}\acute{\epsilon}\text{-}\pi\epsilon\iota\sigma\text{-}\tau\alpha\iota$  (Stem  $\phi\alpha\nu$ ,  $\acute{\pi}\acute{\epsilon}\text{-}\phi\alpha\nu\text{-}\tau\alpha\iota$ )

4. The  $\sigma$  of  $\sigma\theta$  after consonants (§ 61) is dropped, and then

every guttural becomes  $\chi$ :  $\acute{\pi}\acute{\epsilon}\text{-}\pi\lambda\epsilon\chi\text{-}\theta\omicron\nu$  for  $\pi\epsilon\text{-}\pi\lambda\epsilon\kappa\text{-}\sigma\theta\omicron\nu$   
 „ labial „  $\phi$ :  $\gamma\acute{\epsilon}\text{-}\gamma\rho\alpha\phi\text{-}\theta\epsilon$  for  $\gamma\epsilon\text{-}\gamma\rho\alpha\phi\text{-}\sigma\theta\epsilon$   
 „ dent. (except  $\nu$ ) „  $\sigma$ :  $\pi\epsilon\text{-}\pi\epsilon\acute{\iota}\sigma\text{-}\theta\alpha\iota$  for  $\pi\epsilon\text{-}\pi\epsilon\iota\theta\text{-}\sigma\theta\alpha\iota$ .

$\nu$ ,  $\lambda$ , and  $\rho$  remain unchanged before the  $\theta$  which has arisen from  $\sigma\theta$ : Stem  $\phi\alpha\nu$ ,  $\pi\epsilon\phi\acute{\alpha}\nu\theta\alpha\iota$ ; Stem  $\alpha\gamma\gamma\epsilon\lambda$ ,  $\eta\gamma\gamma\acute{\epsilon}\lambda\theta\alpha\iota$ .

§ 287. The ending  $\nu\tau\alpha\iota$  of the 3 Plur. is irreconcilable with Consonantal-Stems. Sometimes the Ionic

§ 287. *Dialects.*—In the Ion. dial. the forms  $\alpha\tau\alpha\iota$  and  $\alpha\tau\omicron$  for the 3 Plur. are common: Hom. has  $\beta\epsilon\text{-}\beta\lambda\acute{\eta}\text{-}\alpha\tau\alpha\iota$  ( $\beta\acute{\alpha}\lambda\lambda\omega$ , *I throw*),  $\pi\epsilon\pi\omicron\text{-}\tau\acute{\eta}\alpha\tau\omicron$  ( $\pi\omicron\tau\acute{\alpha}\omicron\mu\alpha\iota$ , *I flatter*),  $\delta\epsilon\delta\alpha\acute{\iota}\alpha\tau\alpha\iota$  ( $\delta\alpha\acute{\iota}\omega$ , *I divide*),  $\epsilon\acute{\rho}\chi\alpha\tau\alpha\iota$ ,  $\acute{\epsilon}\acute{\epsilon}\rho\chi\alpha\tau\omicron$  ( $\epsilon\acute{\iota}\rho\chi\omega$ , *I shut in*, § 319, 15); in New-Ion.  $\pi\alpha\rho\epsilon\sigma\kappa\epsilon\nu\acute{\alpha}\delta\alpha\tau\omicron$  ( $\pi\alpha\rho\alpha\sigma\kappa\epsilon\nu\acute{\alpha}\zeta\omega$ , *I prepare*),  $\kappa\epsilon\kappa\omicron\sigma\mu\acute{\epsilon}\alpha\tau\alpha\iota$  ( $\kappa\omicron\sigma\mu\acute{\epsilon}\omega$ , *I adorn*). Three Hom. forms insert  $\delta$ :  $\epsilon\acute{\rho}\rho\acute{\alpha}\text{-}\delta\text{-}\alpha\tau\alpha\iota$  ( $\rho\acute{\alpha}\acute{\iota}\nu\omega$ , *I besprinkle*),  $\acute{\alpha}\kappa\eta\chi\acute{\epsilon}\text{-}\delta\text{-}\alpha\tau\omicron$  ( $\acute{\alpha}\chi\nu\mu\alpha\iota$ , *I am grieved*),  $\epsilon\lambda\eta\lambda\acute{\alpha}\text{-}\delta\text{-}\alpha\tau\omicron$  (Stem  $\epsilon\lambda\alpha$ ,  $\epsilon\lambda\acute{\alpha}\nu\omega$ , *I drive*);  $\epsilon\rho\eta\rho\acute{\epsilon}\delta\alpha\tau\alpha\iota$  from  $\epsilon\rho\epsilon\acute{\iota}\delta\omega$ , *I support*, is irregular.

*αται* takes its place (§ 226, D), before which *γ, κ, β,* and *π* are aspirated: *γε-γράφ-αται, τε-τάχ-αται* (Stem *ταγ, τάσσω, I arrange*), *τε-τρίψ-αται* (Stem *τριβ, τρίβω, I rub*). But the common practice is to use the periphrasis by means of the Participle with *εἰ-σί(ν)*: *γεγραμμένοι εἰσίν*. Comp. Lat. *scripti sunt* and § 276, *Obs.*

The following paradigms supply examples of the above-mentioned changes.

Perfect Middle and Passive.		
Guttural Stems.	Dental Stems.	Labial Stems.
<i>πέ-πλεγ-μαι</i> <i>πέ-πλεξαι</i> <i>πέ-πλεκ-ται</i> <i>πέ-πλέγ-μεθα</i> <i>πέ-πλεχ-θε</i> <i>πε-πλεγ-μένοι εἰσὶ</i>	<i>πέ-πεισ-μαι</i> <i>πέ-πεισαι</i> <i>πέ-πεισ-ται</i> <i>πε-πείσ-μεθα</i> <i>πέ-πεισ-θε</i> <i>πε-πεισ-μένοι εἰσὶ</i>	<i>γέ-γραμ-μαι</i> <i>γέ-γραψαι</i> <i>γέ-γραπ-ται</i> <i>γε-γράμ-μεθα</i> <i>γέ-γραφ-θε</i> <i>γε-γραμ-μένοι εἰσὶ</i>

§ 288. After Vowel-Stems *σ* is frequently inserted before the terminations beginning with *μ* and *τ*, but more especially when the Stems have the vowel short: Stem *τελε, τελῶ, I complete*, Perf. *τε-τέλε-σ-μαι*; Stem *σπᾶ, σπᾶω, I draw*, 3 Sing. *ἔ-σπα-σ-ται*; but it also occurs in not a few Stems with long vowels and diphthongs: *ἀκούω, I hear, ἤκουσμαι*; *κελεύω, I order*; *κυλίω, I roll*; *λεύω, I stone to death*; *ξύω, I polish*; *παίω, I strike*; *πλέω (πέπλευσται), I sail*; *πρίω, I saw*; *σειώ, I shake*; *χρίω, I anoint*; *ψαύω, I touch*. Others fluctuate: *κλείω* or *κλήω, I close*; *κρούω, I push*.

§ 289. The Subjunctive and Optative are generally formed by periphrasis with the Participle and the corresponding forms of *εἰμί*. (Comp. Lat. *solutus sim, essem*.) These moods are but rarely evolved out of Vowel-Stems themselves: *κτάομαι, I acquire, κέ-κτη-μαι*, Subj. *κε-κτῶ-μαι, κε-κτῇ, κέ-κτη-ται*, Opt. *κε-κτῶ-μην* (from *κε-κταοί-μην*), *κε-κτῶ-το*; besides these we also have *κεκτῆμην, ἦο, ἦτο*.

§ 289. *Dialects*.—The Hom. Subj. from Stem *μνα (μέμνημαι, μεμνήμι)*, 1 Plur. *μεμνώμεθα* (New-Ion. *μεμνεώμεθα*); Opt. *μεμνήμην*; 3 Sing. *λελύτο*, 3 Plur. *λελύντο*, instead of *λελυ-ι-το, λελυ-ι-ντο*, § 28.

§ 290. 4. *The Pluperfect Middle and Passive*

differs in every verb from the corresponding Perfect only by the addition of the Augment and the personal endings which are those of the historical tenses. Respecting the 3 Plur. in *ντο* and *ατο*, and their places being supplied by periphrasis, see § 287, which is here applicable also.

§ 291. 5. *The Future Perfect or Futurum Exactum*

adds *σ* to the Perfect-Stem with the inflexion of the Future Middle; the *σ* produces the same changes in the preceding consonants as in the ordinary Future Middle; *πεπράξεται* (Stem *πραγ*, *πράσσω*, *I do*), *it will have been done*; *γεγράψεται* (Stem *γραφ*, *γράφω*, *I write*), *it will have been written*.

There are two isolated Future Perfects with Active endings: *ἑστήξω* (§ 311), *I shall stand*, and *τεθνήξω* (§ 324. 4.), *I shall be dead*, from the Perf. *ἕστηκα*, *τέθνηκα*.

Otherwise its place in the Active is supplied by the Part. of the Perf. with the Fut. of *εἶμι*, *I am* (*ἔσομαι*): *λελυκὼς ἔσομαι*, *I shall have loosed* (*solvero*).

## VI.—THE STRONG PASSIVE STEM.

§ 292. From the Strong Passive Stem are formed the *Strong* or *Second Aorist*, and the *Strong* or *Second Future Passive*.

Present : φαίνω, Pure Stem, φᾶν, Strong Passive Stem, φᾶνε.					
1.—Strong or Second Aorist Passive.					
Indicative.	ἐ-φάνη-ν <i>I appeared</i> ἐ-φάνη-ς ἐ-φάνη ἐ-φάνη-τον ἐ-φάνη-την ἐ-φάνη-μεν ἐ-φάνη-τε ἐ-φάνη-σαν	Subjunctive.	φᾶνῶ φανῆ-ς φανῆ φανῆ-τον φανῆ-την φανῶ-μεν φανῆ-τε φανῶ-σι(ν)	Optative.	φανείη-ν φανείη-ς φανείη φανείη-τον or φανείτον φανείη-την or φανείτην φανείη-μεν or φανείμεν φανείη-τε or φανείτε φανείη-σαν or φανείεν
Imperative.	φάνη-θι φανῆ-τω φανῆ-τον φανῆ-των φάνη-τε φανῆ-τωσαν or φανέ-ντων	Inf.	φανῆ-ναι	Part.	φανείς, φανείσα, φανέν Gen. φανέ-ντ-ος
2.—Strong or Second Future Passive.					
Ind. Opt. Inf. Part.	φανή-σομαι φανῆ-σοίμην φανῆ-σεσθαι φανῆ-σόμενος, η, ον				
	} etc., the same as the Future Middle.				

§ 293. The personal endings of the Aorist Passive are of an *Active* nature, those of the Future Passive of the nature of the *Middle*. They are appended, as in the

§ 293. *Dialects*.—The Hom. dial. has the shorter ending *εν* in the 3 Plur. Ind. Aor. Pass. : ἐ-φάνε-ν or φάνε-ν ; τράφε-ν = ἐτράφησαν, from τρέφω. The Ionic dial. leaves the *ε* in the Subj. uncontracted : μῆγε-ω (μίσγω, *I mix*). Homer often lengthens the *ε* in the Subj., sometimes to *ει* : δαμεί-ω = δαμῶ, Stem δᾶμ, Pres. δάμνημι, *I tame*,

Second Principal Conjugation (§ 302), to the Stem without a connecting vowel, and the  $\epsilon$  of the Stem is lengthened in the Indicative and Imperative to  $\eta$ . In the Subjunctive the  $\epsilon$  is contracted with the vowels of the Subjunctive:  $\phi\acute{\alpha}\nu\acute{\epsilon}-\omega$ ,  $\phi\acute{\alpha}\nu\acute{\omega}$ ; in the Optative the  $\epsilon$  combined with the modal sign  $\iota\eta$  becomes  $\epsilon\iota\eta$ :  $\phi\alpha\nu\epsilon-\iota\eta-\nu$ . The Infinitive always has the circumflex on the penultima, and the Participle in the Nom. Sing. Masc. the acute on the last.

§ 294. The Strong Passive Stem, just like the Strong Aorist Active and Middle (§ 256), is formed very rarely from derivative Stems, but it occurs in verbs of all classes, even the first (§ 247),  $\epsilon$  being added to the Pure Verbal-Stem: Pres.  $\acute{\rho}\acute{\alpha}\pi\tau-\omega$  (class 3, *I sew*), Pure Stem  $\acute{\rho}\acute{\alpha}\phi$ , Strong Passive Stem  $\acute{\rho}\acute{\alpha}\phi\epsilon$ , Aor. Pass.  $\acute{\epsilon}\rho\acute{\rho}\acute{\alpha}\phi\eta-\nu$ ;  $\sigma\phi\acute{\alpha}\tau\tau\omega$  (class 4, *I slaughter*), Pure Stem  $\sigma\phi\alpha\gamma$ , Strong Passive Stem  $\sigma\phi\alpha\gamma\epsilon$ , Aor. Pass.  $\acute{\epsilon}\sigma\phi\acute{\alpha}\gamma\eta-\nu$ , Fut. Pass.  $\sigma\phi\alpha\gamma\acute{\eta}-\sigma\omicron\mu\alpha\iota$ ; Pres.  $\gamma\rho\acute{\alpha}\phi-\omega$  (class 1), Strong Pass. Stem  $\gamma\rho\acute{\alpha}\phi\epsilon$ , Aor. Pass.  $\acute{\epsilon}\gamma\rho\acute{\alpha}\phi\eta-\nu$ . The Strong Passive Aor. occurs only in such verbs as have no Strong Active Aorist. The only exception is  $\tau\rho\acute{\epsilon}\pi\omega$ , *I turn*, Aor. Act.  $\acute{\epsilon}\tau\rho\acute{\alpha}\pi-\omicron-\nu$ , Pass.  $\acute{\epsilon}\tau\rho\acute{\alpha}\pi\eta-\nu$ .

*Obs.*—By way of exception  $\eta\lambda\lambda\acute{\alpha}\gamma\eta\nu$  is formed from the derivative Stem  $\acute{\alpha}\lambda\lambda\alpha\gamma$ , Pres.  $\acute{\alpha}\lambda\lambda\acute{\alpha}\sigma\sigma\omega$ , *I change*.

§ 295. As in the Strong Aorist Active (§ 257) the  $\epsilon$  is sometimes changed into  $\acute{\alpha}$ :  $\kappa\acute{\lambda}\acute{\epsilon}\pi-\tau-\omega$ , *I steal*,  $\acute{\epsilon}\kappa\acute{\lambda}\acute{\alpha}\pi\eta-\nu$ ;  $\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ , *I send*,  $\acute{\epsilon}\sigma\tau\acute{\alpha}\lambda\eta\nu$ ;  $\tau\rho\acute{\epsilon}\phi-\omega$ , *I nourish*,  $\acute{\epsilon}\tau\rho\acute{\alpha}\phi\eta-\nu$ ;  $\pi\lambda\acute{\epsilon}\kappa-\omega$ , *I twist*,  $\acute{\epsilon}\pi\lambda\acute{\epsilon}\kappa\eta-\nu$  and  $\acute{\epsilon}\pi\lambda\acute{\alpha}\kappa\eta-\nu$ ;  $\pi\lambda\acute{\eta}\sigma\sigma\omega$ , *I*

and sometimes to  $\eta$ :  $\phi\acute{\alpha}\nu\acute{\eta}-\eta = \phi\alpha\nu\acute{\eta}$ . In the Dual and Plur. the modal vowel is shortened where this lengthening of the  $\epsilon$  occurs:  $\delta\alpha\mu\acute{\epsilon}\iota-\epsilon\tau\epsilon$  (for  $\delta\alpha\mu\acute{\epsilon}\eta\tau\epsilon$ , Att.  $\delta\alpha\mu\acute{\eta}\tau\epsilon$ ). In the Infinitive we find the Hom.  $\mu\epsilon\nu\alpha\iota$  or  $\mu\epsilon\nu$ :  $\mu\iota\gamma\acute{\eta}\mu\epsilon\nu\alpha\iota$ ,  $\delta\alpha\mu\acute{\eta}\mu\epsilon\nu$ .

§ 295. *Dialects.*—Homer here also employs metathesis (§ 59) as in the Strong Aor. Act. and Mid. (§ 257, D.): Pres.  $\tau\acute{\epsilon}\rho\pi-\omega$ , *I de-light*, Aor. Pass.  $\acute{\epsilon}\tau\acute{\alpha}\rho\pi\eta-\nu$ , Subj.  $\tau\rho\acute{\alpha}\pi\acute{\epsilon}-\omega$ , 1 Plur.  $\tau\rho\acute{\alpha}\pi\epsilon\acute{\iota}\omicron\mu\epsilon\nu$  (*gaudeamus*), Inf.  $\tau\rho\acute{\alpha}\pi\acute{\eta}-\mu\epsilon\nu\alpha\iota$ .

*strike*, has ἐ-πλήγη-ν, πληγή-σομαι, but in composition ἐξ-ε-πλάγη-ν, ἐκ-πλάγή-σομαι; the Pure Stem of verbs of the second class here reappears: σήπ-ω (Stem σᾶπ, *I corrupt*), ἐ-σάπη-ν; τήκ-ω (Stem τᾶκ, *I melt*), ἐ-τάκη-ν; ῥέω (Stem ῥῡ, *I flow*), ἐ-ῥῥύη-ν, ῥύη-σομαι.

## VII.—THE WEAK PASSIVE STEM.

§ 296. From the Weak Passive Stem are formed the *Weak* or *First Aorist* and the *Weak* or *First Future Passive*.

Pres. λύω, Stem λυ, Weak Passive Stem λῡθε.		
1.—Weak or First Aorist Passive.		
Ind. ἐ-λύθη-ν <i>I was loosed</i> ἐ-λύθη-ς	Sub. λυθῶ  λυθῇ-ς	Opt. λυθείη-ν  λυθείη-ς
etc., like the Strong or Second Aorist Passive.		
Imp. λύθη-τι λυθή-τω	Inf. λυθῆ-ναι	Part. λυθεί-ς, λυθείσα, λυθέν Gen. λυθέντ-ος
etc., like the Strong or Second Aorist Passive.		
2.—Weak or First Future Passive.		
Ind. λυθή-σομαι	Opt. λυθη-σοίμην	Inf. λυθή-σεσθαι Part. λυθη-σόμενο-ς, η, ο-ν.

§ 297. The inflexion of the Weak Passive Stem is entirely like that of the Strong. Respecting the τ of λύθη-τι instead of λυθη-θι see § 53. c.

§ 296. **Dialects.**—The Weak Fut. Pass. is wanting in the Homeric dialect.

§ 297. **Dialects.**—Respecting the inflexion see § 293, D.

§ 298. **Dialects.**—The Hom. dial. after some Vowel-Stems inserts ν before θ: ἀμπνύ-ν-θη (Stem πνυ, πνέω, *I breathe*), ἰδρύ-ν-θη (ἰδρύω, *I fasten*), and changes the ε of the Stem φαεν (φαίνω, *I appear*) into α, φαάνθην.

§ 298. The Weak Passive Stem is formed from the Verbal-Stem by appending the syllable *θε*. Before this syllable the vowels of Vowel-Stems are lengthened as in the Future, the Weak Aorist Active, and the Perfect: *τιμα*, *ἐτιμήθην*; *πειρα*, *ἐπειράθην*, *I tried*. As to the exceptions see § 301. As in the Perfect Middle, *σ* is inserted before *θ*, especially after short vowels, but often also after long ones: *ἐτελέ-σ-θην* from *τελέω*, *I complete*; *ἐκελεύ-σ-θην*, from *κελεύω*, *I order*; and this is the case in the verbs mentioned in § 288, and especially in *γελάω*, *I laugh*, *ἐγέλασθην*; *δράω*, *I do*, *ἔδράσθην*; *παύω*, *I cause to cease*, *ἐπαύσθην*, but also *ἐπαύθην*. The Aor. Passive of *σώζω*, *I save*, on the other hand, is formed from the shorter Stem *σω* without the *σ*: *ἔσώθην*.

As in the Weak Perfect Active and the Perfect Middle, the *ε* before *λ*, *ν*, *ρ* is sometimes changed into *α*: Stem *τεν* (*τείνω*, *I stretch*), *ἐτάθη-ν* (comp. § 282).

The changes of the consonants before *θ* are explained by the laws of sound (§ 45): Stem *πρᾶγ*, *πράσσω*, *I do*, *ἐπράχ-θην*; Stem *ψευδ*, *ψεύδω*, *I deceive*, *ἐψεύσ-θην*; Stem *πεμπ*, *πέμπω*, *I send*, *ἐπέμφ-θην*. —Respecting *ἐθρέφθην* (Pres. *τρέφω*), *ἐθάφθην* (Pres. *θάπτω*) see § 54, *Obs.*, and respecting *ἐτέθην*, *ἐτύθην* (Stems *θε*, *θυ*), see § 53 *b*.

§ 299. The Weak Aorist Passive and the Weak Future Passive are, on the whole, more common than the Strong, and in the case of derivative verbs, as of nearly all Vowel-Stems, they are the only customary forms of the Aorist and Future Passive.

There are some primitive verbs of which both Passive Stems are in use: Stem *βλαβ*, Pres. *βλάπτω*, *I hurt*, Aor. Pass. *ἐβλάβην* and *ἐβλάφθην*.



## VERBAL ADJECTIVES.

§ 300. The Verbal Adjectives are a kind of Passive Participles.

- Pres. λύω, Stem λυ, 1. λῦ-τός, ἡ, όν, *loosed, capable of being loosed*,  
 2. λῦ-τέο-ς, α, ον, *to be loosened, solvendu-s, a, um*.

The First Verbal Adjective is formed by means of the syllable το (Nom. το-ς, τη, το-ν) from the Verbal-Stem, and has the meaning either of a Participle Perfect Passive: λυ-τό-ς=*solu-tu-s*, or of possibility, *capable of being loosened*.

The Second Verbal Adjective is formed by means of the syllable τέο (Nom. τέο-ς, τέα, τέο-ν), which is never contracted, from the Verbal-Stem, and has the meaning of necessity, like the Latin gerundive: λυ-τέο-ς, *one who is to be loosened*, λυτέον ἐστί, *loosening must take place, solvendum est*.

The vowels preceding the τ are in general treated exactly in the same manner as in the Weak Passive Aorist; σ is inserted in the same cases as in the Aor. Pass.: τελε-σ-τός, κελευ-σ-τέον. The consonants before τ are treated in accordance with the laws of sound: πρακ-τός (Stem πρᾱγ, Pres. πράσσω), γραπ-τός (γράφω), κομισ-τέο-ν (Stem κομιδ, κομίζω, *I carry*.)

*Verbs which leave their Stem Vowel short in the formation of their tenses.*

§ 301. The Vowel remains short throughout in :

§ 300. *Dialects*.—δρα-τό-ς is derived by metathesis (§ 59) from the Stem δερ (δέρω, *I flay*).

§ 301. *Dialects*.—The Hom. dial. ἐράω, *I love*, Aor. Mid. ἡρᾶσά-μην; ἀρκέω, *I ward off*, ἤρκεσα; κορέω, *I satisfy*, ἐκόρεσα; κορέω, *I grudge*, κορέσσατο; ἐρύω, *I draw*, εἰρῶσα. On the usual doubling of the σ after short vowels (ἐράσσατο, ἐρύσσατο) see § 261, D.

γελάω, <i>I laugh,</i>	Fut. γελᾶσομαι,	Aor. Act. ἐγέλασα, Aor. Pass. ἐγελάσθην, Fut. Pass. γελασθήσομαι.
θλάω, <i>I squeeze,</i>	Fut. θλάσω,	Aor. Act. ἔθλασα, Verb. Adj. θλαστός
κλάω, <i>I break,</i>	Fut. κλάσω,	Aor. Pass. ἐκλάσθην Perf. Mid. κέκλασμαι
σπάω, <i>I draw,</i>	Fut. σπάσω,	Aor. Act. ἔσπᾰσα, Aor. Pass. ἐσπάσθην, Perf. Act. ἔσπακα, Perf. Mid. ἔσπασμαι, Verb. Adj. σπαστός.
χαλάω, <i>I slacken,</i>	Fut. χαλάσω,	Aor. Pass. ἐχαλάσθην.
αἰδέομαι, <i>I dread,</i>	Fut. αἰδέσομαι,	Aor. Pass. ᾗδέσθην (328), Perf. ᾗδεσμαι.
ἀκέομαι, <i>I heal,</i>	Fut. ἀκέσομαι,	Aor. ἤκεσάμην.
ἀλέω, <i>I grind,</i>	Fut. ἀλέσω (ῶ),	Perf. Act. ἀλήλεκα, Perf. Mid. ἀλήλεσμαι.
ἀρκέω, <i>I satisfy,</i>	Fut. ἀρκέσω,	Aor. Act. ἤρκεσα.
ἐμέω, <i>I vomit,</i>		Aor. Act. ἤμεσα.
ζέω, <i>I seethe,</i>	Fut. ζέσω,	Aor. Act. ἔζεσα, Verb. Adj. ζεστός.
ξέω, <i>I scrape,</i>	Fut. ξέσω,	Verb. Adj. ξεστός.
τελέω, <i>I finish,</i>	Fut. τελέσω (ῶ),	Aor. Act. ἐτέλεσα, Aor. Pass. ἐτέλεσθην, Verb. Adj. τελεστός, Perf. Act. τετέλεκα, Perf. Mid. τετέλεσμαι.
ἀρόω, <i>I plough,</i>	Fut. ἀρόσω,	Aor. Act. ἤροσα, Aor. Pass. ἠρόθην.
ἀρύω, <i>I draw,</i> addit. form ἀρύτω	Fut. ἀρύσω,	Aor. Act. ἤρυσσα.
ελκύω, <i>I draw,</i>		Aor. Act. εἰλκῦσα, Fut. Pass. ἐλκυσθήσομαι, Perf. Act. εἰλκύκα, Perf. Mid. εἰλκυσμαι.
πτύω, <i>I spit,</i>		Aor. Act. ἐπτύσα, Verb. Adj. πτυστός.

2. *The vowel is long in the Weak Aor. Act., and short in the Perf., the Aor. Pass., and the Verbal Adjective in :*

δέω, <i>I bind,</i>	Fut. δήσω,	Aor. Act. ἔδησα, Perf. Act. δέδεκα, Aor. Pass. ἐδέθην, Verb. Adj. δετός, Perf. Mid. δέδεμαι, 3 Fut. δεδήσομαι.
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termination  $\sigma\iota$  (for  $\nu\iota$ ) (§ 226, comp. Dial.), and this  $\alpha$  is lengthened by compensation ( $\dot{\iota}\bar{\alpha}\sigma\iota(\nu)$ , *they go*, from the Stem  $\dot{\iota}$ ), and unites with the  $\alpha$  of the Stem:  $\phi\bar{\alpha}\sigma\iota(\nu)$ .

4. In the Optative  $\iota\eta$  ( $\iota\epsilon$ ,  $\iota$ ), the Modal-sign attaches itself directly to the Stem:  $\phi\alpha\text{-}\iota\eta\text{-}\nu$ ; comp. § 293.

5. The 2 Sing. Imperat. has the ending  $\theta\iota$ :  $\phi\acute{\alpha}\text{-}\theta\iota$  } comp. § 292.

6. The Infinit. has the ending  $\nu\alpha\iota$ :  $\phi\acute{\alpha}\text{-}\nu\alpha\iota$

7. The 3 Plur. of the Preterite has  $\sigma\alpha\nu$ :  $\xi\text{-}\phi\text{-}\sigma\alpha\nu$  (3 Plur. Imperf.)

All terminations of these two tenses are appended to the Stem *without a connecting vowel*:  $\phi\acute{\alpha}\text{-}\mu\acute{\epsilon}\nu$  (comp.  $\tau\acute{\iota}\mu\acute{\alpha}\text{-}\sigma\text{-}\mu\epsilon\nu$ ),  $\phi\acute{\alpha}\text{-}\tau\omega$  (comp.  $\tau\acute{\iota}\mu\alpha\text{-}\acute{\epsilon}\text{-}\tau\omega$ ); in the Participle also  $\nu\tau$  attaches itself directly to the Stem:  $\phi\alpha\text{-}\nu\tau$ , of which the Nom. is formed by the addition of  $\sigma$ :  $\phi\acute{\alpha}\varsigma$ ; Stem  $\delta\sigma$ ,  $\delta\acute{\omicron}\upsilon\varsigma$  (comp. § 147, 1). In the Subjunctive alone the final vowels of the Stems are contracted with the long connecting vowels as in the ordinary contracted verbs (§ 243):  $\phi\acute{\alpha}\text{-}\omega$ ,  $\phi\hat{\omega}$ ;  $\tau\iota\text{-}\theta\acute{\epsilon}\text{-}\omega$ ,  $\tau\iota\text{-}\theta\hat{\omega}$ ,  $\delta\acute{\omicron}\text{-}\omega\text{-}\mu\alpha\iota$ ,  $\delta\hat{\omega}\mu\alpha\iota$ .

§ 303. In the Vowel-Stems of this conjugation a change of quantity takes place in such a manner that vowels in themselves short are lengthened in the Singular Indicative Active,  $\alpha$  and  $\epsilon$  becoming  $\eta$ ,  $\sigma$   $\omega$ , and  $\upsilon$   $\bar{\upsilon}$ :  $\phi\eta\text{-}\mu\acute{\iota}$ , *I say*, Plur.  $\phi\acute{\alpha}\text{-}\mu\acute{\epsilon}\nu$ ,  $\xi\text{-}\phi\eta\text{-}\nu$ , Dual,  $\xi\text{-}\phi\acute{\alpha}\text{-}\tau\omicron\nu$  [ $\xi\text{-}\theta\eta\text{-}\nu$ , *I placed*]; Plur.  $\xi\text{-}\theta\epsilon\text{-}\mu\epsilon\nu$ ;  $\delta\epsilon\acute{\iota}\kappa\nu\bar{\upsilon}\text{-}\mu\iota$ , *I show*, Plur.  $\delta\epsilon\acute{\iota}\kappa\nu\bar{\upsilon}\text{-}\mu\epsilon\nu$ .

*Obs.*—Those forms which always have the vowel long are specially noticed below.

§ 304. All verbs in  $\mu\iota$  are divided into 2 classes:

1. Those which in the Present join their terminations directly to the Stem:  $\phi\eta\text{-}\mu\acute{\iota}$ ;

2. Those which form the Present-Stem by adding  $\nu\upsilon$  to the Pure Stem:  $\delta\epsilon\acute{\iota}\kappa\text{-}\nu\bar{\upsilon}\text{-}\mu\iota$ , *I show*, Pure Stem,  $\delta\epsilon\acute{\iota}\kappa$ , Present-Stem,  $\delta\epsilon\acute{\iota}\kappa\nu\upsilon$ .

I.—FIRST CLASS OF VERBS IN *μι*.

§§ 305 and 306. The Paradigms of this Class of Verbs are inserted on p. 124, fol.

§ 307. Some few forms of the Verbs in *μι* are formed

§§ 305, 306. *Dialects*.—The following are Ionic secondary forms, those enclosed in brackets being the New-Ionic.

*Active.*

2. Sing. Pres. Ind.	τί-θη-σθα	δι-δοί-σθα also δι-δοί-ς	
3. „ „ „	τι-θεῖ	δι-δοῖ	[ί-στῆ]
3. Plur. „ „	τι-θεῖσι(ν) also (προ)θέουσι(ν)	δι-δοῦσι(ν)	[ί-στέ-ᾱσι(ν)]
2. Sing. Pres. Imperat.		δί-δω-θι	(καθ)-ί-στα
Inf. Pres.	τι-θημε-ναι	δι-δό-μεν δι-δοῦναι	
Imperf. 1 Sing.	[έ-τί-θε-α]	[έ-δί-δου-ν]	
3 „	[έ-τί-θε-ε]		[ί-στα]

*Middle.*

3. Pl. Pres. Ind.	[τι-θέ-αται	δι-δό-αται	ί-στέ-αται]
„ „ Imperf. „			[ί-στέ-ατο]
Pres. Part.	τι-θή-μενος		

*Active.*

2. Aor. Ind. 3 Pl.			ἔσταν ἔστασαν
„ Subj. 1 Sing.	θείω [θέω]		
„ „ 2 „	θείης or θήης	δῶς	στήης
„ „ 3 „	θείη	δώσι(ν) or δώησι(ν)	
„ „ 2 D.			στήετον (§ 302, D.)
„ „ 1 Pl.	θέωμεν or θείομεν	δώμεν	στέωμεν or στείομεν
„ „ 3 „		δώσι(ν)	[στέωσι]
„ Inf.	θέμεναι, θέμεν	δόμεναι, δόμεν	στήμεναι

*Middle.*

„ Ind.	ἔθεο, ἔθεν (§ 37, D. 1) [Herod. προσθήκαντο]
„ Subj.	[θέωμαι] θείομαι
„ Imper.	θέο, θεῦ.

after the First Principal Conjugation, as *e. g.*, the 2 Sing. Imperf. *ἐτίθεις*, the 3 Sing. *ἐτίθει*, as if from the Stem *τιθε*. In the Imperf. the forms *ἐδίδουν*, *ἐδίδους*, *ἐδίδου* are the only ones in use from the Stem *διδο*; they are formed in the same manner as those of contracted verbs (§ 243). Other similar forms will be noticed in treating of the separate verbs.

In the 3 Plur. Pres. Ind. contraction is sometimes employed: *τιθεῖσι*, *διδούσι*.

In the 2 Sing. Imperat. Pres. Act. the real ending *θι* is dropped, and the Stem-vowel is lengthened to compensate for it: *δίδου* for *δίδοθι*.

In the same person of the Aorist after a short vowel *ι* only is dropped, and the remaining *θ*, according to § 67, is changed to *ς*: *δο-θι*, *δός*, but *στῆ-θι*, which only in compounds sometimes appears as *στᾱ*, *e. g.* *κατάστᾱ*.

In the 2 Sing. Mid. of the Present and Imperfect the *σ* between the two vowels is preserved: *τίθε-σαι*, *τίθε-σο*, *ἐτίθε-σο*; only the 2 Sing. of the Subj. is treated entirely like the contracted verbs of the First Principal Conjugation. In the 2 Sing. Mid. of the Strong Aorist, on the other hand, the *σ* is thrown out, which gives rise to a contraction: *ἔθε-σο*, *ἔθε-ο*, *ἔθου*; Imper. *θέ-σο*, *θέ-ο*, *θοῦ*.

*Obs.*—The forms of the 2 Sing. Imperat. Mid. compounded with monosyllabic prepositions, after contraction throw the accent as a circumflex upon the last syllable: *προ-θοῦ*; but Homer has *σύν-θεο* and *περί-θου*.

§ 308. The three verbs conjugated above (p. 124) distinguish the *Present-Stem* from the *Pure Stem* by *reduplication*, that is, the initial consonant with *ι* is prefixed before the Stem: *δο*, *διδο*; *θε*, *τιθε* (§ 536); *ι-στα* for *σι-στα* according to § 60 *b.* (comp. Lat. *si-sto*). In like manner the Stem *χρα* in the Pres. becomes *κι-χρα* (*κί-χρη-μι*, *I lend*); *πλα* and *πρα*, with the insertion of a nasal, become *πι-μ-πλα*, *πι-μ-πρα* (*πίμπλημι*,

*I fill*; *πύμπρημι, I burn*); but *συμπύπλημι, ἐμπύπλημι*; the Stem *ἐ* becomes *ῖ-η-μι I send*; and, with the reduplication within the Stem itself, *ὄνα* becomes *ὄ-νύ-νημι, I benefit*.

§ 309. The Deponents *δύναμαι, I can*; *ἐπίσταμαι, I understand*; *κρέμαμαι, I hang*; together with the Aorists *ἐπριάμην, I bought*; *ὠνήμην, I benefited*, withdraw the accent, even in the Subjunctive and Optative, as far as possible from the end: *δύνωμαι, ἐπίσταιντο* (comp. *ιστῶμαι, ισταίντο*).

Other peculiarities of verbs of this class are :

§ 310. The three Stems *θε* (*τιθημι*), *δο* (*δίδωμι*), and *ἐ* (*ἵημι*) form an irregular Weak Aorist in *κα*: *ἔθηκα, ἔδωκα, ἤκα*, but in the Middle we find only *ἠκάμην*. In the Sing. of the Indicative the Active forms are customary instead of those of the Strong Aorist, but in the Dual and Plural of the Indicative they are rare. The other moods and the Participles have the strong forms exclusively.

The really customary forms of the Aorist, therefore, are these :

Ind.	Subj. <i>θῶ</i>	Mid. <i>ἐθέμην</i>
<i>ἔθηκα</i>	Opt. <i>θείην</i>	Subj. <i>θῶμαι</i>
<i>ἔθηκας</i>	Imp. <i>θές</i>	&c.
<i>ἔθηκε(ν)</i>	Inf. <i>θεῖναι</i>	
<i>ἔθετον</i>	Part. <i>θείς</i>	
<i>ἐθέτην</i>		
<i>ἔθεμεν</i> (seldom <i>ἐθήκαμεν</i> )		
<i>ἔθετε</i> ( „ <i>ἐθήκατε</i> )		
<i>ἔθεσαν</i> ( „ <i>ἔθηκαν</i> ).		

§ 311. 2. The *rough breathing* instead of the *σ* of the Stem *στα* is also used in the Perf. (§ 60 *b*): *ἔστη-κα* for *σε-στη-κα*. On the shorter forms: *ἔσταμεν*, &c., see § 317, 4. *ἔστήξω, I shall stand*, is a Third Future Active. The Perfects of *θε* and *ἐ* are *τέθεικα, εἶκα*; the same vowel also remains in the Perf. Mid. *τέθειμαι, εἵμαι*. The Stems *δο* and *στα* leave their vowel *short* in the Perf.

§ 310. **Dialects.**—From the Stem *δο* Hom. has sometimes Fut. *δι-δῶ-σω* instead of *δώσω*.

Mid. and Aor. Pass., and *θε* in the Aor. Pass. : *δέ-δο-μαι*, *ἐδόθην*, *ἐστάθην*, *ἐτέθην*, *τεθήσομαι*. On the meaning of the different forms of *ἵστημι* see § 329, 1.

§ 312. To the *First Class* of the Verbs in *μι* there also belong :

A) Verbs whose Stem ends in *a* (comp. *ἵστημι*) :

1. *ἡ-μί* (comp. Lat. *ā-io*), *I say*, only in the Impf. *ἦν*, 3 Sing. *ἦ* (comp. § 213, *Obs.*).

2. *ὀ-νι-νη-μι* (Stem *ὀνα*, § 308), *I benefit*, Mid. *ὀνιᾶμαι* (§ 309), *I have advantage*, Strong Aor. Mid. *ὠνήμην*, *ὠνησο*, *ὠνητο* ; Opt. *ὀναίμην*, Imperat. *ὠνησο*, Inf. *ὀνασθαι*, Fut. *ὀνήσω*, *ὀνήσομαι* ; Aor. Pass. *ὠνήθην*.

3. *πί-μ-πλη-μι* (Stem *πλα*, § 308). Additional form, *πλήθω*, *I fill* [Lat. *ple-o*], Fut. *πλήσω*, Perf. Mid. *πέπλησμαι*, Aor. Pass. *ἐπλήσθην*.

4. *πί-μ-πρη-μι* (Stem *πρα*), additional form, *πρήθω* (quite like 3).

5. *φη-μί* (Stem *φα*), *I say*, 2 Sing. Impf. *ἔφησθα* (enclitic in Pres. Ind. except 2 Sing., comp. § 92, 3). Imperat. *φᾶθί*, or *φάθι* ; comp. *φάσκω*, § 324, 8.

6. *χρή* (Stem *χρα*, *χρε*) *one must*, Subj. *χρῆ*, Opt. *χρεῖη*, Inf. *χρῆναι*, Part. *χρεών* (only Neut. from *χρᾶον*, according to § 37 D.). Impf. *ἐχρήν* or *χρῆν*, Fut. *χρήσει* ;—*ἀπόχρη*, *it suffices*, also 3 Plur. *ἀποχρῶσι(ν)*, &c., as above *ἀποχράω*.

7. *κί-χρη-μι* (Stem *χρα*, § 308), *I lend*, Inf. *κίχρᾶναι*, Fut. *χρήσω*, Aor. *ἔχρησα*. Further the *deponents* :

8. *ἄγα-μαι* (Stem *ᾠγα*), *I admire*, Fut. *ἀγάσομαι*, Aor. Pass. *ἠγάσθην*, Verb. Adj. *ἀγαστός*.

9. *δύνᾶ-μαι* (Stem *δυνᾶ*) *I can*, 2 Sing. Ind. *δύνη* is rare (§ 309), Impf. *ἐδυνάμην*, 2 Sing. *ἐδύνω*, Fut.

§ 312. *Dialects*.—3. Hom. has the Aor. *πλήτο*, *it was filled*, 3. Plur. *πλήντο*, Opt. *πλήμην*, or *πλείμην*, Imper. [*ἔμ*] *πλησο*.

6. Herod. *ἀπέχρα*.

8. Hom. *ἀγαίομαι*.



δυνήσομαι, Aor. ἐδυνήθην, seldom ἐδυνάσθην. *The Augment is frequently η* (§ 234, *Obs.*), Perf. δεδύνημαι, Verb. Adj. δυνάτος, *capable, possible*.

10. ἐπίστα-μαι (Stem ἐπιστᾶ) *I understand*, 2 Sing. ἐπίστασαι, Imperf. ἠπιστάμην, ἠπίστω, Fut. ἐπιστήσομαι, Aor. ἠπιστήθην, Verb. Adj. ἐπιστητός.

11. ἔρα-μαι (Stem ἐρᾶ), poetic, *I love* (commonly ἐράω), Aor. Pass. ἠράσθην.

12. κρέμα-μαι (Stem κρεμᾶ), *I hang* (§ 309). Fut. κρεμήσομαι, Aor. ἐκρεμάσθην. Additional forms, § 319, 2.

*Obs.*—The following may serve as examples of the formation of words: τὸ θέ-μα, *the position*; ὁ δο-τήρ, *the giver*; ἡ στά-σι-ς, *the rise*; ἡ ὄνη-σι-ς, *the benefit*, from the Pure Verbal-Stem, differing from the Present-Stem;—ἡ φή-μη, *fā-ma*, *talk*; ἡ δύνα-μι-ς, *power*; ἡ ἐπιστή-μη, *knowledge*, from the Verbal-Stem, which is the same as that of the Present.

**Dialects.**—13. Hom. ἄμεναι, *satiate*, Stem. ἀ, Subj. ἔωμεν.

14. Stem βα, Part. βιβάς, *stepping*.

14. b. Stem δεα, 3 Sing. Imperf. δέατο, *seemed*, Aor. δοά-σαστο.

15. Stem ιλα, ιλάσκομαι, ιλάομαι, *I am gracious*, Hom. Imperat. ἱληθι.

16. Stem κερα (comp. κεράννυμι, *I mix*), Hom. 3 Plur. Subj. Mid. κέρωνται. To these belong also, in regard to the inflexion of the Present-Stem, those Hom. verbs, which either are used only in the Present-Stem, or form the Present-Stem from the Verbal Stem by affixing the syllable -να:

a) δάμ-νη-μι (also δαμ-νά-ω), *I tame*, Mid. δάμ-νά-μαι, Fut. δαμόω, δαμάας, Weak Aor. Inf. δαμάσαι, δαμάσασθαι, Perf. δέδμη-μαι, Aor. Pass. ἐδμήθην, δαμάσθην, and Strong Aor. Pass. ἐδάμην (Subj. δαμείω).

b) κίρνημι (also κεράννυμι, § 319, 1), *I mix*, Part. κερνάς, 3 Sing. Imperf. ἐκίρνᾱ, comp. § 319, 1.

c) κρήμνᾱμαι, poetic additional form of κρέμα-μαι (12), comp. also § 319, 2.

d) μάρνᾱμαι, *I contend*, 2 Sing. Imperf. ἐμάρνᾱο.

e) πέρνημι, *I sell*, Part. περνάς, περνᾶμενος.

f) πίλναμαι, *I approach*, Stem πελ, Aor. 3 Sing. ἔ-πλη-το.

g) πίτνημι, *I spread*, Part. πιτνάς, Imperf. πίτναντο, comp. § 319, 3.

h) σκίδνημι, *I scatter*, σκίδνᾶται, comp. § 319, 4.

§ 313. B) Verbs whose Stem ends in *ε* (comp. *τίθημι*):

1. *ἵημι* (Stem *ἑ*, Pres.-Stem *ι-ε*, i. e., *ι-έ* according to § 308), *I send*.

*Act.* Pres. 3 Plur. Ind. *ἰᾶσι(ν)*, Opt. *ἰέην* (secondary forms *ἰοιμι*, 3 Plur. *ἰοιεν*).

Imperf. *ἵη-ν* (secondary forms [*ἰουν*], *ἴεις*, *ἴει*), Plur. *ἴε-μεν*, 3 Plur. *ἴε-σαν*, *ἀφίει* and *ῥφίει* (*ἀφίημι*, *I send away*). Comp. § 240.

Aor. *ἦ-κ-α*, *ἦκας*, *ἦκε(ν)*, *εἶτον*, *εἶτην*, *εἶμεν*, *εἶτε*, *εἶσαν*.

Subj. *ῶ*, Opt. *εἴην*, Imperat. *ἕς*, Inf. *εἶναι*, Part. *εἷς* (Stem *έντ*). On this Aor. comp. § 310.

Fut. *ἦσω*, Perf. *εἶ-κ-α*.

*Mid.* Pres. *ἵε-μαι*, *I hasten, strive*, Subj. *ἰῶμαι*, *ἱῆ*, &c.,

Opt. *ἰείμην* (additional form, *ιοίμην*), Imperat. *ἴεσο*, or *ἴου*, Imperf. *ἱέ-μην*.

Aor. *εἶμην*, *εἶσο*, *εἶτο*, Subj. *ῶμαι*, Opt. *εἶμην* (additional form, *οἶμην*).

*Obs.*—The *ε* of the Ind. *εἶ-μην*, is caused by the Augment (§ 236), that of the Opt. by the Mood-sign (§ 302, 4).

§ 313. *Dialects.*—1. Hom. 2 and 3 Sing. Pres. *ἴεις*, *ἴει*; 3 Plur. *ἰείσι(ν)*; 1 Sing. Impf. *ἴειν*, *ἴεις*, *ἴει*; 3 Plur. *ἴεν*, 3 Sing. Subj. *ἰῆσι(ν)*; Inf. *ἰέμεναι*; Aor. Act. *ἔηκα*; 3 Plur. *ἔσαν*; Subj. *εἴω*; Aor. Mid. 3 Plur. *ἔντο*.

2. Fut. *ἦσω* and *(ἀν)έσω* [Herod. *μεμετιμένος* as a Part. Perf. of *μετήμι*=*μεθίημι*, § 52, D., as if from *μετίω* with irregular reduplication].

Moreover:

3. Stem *ἀ(φ)ε*, Pres. *ἄημι*, *I blow*, 2 Dual *ἄητον*, 3 Sing. Impf. *ἄη* and *ἄει*, Inf. *ἀῆναι* and *ἀήμεναι*, Part. Aor. Nom. Plur. *ἀέντες*, Mid. *ἀήμενος*.

4. Stem *διε*, (*έν*) *διέσαν*, *they frightened*, *διένται*, *they flee*, Opt. *δίοιτο*.

5. Stem *διζε*, *δίζημαι*, additional form, *δίζω*, *I seek*, 2 Sing. *δίζηαι*, Inf. *δίζησθαι*, Fut. *διζήσομαι*.

6. Pres. *κίχμη* (comp. § 322, 18) *I obtain*, Subj. *κιχέω*, Opt. *κιχέην*, Inf. *κιχῆναι*, Part. *κιχείς*, Mid. *κιχήμενος*.

Impf. 2 Sing. *ἐκίχεις*, 3 Dual *κιχήτην*.

Fut. ἤ-σομαι, Perf. εἶ-μαι, Plup. εἶ-μην.

Aor. Pass. εἴθην, Subj. ἐθῶ. Fut. ἐθήσομαι.

Verb. Adj. **ἐτός, ἐτέος.**

2.  $\delta\acute{\iota}\text{-}\delta\eta\text{-}\mu$  (Stem  $\delta\epsilon$ ), *I bind*, a rare additional form of  $\delta\acute{\epsilon}\text{-}\omega$  (§ 244, 1).

§ 314. C) Verbs whose Stem ends in *ι* :

1.  $\epsilon\acute{\iota}\text{-}\mu\iota$  (Stem  $\acute{\iota}$ , Lat. *i-re*), *I go*.

Pres. Ind.  $\epsilon\tilde{\iota}-\mu\tilde{\iota}$        $\tilde{\iota}-\mu\tilde{\epsilon}\nu$       Subj.     $\tilde{\iota}-\omega$      $\tilde{\iota}-\eta\varsigma$  etc.

εἰ            ἰ-ΤΟΥ ἰ-ΤΕ            Opt.            ἰ-οίην   ἰ-οις etc.

$\epsilon\tilde{\iota}-\sigma\iota(\nu)$     $\tilde{\iota}-\tau\omicron\nu$     $\tilde{\iota}-\bar{\alpha}\sigma\iota(\nu)$    Imperat.  $\tilde{\iota}-\theta\epsilon$     $\tilde{\iota}-\tau\omega$  etc.

3 Plur. ἰ-όντων or ἰ-τωσαν

Inf. *ι-έναι*      Part. *ι-ών, ι-ούσα, ι-όν* (Gen. *ι-όντ-ος*, comp. Lat. *e-unt-is*)

Impf. *ῥέιν* or *ῥα*                      *ῥέμεν* or *ῥμεν*

ἦεις ,, ἦεισθα ἦειτον, ἦτον, ἦειτε ,, ἦτε

ἦεν ,, ἦεν ἡείτην, ἦτην ἦεσαν

Verbal Adj. *ιτός, ιτέος* (additional form *ιτητέον, it is necessary to go*).

*Obs.*—The Present, especially in the Indicative, has a *Future* meaning; the Imperfect has the endings of a Pluperfect, ἦ is produced by the Augment preceding εἰ.

2. *κείμαι* (Stem *κει*), *I lie*, has the inflexion of a Perfect. 2 Sing. *κείσαι*, 3 Plur. *κείνται*, Subj. 3 Sing. *κේται*, Opt. *κέοιτο*, Imperat. *κείσο*, Inf. *κείσθαι*, Part. *κείμενος*; the compound *παράκειμαι*, Inf. *παρακείσθαι*. (Comp. *ἡμαι*, § 315, 2).

§ 314. *Dialects*.—1. Stem *ι*, 2 Sing. Pres. Ind. *εἶσθα*, Subj. *ἦσθα*, *ἦσιν*, 1 Plur. *ἴομεν*, *ἴομεν*, and *ἴωμεν*, Opt. *ἴοι*, *ἰείη* or *εἴη*, Inf. *ἴμεναι*, *ἴμεν*.

Impf. *ῥῖα* and *ῥῖον*, 3 Sing. *ῥῖε(ν)* or *ῖε(ν)*, 1 Plur. *ῥομεν*, 3 Plur. *ῥιον*, *ῥισαν*, with *ῖτην*, *ῖμεν*, *ῖσαν*.

Fut. εἴσομαι, Aor. εἰσάμην and εἰσάμην.

2. Stem *κει*, 3 Plur. *κείται*, *κείται*, *κούνται*, Impf. *κείατο*, *κείατο*  
[*κείται*=*κείται*], Part. Fut. *κείων*, *cubiturus*, Inf. *κείμεν*.

$\delta\nu\omicron$  is an Hom. Stem in  $\omicron$ , Pres.  $\delta\nu\omicron\mu\alpha\iota$ , *I vituperate*,  $\delta\nu\omicron\sigma\alpha\iota$ , 3 Sing. Opt.  $\delta\nu\omicron\iota\tau\omicron$  (§ 309), Fut.  $\delta\nu\omicron\sigma\sigma\omicron\mu\alpha\iota$ , Aor.  $\acute{\omega}\nu\omicron\sigma\acute{\alpha}\mu\eta\nu$ , and from the Stem  $\delta\nu$ ,  $\acute{\omega}\nu\acute{\alpha}\mu\eta\nu$ .

$\rho\upsilon$  or  $\epsilon\rho\upsilon$  is an Hom. Stem in  $\upsilon$ , 3 Plur.  $\epsilon\rho\upsilon\alpha\tau\alpha\iota$ , *they rescue, protect*, Inf.  $\rho\upsilon\sigma\theta\alpha\iota$ ,  $\epsilon\rho\upsilon\sigma\theta\alpha\iota$ ,  $\epsilon\rho\upsilon\sigma\mu\epsilon\nu\omicron\varsigma$ , Impf. 2 Sing.  $\epsilon\rho\upsilon\sigma\omicron$ , 3 Plur.  $\rho\upsilon\alpha\tau\omicron$ ,  $\epsilon\rho\upsilon\alpha\tau\omicron$ ,  $\epsilon\rho\upsilon\omicron\tau\omicron$ ; moreover, Inf. Act.  $\epsilon\rho\upsilon\sigma\mu\epsilon\upsilon\alpha\iota$ , *to draw*, Aor. Mid.  $\rho\upsilon\sigma\alpha\tau\omicron$ , *he rescued*,  $\epsilon\rho\upsilon\sigma\sigma\alpha\tau\omicron$ , *he drew*.

*Obs.*—When compounded with prepositions, *κείμει* is almost identical in meaning with the Perf. Pass. of the corresponding compounds of *τίθημι*: *ὑποτίθημι*, *I lay as a foundation*, *ὑπόκειται*, *it is laid as a foundation*.

### § 315. D) Verbs whose Stem ends in a consonant (*σ*):

1. *εἰμί* (Stem *ἐς* Lat. *es-se*), *I am*.

Pres. Ind. *εἰ-μί* (for *ἐσμι*)

*ἐσ-μέν*

*εἶ* (for *ἐσσι*)

*ἐσ-τόν*

*ἐσ-τέ* (*es-tis*)

*ἐσ-τί(ν)* (Lat. *es-t*)

*ἐσ-τόν*

*εἰ-σί(ν)*

Subj. *ᾧ*

*ᾧμεν*

Opt. *εἴην*

*εἴημεν* or *εἶμεν*

*ἦς ἦτον ἦτε*

*εἴης εἴητον* or *εἴτον εἴητε* or *εἴτε*

*ἦ ἦτον ᾧσι(ν)*

*εἴη εἴητην* or *εἴτην εἴησαν* or *εἴεν*

Imperat. *ἴσθι ἔστων ἔστω*

Inf. *εἶναι*

*ἔστω ἔστων ἔστωσαν*

Part. *ὄν οὔσα ὄν* (Stem *ὄντ*)

(Lat. *esto*) *ἔστων, ὄντων*

Impf. *ἦν* or *ἦ*

*ἦμεν*

*ἦσθα*

*ἦστον* or *ἦτον*

*ἦτε* or *ἦστε*

*ἦν*

*ἦστην* or *ἦτην*

*ἦσαν*

Impf. Mid. *ἦμην* (rare)

Fut. *ἔσομαι* 3 Sing. *ἔσται*

V. Adj. *ἐστέον*.

*Obs.* 1.—The loss of the *σ* of the Stem is compensated for by the vowel being lengthened in the 1 Sing. (§ 42): *εἰμί* for *ἐσμι*, in the 2 Sing. *εἶ* for *ἐσι*, which has arisen from the *ἐσσί* preserved in Homer (comp. §§ 49, 61, *b*). In the 3 Sing. the original ending *τι* is retained: *ἐστί(ν)*, the 3 Plur. has *εἰσί(ν)* from *ἐσ-ντι*. The Subj. *ᾧ* stands for *ἔω* (Hom.) from *ἐσω*; the Opt.

§ 315. *Dialects.*—*Ionic additional forms*: 2 Sing. *ἐσ-σί* or *εἰς*, 1 Plur. *εἰμέν*, 3 Plur. *ἔασι(ν)*; *ἐσσί* is also enclitic, but not *ἔασί(ν)*.

Subj. 1 Sing. *ἔω, εἴω*, 2 Sing. *ἔης*, 3 Sing. *ἔησι(ν), ἦσι(ν), ἔη*, 3 Plur. *ἔωσι(ν)*

Opt. also *ἔοις, ἔοι*, 2 Sing. Imperat. Mid. *ἔσσο*, 3 Act. *ἔστω*, 3 Plur. *ἔστων*

Inf. *ἔμμεναι* (for *ἐσ-μεναι*), *ἔμμεν, ἔμεναι, ἔμεν*

Part. *έών, έούσα, έόν* (Stem *έοντ*)

Imperf. 1 Sing. *ἦα, ἔα, ἔον*; 2 Sing. *ἔησθα* [*ēas*], 3 Sing. *ἦεν, ἔην, ἦην*, [2 Plur. *ἔατε*], 3 Plur. *ἔσαν*; 3 Plur. Mid. *ἔιατο* (*ἦντο*)

Fut. *ἔσσομαι*, 3 Sing. *ἔσεται, ἔσσεται, ἔσσεϊται* (§ 264)

2. 3. Plur. *ἔαται, εἶαται*, Imperf. *ἔατο, εἶατο*

3. Inf. *ἔδμεναι, to eat*, Pres. *ἔσθω, ἐσθίω, ἔδω* [Lat. *es-tis = editis*]. Comp. § 327, 4.

4. 2. Plur. Imperf. *φέρε=φέρετε, bring* [Lat. *ferite*].

*εἶην* for *ἐσ-ιην*, as the Inf. *εἶναι* for *ἐσ-ναι*; *ὦν* for *ἐών* (Hom.) from *ἐσ-ων*. In the Impf. the Dual has most fully preserved the *σ*.

*Obs. 2.*—*εἰμί* is enclitic in the Pres. Ind. except the 2 Sing. *εἶ* (comp. § 92, 3); *ἔστι* is paroxytone when it denotes existence or means the same as *ἔξεστι* "*it is possible*," as well as at the beginning of a sentence and after the particles *οὐ*, *μή*, *εἰ*, *ὥς*, *καί*: *ἔστι θεός*, *there is a God*; *οὐκ ἔστι*, *it is not possible*. When merely external causes prevent it from being enclitic (§ 93, c), *ἐστί(ν)* is oxytone: *φίλος ἐστὶν ἐμοῦ*, *he is my friend*.

*Obs. 3.*—In the compounds of *εἰμί* the accent remains on the Stem-syllable; e. g. in the Imperf. *παρῆν*, in the Subj. and Opt. *ἀπῶ*, *ἀπέειν*, in the Inf. and Part. *ἀπέειναι*, *παρών*, in the 3 Sing. Fut. *παρέσται*.

2. *ἡμαι* (Stem *ῆς*), *I sit*, has, like *κεῖμαι*, the inflexion of a Perfect.

Pres.	<i>ἡμαι</i>	<i>ἡμεθον</i>	<i>ἡμεθα</i>	Imperat.	<i>ἦσο</i> .
	<i>ἦσαι</i>	<i>ἦσθον</i>	<i>ἦσθε</i>		<i>ἦσθω</i> , &c.
	<i>ἦσται</i>	<i>ἦσθον</i>	<i>ἦνται</i>	Inf.	<i>ἦσθαι</i>
				Part.	<i>ἦμενος</i>

Impf. *ἦμην*, *ἦσο*, &c.

In Attic prose we find almost exclusively the compound *κάθηναι*, of which 3 Sing. *κάθηται*, Subj. *καθῶμαι*, Opt. *καθοίμην*, 3 Plur. *καθοῦντο*, Imperat. *κάθησο* or *κάθου* (from *καθεσο*), Inf. *καθῆσθαι*, Part. *καθήμενος*, Imperf. *ἐκάθηνην* (§ 240) or *καθήμην*, 3 Sing. *ἐκάθητο* or *καθήστο*, 3 Plur. *ἐκάθηντο* or *καθῆντο*.

§ 316. The following *Strong Aorists* formed *without a connecting vowel* from verbs whose Present-Stem mostly follows the First Principal Conjugation, likewise belong to the First Class of Verbs in *μι*:

#### *Stems in a.*

1. *ἔ-βη-ν* (Stem *βα*), Pres. *βαίνω*, *I go*, Imperat. *βῆθι*, in compounds also *βᾶ* (*κατάβᾶ*), Inf. *βῆναι*, Part. *βάς*.

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§ 316. *Dialects.*—1. 3 Plur. *ἔβαν*, Subj. *βεῖω*, *βῆη*, or *βεῖη*, *βείομεν* [Her. *βεώμεν*], Inf. *βῆμεναι*.

2. *γηρά-ναι* (Stem *γηρα*), Inf. to the Pres. *γηρά-σκω*, *I grow old*, § 324, 1.

3. *ἔ-δρά-ν* (Stem *δρα*), Pres. *δι-δρά-σκω*, § 324, 2, *I run*, Inf. *δρά-ναι*, Part. *δράς*.

4. *ἔ-κτά-ν* (Stem *κτα*), Pres. *κτείνω*, *I kill*, Part. *κτά-ς*, Part. Mid. *κτά-μενος* (*killed*).

5. *ἔ-πτη-ν* (Stem *πτα*, *πτε*), Pres. *πέτομαι*, *I fly*, Part. *πτάς*, Mid. *πτάμενος*, Inf. *πτέσθαι*.

6. *ἔ-τλη-ν* (Stem *τλα*), *I endured*, Subj. *τλώ*, Opt. *τλαίην*, Imperat. *τλήθι*, Inf. *τλήναι*, Fut. *τλήσομαι*, Perf. *τέτληκα* (§ 317, D., 10).

7. *ἔ-φθη-ν* (Stem *φθα*), Pres. *φθάνω*, *I anticipate*, Inf. *φθῆναι*.

8. *ἐ-πριά-μην* (Stem *πρια*), *I bought*, Imperat. *πρίω*.

*Stems in ε.*

9. *ἔ-σβη-ν* (Stem *σβε*), Pres. *σβέννυμι*, *I quench*, § 319, 7, Inf. *σβῆναι*.

10. *ἔ-σκλη-ν* (Stem *σκλη*), Pres. *σκέλλω*, *I dry*, Inf. *σκληναι*.

11. Imperat. *σχέ-ς*, from *σχέ-θι* (Stem *σχε*), Pres. *ἔχω*, § 327, 6, 1 Sing. Ind. *ἔ-σχ-ο-ν*.

*Stems in ω.*

12. *ἐ-άλω-ν* (Stem *άλω*), *I was caught*, Pres. *άλίσκομαι* (§ 324, 17), Opt. *άλοίην*, Inf. *άλώναι*, Part. *άλούς*.

13. *ἐ-βίω-ν* (Stem *βιω*), Pres. *βιόω*, *I live*, Opt. *βιώην*, Inf. *βιῶναι*, Part. *βιούς*.

**Dialects.**—2. Part. *γηράς*.

3. [Her. *ἔδρην*].

4. 3 Sing. *ἔκτα*, 3 Plur. *ἔκταν*, Subj. *κτέωμεν*, Inf. *κτάμεναι*, Mid. *ἐκτάτο* (*he was killed*, § 255, D. 2), Pass. Aor., 3 Plur. *ἐκτάθεν*.

5. Mid. *ἐπτάτο*, Subj. *πτῆται*, Dor. 1 Sing. Act. *ἐπταν*.

6. 3 Plur. *ἔτλαν*.

7. Subj. 3 Sing. *φθήη*, or *φθήσι(ν)*, (*παρα*)*φθαίησι(ν)*, 1 Plur. *φθέωμεν*.

12. *ἦλων*, Subj., *άλώω*, Opt. 3 Sing. *άλοίη*, Inf. *άλώμεναι*.

14. ἔ-γνω-ν (Stem γνω), Pres. γι-γνώ-σκω, *I come to know* (§ 324, 14), Opt. γνῶσιν, Imperat. γνῶθι, Inf. γνῶναι, Part. γνούς.

*Stems in ι.*

15. Imperat. πῖ-θι (Stem πι), Pres. πίνω, *I drink*, 1 Sing. Aor. Ind. ἔπιον (§ 321, 4).

*Stems in υ.*

16. ἔ-δῶ-ν (Stem δυ), Pres. δύω, *I dive*, Imperat. δῦθι, Inf. δύναι, Part. δύς. As to its meaning see § 329, 4.

17. ἔ-φῶ-ν (Stem φυ), *I became*, Pres. φύω, *I produce*, Inf. φῦναι.

**Dialects.**—14. Subj. γνῶω, Inf. γνόμεναι.

15. Imperat. πῖε.

16. 3 Plur. ἔδῶ-ν, Subj. δῶω, δῶης, 3 Sing. Opt. δῶη (from δυ-ίη) Inf. δῦμεν.

17. 3 Plur. ἔφῶν.

Besides these the following are peculiar to the Ep. Dial. :—

18. Part. ἀπούρᾱς, Pres. ἀπαυράω, *I take away*.

19. Stem βλη, Pres. βάλλω, *I throw*, 3 Dual, ξυμβλήτην (*met together*), Fut. ξυμβλήσομαι, Mid. ἔβλητο (*was hit*, § 255, D. 2), Subj. βλή-ε-ται, 2 Sing. Opt. βλείο, Inf. βλήσθαι, Part. βλήμενος (*hit*).

20. Stem οὔτα, Pres. οὔτάω, *I wound*, 3 Sing. οὔτᾱ, Inf. οὔτάμεναι, Part. Mid. οὔτάμενος (*wounded*), Verb. Adj. οὔτατος.

21. Stem πτα, Pres. πτήσσω, *I stoop*, 2 Dual, ἐ-πτή-την, Part. Perf. πεπτησός.

22. Stem πλα, Pres. πελάζω, *I approach*, Aor. Mid. πλήτο.

23. Stem βρω, Pres. βι-βρώ-σκω, *I eat* (§ 324, 13), Aor. ἔβρων.

24. Stem πλω, Pres. πλώω, *I sail*, 2 Sing. Aor. ἔπλωσ, Part. πλώ-ς.

25. Stem κτι, Pres. κτίζω, *I found*, Part. Aor. Mid. ἐϋ-κτί-μενος (*well-founded*).

26. Stem φθι, Pres. φθίνω, *I waste away*, Subj. Aor. Mid. φθίε-ται, Opt. φθίμην, φθίτο, Inf. φθίσθαι, Part. φθίμενος.

27. Stem κλυ, Pres. κλύω, *I hear*, Imperat. Aor. κλύθι or κέκλυθι, κλύτε or κέκλυτε.

28. Stem λυ, Pres. λύω, *I loose*, Aor. Mid. λύμην, λύτο or λύτο.

29. Stem πνυ, Pres. πνέω, *I breathe*, Aor. Mid. ἄμπνυτο (*he re-covered breath*).

30. Stem συ, Pres. σέω, *I scare*, Aor. Mid. σύτο, Part. σύμενος.

31. Stem χυ, Pres. χέω, *I pour* (§ 248), Aor. Mid. ἔχυτο, χύτο, Part. χύμενος.

§ 317. Several *Perfects* also have some forms without a connecting vowel:

A) *Vowel-Stems*.

A number of Vowel-Stems form the Sing. Perf. Ind. Act. regularly, but in the Dual and Plural of the Perfect and Pluperfect Ind., in the other moods, and in the Infinitive and Participle, may connect the endings immediately with the Perfect-Stem.

1. Stem *βα*, Pres. *βαίνω*, *I go* (§ 321, 1).

Perf. Ind. *βέβηκ-α* *βέβᾶ-μεν*

*βέβηκ-ας βέβᾶ-τον βέβᾶ-τε*

*βέβηκ-ε βέβᾶ-τον βεβᾶ-σι(ν)*

3 Pl. Subj. *βεβῶσι(ν)*, Part. *βεβῶς, βεβῶσα*, Gen. *βεβῶτος*.

2. Stem *γα* (for *γεν*), Pres. *γίγνομαι*, *I become*, Perf. *γέ-γον-α*, Plur. also *γέ-γᾶ-μεν* (§ 327, 14), Part. *γεγῶς*, Gen. *γεγῶτος*.

**Dialects.**—32. Stem *ἀλ* (*ἄλλομαι*, *I spring*), Aor. Mid. *ἄλσο*, *ἄλτο*, Subj. *ἄλεται*, Part. *ἄλμενος*.

33. Stem *γεν*, only in *γέντο*, *he took*.

34. Stem *δεχ* (Pres. *δέχομαι*, *I accept*), Aor. *έδέγμην*, 3 Sing. *δέκτο*, Imperat. *δέξο*, Inf. *δέχθαι* (comp. § 273, D.).

35. Stem *λεγ* (*λέγω*, *I collect*), Aor. Mid. *λέκτο*, *he counted*.

36. Stem *λεχ* (no Pres.), Aor. Mid. *λέκτο* (*he laid himself*), Imperat. *λέξο*, Inf. *λέχθαι*, Part. (*κατα*)*λέγμενος*, Aor. Act. *έλεξα*, Mid. *έλέξατο*, Fut. *λέξομαι*.

37. Stem *μιγ*, Pres. *μίσγω*, *I mix*, Aor. Mid. *έμικτο*, *μίκτο*.

38. Stem *ορ*, *ορνυμι*, *I excite*, Aor. Mid. *ωρτο*, Imperat. *ορσο* or *ορσεο* (*ορσεν*), Inf. *ορθαι*, Part. *ορμενος*.

39. Stem *παγ* (*πήγνυμι*, *I fix*), Aor. Mid. *έπηκτο*, *it was fixed*.

40. Stem *παλ* (*πάλλω*, *I wield*), Aor. Mid. *πάλτο*.

41. Stem *περθ* (*πέρθω*, *I destroy*), Inf. Aor. Mid. *πέρθαι* (*to be destroyed*).

To these are to be added the Participles which have become Adjectives, *ἄσμενος*, *glad* (Stem *ἀδ*, *ἀνδάνω*, *I please*), *ἱκμενος*, *favourable* (Stem *ικ* *ἱκνέομαι*, *I come*).

§ 317. **Dialects.**—1. Hom. 3 Plur. *βεβᾶσι(ν)*, Part. *βεβαῶς*, Dual. *βεβαῶτε*.

2. Hom. 3 Plur. *γεγάσι(ν)*, Part. *γεγαῶς*, *γεγαῖα*, Gen. *γεγαῶτος*, 3 Dual Plup. (*έκ*)*γεγάτην*.



3. Stem *θνα*, Pres. *θνή-σκω*, *I die*, Perf. *τέ-θνη-κα*, Plur. *τέ-θνᾶ-μεν*, &c., Inf. *τεθνάναι*, Part. *τεθνεώς*, *τεθνεῶσα*, *τεθνεός*, Plupf. 3 Plur. *ἐτέθνᾶσαν* (§ 324, 4).

4. Stem *στα*, Pres. *ἵ-στη-μι*, Perf. *ἔ-στη-κα* *I stand*, Plur. *ἔ-στᾶ-μεν*, Subj. *ἐστῶμεν*, *ἐστῶσι(ν)*, Opt. *ἐσταίην*, Imperat. *ἑστᾶθι*, *ἑστᾶτω*, *ἑστᾶτον*, *ἑστᾶτε*, Inf. *ἐστᾶναι*, Part. *ἐστώς*, *ἐστῶσα*, *ἐστός*, Gen. *ἐστῶτος*, 3 Plur. Plupf. *ἑστᾶσαν* (§ 306 &c.).

5. Stem *δι*, Perf. *δέ-δι-α* or *δέ-δοι-κα*, *I fear*, Plur. *δέδι-μεν*, *δεδιᾶσι(ν)*, Subj. *δεδίω*, Opt. *δεδιείην*, Imperat. *δέδιθι*, Inf. *δεδιέναι*, Part. *δεδιώς*, Plupf. *ἐδεδείην*, 3 Dual *ἐδεδίτην*, 3 Plur. *ἐδέδισαν*, also Aor. *ἔδεια*, Fut. *δεί-σομαι*.

*Obs.*—The regular and irregular forms are mostly both in use.

### B) Consonant-Stems.

In these the peculiar changes of the vowels (§ 303) and consonants (§§ 45-49) must be observed.

6. Stem *ιδ* (Aor. *εἶδον* *I saw*, § 327, 8).

Perf. Ind. οἶδ-α, <i>I know</i>	ἴσ-μεν	Subj. εἰδῶ	εἰδῶμεν
οἶ-σθα	ἴσ-τον	ἴσ-τε	εἰδῆς
οἶδ-ε(ν)	ἴσ-τον	ἴσ-ᾱσι(ν)	εἰδῆς
Opt. εἰδείην, Imp. ἴσ-θι	ἴσ-τον	ἴσ-τε	Inf. εἰδέναι
ἴσ-τω	ἴσ-των	ἴσ-τωσαν	Part. εἰδώς, εἰδυῖα, εἰδός, Gen. εἰδότης
Plupf. ᾔδειν or ᾔδη ( <i>I knew</i> )			ᾔδειμεν or ᾔσμεν
ᾔδειςθα „ ᾔδησθα	ᾔδειτον or ᾔστον		ᾔδειτε „ ᾔστε
ᾔδει(ν) „ ᾔδη	ᾔδείτην „ ᾔστην		ᾔδεσαν „ ᾔσαν
Fut. εἴσομαι, Verb. Adj. ἰστέον.			

*Dialects.*—3. Imperat. *τέθνᾶθι*, Inf. *τεθνάμεν(αι)*, Gen. Part. *τεθνεῶτος*, *τεθνηῶτος*, *τεθνεῖῶτος*, *τεθνηῶτος*, *τεθνεῖῶτος*, Fem. *τεθνηῖα*.

4. 2 Plur. Ind. also *ἑστητε*, Part. *ἑσταώς*, Gen. *ἑσταῶτος* [Her. *ἑστεώς*, *ἑστεῶσα*].

5. *δεῖδια*, *δεῖδιμεν*, Imperat. *δεῖδιθι*, 1 Sing. Perf. also *δεῖδοικα*, Aor. *ἔδδεια* (comp. § 77, D.).

6. 1 Plur. *ἴδ-μεν* [Her. and sometimes also in Att. writers *οἶδαμεν*, 3 Plur. *οἶδασι*] Subj. *εἰδέω* or *ιδέω*, Plur. *εἶδομεν*, *εἶδετε*, Inf. *ἴδμεν(αι)*, Fem. Part. *ιδυῖα*, Plupf. [*ᾔδεα*] *ᾔείδης*, *ᾔδεε(ν)* or *ᾔείδη* [2 Plur. *ᾔδέατε*], 3 Plur. *ἴσαν*, Fut. *εἰδήσω*.

*Obs.*—Besides *οἶσθα* we rarely have *οἶδας*, more frequently *ἦδεις*, *ἦδης*, together with *ἦδειςθα*, and *ἦδεμεν*, *ἦδετε* instead of *ἦδαιμεν*, *ἦδαιτε*.

7. Stem *ἰκ*, only in the Perf. *ἔοικα* *I resemble, appear*, 1 Plur. poet. *ἔοιγμεν*, 3 Plur. quite irregularly *ἐῖξαι* (*ν*) (comp. *ἴσασι*), Inf. *εἰκέναι* (poet. with *ἐοικέναι*), Part. *εἰκώς* (with *ἐοικώς*), *εἰκυῖα*, *εἰκός*, Plup. *ἐώκειν*.

8. Stem *κραγ*, Pres. *κράζω*, *I cry*, Perf. *κέκρᾶγα*, Imperat. *κέ-κραχ-θι*.

## II.—SECOND CLASS OF VERBS IN *μι*.

§ 318. 1. The Second Class of the Verbs in *μι* belongs to this conjugation only in regard to the inflexion of

**Dialects.**—7. Impf. *εἶκε* [Her. *οἶκα*, *οἰκώς*], Dual *ἔικτον*, 3 Dual Plup. *εἴκτην*, 3 Sing. Plup. Mid. *ἦικτο* or *ἔικτο*.

Besides :

9. Stem *μα*, 2 Dual Perf. *μέματον*, *strive*, *μέμᾶμεν*, *μέμᾱτε*, *μεμάᾱσι*, Imperat. *μεμᾱτω*, Part. *μεμαώς*, *νῖα*, *ός*, Gen. *ώτος*, 3 Plur. Plup. *μέμᾱσαν*.

10. Stem *τλα*, Perf. *τέτληκα*, *I am patient*, 1 Plur. *τετλᾶμεν*, Opt. *τετλαίην*, Imperat. *τέτλᾱθι*, Inf. *τετλᾶμεν(αι)*, Part. *τετληώς*, *ηνῖα*, Gen. *τετληότος*.

11. Stem *ἄνωγ*, Perf. *ἄνωγα*, *I command*, 1 Plur. *ἄνωγμεν*, Imperat. *ἄνωχθι*, 3 Sing. *ἄνώχθω*, 2 Plur. *ἄνωχθε*, Plup. *ἠνώγεα*.

12. Stem *έγερ*, Perf. *έγρ-ήγορ-α*, *I am awake*, 2 Plur. Imperat. *έγρήγορθε*, 3 Plur. Ind. *έγρηγόρῃσι(ν)*.

13. Stem *ελυθ*, Perf. *εἰλήλουθα*, *I have come*, 1 Plur. *εἰλήλουθμεν*.

14. Stem *πενθ*, Perf. *πέπονθα* (Pres. *πάσχω*, *I suffer*, § 327, 9), 2 Plur. *πέποσθε* (for *πεπονθ-τε*), Fem. Part. *πεπᾱθνῖα*.

15. Stem *πιθ*, Perf. *πέποιθα* (Pres. *πείθω*, *I persuade*), 1 Plur. Plup. *ἐπέπιθμεν*, Imperat. *πέπεισθι*.

Further the Participles :

16. Stem *βρω*, (*βιβρώσκω*, *I eat*, § 324, 13), Part. Perf. *βεβρώς*, Gen. *βεβρώτος*.

17. Stem *πτε*, *πτω* (*πίπτω*, *I fall*, § 327, 15), Perf. *πέπτωκα*, Part. Gen. *πεπτεώτος*, Nom. *πεπτώς*.

§ 318. **Dialects.**—Ion. 3 Plur. Pres. Ind. Act. *-ῶσι(ν)* together with *-ῶσαι(ν)*. Hom. 2 Sing. Imperat. *-ῶ* and *-ῶθι* (*δαίνῶ*, *δμνῶθι*), Inf. Hom. *-ῶμεναι*, *ῶμεν* (*ζευγνῶμεν*). Hom. forms from *δαινῶμι*, *I feast*, the Opt. *δαινῶτο*, for *δαινυ-ι-το*. Similar cases see below,

the *Present-Stem*. The Present-Stem of this Second Class is formed by adding the syllable *νν* to the Pure Stem.

2. The quantity of the *ν* is determined by the rules in § 303, hence *δείκνυμι*, but *ἐδείκνυμεν*.

3. Vowel-Stems double *ν* in the Present-Stem: Stem *κερα*, *κερά-ννυμι*, *I mix*.

4. Here also numerous additional forms are in use according to the First Principal Conjugation (*δεικνύω*), especially in the 3 Plur. Pres. Ind.: *δεικνύουσι(ν)*, and these forms are exclusively used in the Pres. Subj. and Opt.

5. Most of the verbs of this class have the *Weak Aorist*; only *σβέννυμι I quench* (Stem *σβε*), forms the 2 *Aorist* *ἔσβην*, Inf. *σβῆναι*, comp. §§ 316, 9; 319, 7.

The Paradigms of this Class of Verbs are inserted on p. 128.

§ 319. The following verbs belong to the Second Class of Verbs in *μι*:

*Stems in α.*

- |   |  |
|---|--|
| 1. <i>κεράννυμι</i> (Stem <i>κερᾶ</i> , <i>κρᾶ</i> ), <i>I mix</i>  |  |
| Aor. <i>ἐκέρᾶσα</i> Perf. Act. <i>κέκρᾶκα</i>   | Aor. Pass. { <i>ἐκράθην</i>                              |
| „ Mid. <i>κέκρᾶμαι</i>  | { <i>ἐκεράσθην</i>                                       |
| 2. <i>κρεμάννυμι</i> (Stem <i>κρεμα</i> ), <i>I hang</i> , trans.   | Mid. <i>κρέμαμαι</i> , <i>I hang</i> , intr. (§ 312, 12) |
| Fut. <i>κρεμῶ</i> (§ 263)   | <i>ἐκρεμάσθην</i>  |
| Aor. <i>ἐκρέμασα</i>  |  |
| 3. <i>πετάννυμι</i> (Stem <i>πετα</i> ), <i>I spread</i>  |  |
| <i>πετῶ</i> (§ 263)   | <i>ἐπετάσθην</i>   |
| <i>ἐπέτασα</i>  | <i>πέπ(ε)τᾶμαι</i> [ <i>pate-o</i> ]                     |
| 4. <i>σκεδάννυμι</i> (Stem <i>σκεδα</i> ), <i>I scatter</i> , additional form <i>σκίδ-νημι</i> (§ 312, D. 16, <i>h.</i> ) |  |
| <i>σκεδῶ</i> (§ 263)  | <i>ἐσκεδάσθην</i>  |
| <i>ἐσκεδάσα</i>   | <i>ἐσκεδάσμαι</i> .                                      |

§ 319, 32. In the New-Ion. D. the *ι* of the Stem *δεικ* is lost in *δέξω*, *ἔδεξα*, *δέδεγμαι*, *ἐδέχθην*; Hom. Pf. (*δείδεγμαι*, *I salute*) 3 Plur. *δειδέχεται*.

§ 319. *Dialects*.—1. Comp. § 312, D. 16, and § 312, D. 16, *b*. Other forms: *κεράω*, *κεραίω*, Aor. *ἔκρησα*.

2. Fut. *κρεμόω*, *κρεμάς* (§ 243 D).

*Stems in ε.*

*Obs.*—Several of these Stems originally ended in *ς*.

5. *ἔννυμι* (Stem originally *ἔς*, comp. Lat. *ves-tis*) *I clothe*, (only *ἀμφι-έννυμι* is in use)

*ἀμφι-ῶ* (§ 263)

Fut. Mid. *ἀμφι-έσομαι ἡμφιέσμαι*

Aor. *ἡμφι-εσα* (§ 240)

Inf. Aor. Mid. *ἐπιέσασθαι*

6. *κορέννυμι* (Stem *κορε*) *I satisfy*  
*ἐκόρεσα*

*ἐκορέσθην*

*κεκόρεσμαι*

7. *σβέννυμι* (Stem *σβε*), *I quench*

*σβέσω* } transitive *ἔσβεσμαι*

*ἔσβεσα* }

*ἐσβέσθην*

*ἔσβην*

*ἔσβηκα* }

(§ 316, 9)

intransitive (§ 329, 5)

Fut. *σβήσομαι*

8. *στορέννυμι* (Stem *στορε*) (comp. 11 and 25), *I spread*,  
(comp. Lat. *ster-n-o*)

*στορῶ* (§ 263) *ἐστόρεσμαι*

*ἐστόρεσα.*

*Stems in ω.*

9. *ζώννυμι* (Stem *ζω*), *I gird*

*ζώσω*

*ἔζωσμαι*

*ἔζωσα* (Mid.)

*ἐζωσάμην*

10. *ῥώννυμι* (Stem *ῥω*), *I strengthen*

*ῥώσω*

*ἔρρωμαι* (*I am strong*)

*ἐρρώσθην*

11. *στρώννυμι* (Stem *στρω*), comp. No. 8.

*στρώσω*

*ἔστρωμαι*

*ἐστρώθην*

*ἔστρωσα*

12. *χρώννυμι* (Stem *χρω*), *I colour*

*ἔχρωσα*

*κέχρωσμαι*

*ἐχρώσθην.*

*Consonant-Stems.*

13. *ἄγνυμι* (Stem *ἀγ* orig. *ἄγ* § 34, D.), *I break*

*ἄξω*

*ἔαγα* (*I am broken*)

*ἔαγην*

*ἔαξα* (§ 237)

(§ 275, 2)

*Dialects.*—5. Impf. *εἵνον* for *ἐσ-νον* [Inf. Pres. *εἵνσθαι*], Fut. *ἀμφιέσω*, *ἔσσω*, Aor. *ἔσσα*, Mid. *ἑέσσατο*, Perf. Mid. *εἶμαι*, *ἔσαι*, Part. *εἰμένος*, 2 Sing. Plup. *ἔσσο*, 3 Sing. *ἔστο*, *ἔεστο*, 3 Pl. *εἶατο*.

6. Aor. Mid. *κορέσσατο*, Part. Perf. Act. *κεκορηώς*, *satiated*, Mid. *κεκόρημαι*.

13. *ἦξα* with *ἔαξα* [Her. Perf. *ἔγηγα*].

14. *δείκνυμι*, see § 318.
15. *εἶργνυμι* (Stem *εἶργ*), *I shut in* (addit. form *εἶργω*)  
*εἶρξω* *εἶρχθην*  
*εἶρξα* Part. *ἔρξας εἶργμαι*
16. *ζεύγνυμι* (Stem *ζυγ*), *I bind*  
*ζεύξω* *ἐζύγην*  
*ἔξενξα* *ἔζευνμαι* [*ἐζεύχθην*]
17. *κτίννυμι* (Stem *κτεν*), *I kill*, with *κτείνω* (§ 253)
18. *μίγνυμι* (Stem *μιγ*), *I mix*, with *μίσγω* (§ 327, 7)  
*μίξω* *μέμιχα* { *ἐμίχθην*  
*ἔμιξα* *μέμιγμαι* { *ἐμίγην*
19. *οἴγνυμι* (Stem *οἶγ*), *I open* (with *οἶγω*)  
*οἶξω* *ἔωχα* and *ἔωγα* (§ 279) *ἐφάχθην*  
*ἔωξα* (§ 237) *ἔωγμαι*
20. *ὄλλνυμι* (Stem *ὄλ* and *ὄλε*), for *ὄλνυμι*, *I destroy*  
*ὄλω* (§ 262) *ὄλώλεκα* (§ 275, 1)  
*ὄλεσα*
- Fut. Mid. *ὄλουμαι* *ὄλωλα* } intrans. *I perish*  
*ὄλόμην*
21. *ὀμνυμι* (Stem *ὀμ*, *ὀμο*), *I swear*  
*ὀμοῦμαι* (Act.) *ὀμώμοκα* (§ 275, 1) *ὀμόσθην*  
*ὀμοσα* 3 Sing. Perf. Mid. { *ὀμώμοται* Verb. Adj. (*ἀν*) *ώμοτος*  
*ὀμώμοσται*
22. *ὀμόργνυμι* (Stem *ὀμοργ*), *I wipe out*.  
*ὀμορξα* (Mid.) *ὀμόρχθην*
23. *πήγνυμι* (Stem *πᾶγ*), *I fix* [comp. Lat. *pario*]  
*ἔπηξα* *πέπηγα* (*I am fixed*) { *ἐπήχθην*  
*ἐπάγημι*
24. *ρήγνυμι* (Stem *ράγ*), *I tear*  
*ἔρρηξα* (Mid.) *ἔρρώγα* (*I am torn*) *ἔρράγην*  
 (§ 278) *ράγήσομαι*
25. *στόρνυμι* (Stem *στορ*), with *στορέννυμι* (8) and *στρώννυμι* (11)
26. *φράγνυμι* (Stem *φραγ*), also *φάργνυμι*, and acc. to Class 4, a, *φράσσω*, *I shut in, lock in*

**Dialects.**—15. Impf. *ἔεργνῷ* with *ἔέργω* [*ἔργω*], 3 Plur. Perf. Mid. *ἔρχαται*, Plup. *ἔρχατο* (§ 287) Part. Perf. *ἔεργμένος*, Aor. Pass. *ἐρχθείς*, with Impf. *ἔργαθον*.

18. Aor. Mid., § 316, 37.

19. *ῶϊξα*, *ῶϊξα* [*ᾷνοιξα*], Imperf. *ὠῖγγνυτο*.

20. *ὀλέσσω* [*ὀλέω*], Part. Aor. *οὐλόμενος* (*destructive*), with *ὀλέκω*.

21. *ῶμοσσα* or *δμοσσα*.

To these also belong:

27. *αἶνυμαι*, *ἀποαἶνυμαι*, *I take away*, used only in the Pres.

*Obs.*—Nouns are formed from the Pure Verbal-Stems, as ἡ δέξις, the announcement; ὁ κρᾶ-τήρ, the mixing bowl; τὸ εἶ-μα, the clothing—for φεσ-μα; ἡ ζώ-νη, the girdle; ἡ ῥώ-μη, the strength; τὸ στρῶ-μα, the carpet; τὸ ζυγ-ό-ν, the yoke; ὁ ὄλε-θρο-ς, the ruin; ὁ συν-ωμό-τη-ς, the conspirator; ὁ πάγ-ο-ς, the frost, hoar-frost.

## CHAP. XII.—IRREGULAR VERBS OF THE FIRST PRINCIPAL CONJUGATION.

§ 320. The irregularities of the Greek Verb chiefly consist in the Present-Stem differing from the Verbal-Stem, in a way different from that which has been pointed out above, § 245, &c. To the four classes there enumerated the following four classes are to be added.

*Obs.*—In these as well as in the following lists, the principal forms only are given from which the rest are easily formed.

**Dialects.**—28. ἀννυμι (and ἀνύω), *I complete*, only Imperf. Mid. ἡνῦτο.

29. ἀρνυμαι, *I acquire*, Aor. ἡρόμην, Inf. ἀρέσθαι, 1 Aor. 2 Sing. ἦραο, 3 Sing. ἦρατο.

30. ἀχνυμαι, *I grieve*, Aor. ἀκάχοντο (§ 257, D.), Perf. ἀκάχημαι (§ 275, 1), 3 Plur. ἀκηχέδαται (§ 287, D.), 3 Plur. Plup. ἀκαχέιατο, Part. ἀκαχήμενος and ἀκηχήμενος. Moreover the Active ἀκαχίζω (*I grieve*), Aor. ἦκαχον and ἀκάχησα (comp. § 326).

31. γάννυμαι, *I rejoice*, Fut. γανύσσεται.

32. δαινυμι, *I entertain*, Opt. Pres. Mid. 3 Sing. δαινῦτο (§ 318, D.), 3 Plur. δαινῦατ', Fut. δαίσω (Mid.), Aor. ἔδαισα (Mid.)

33. καίννυμαι (Stem καδ), *I surpass*, Perf. κέκασμαι (*I am distinguished*).

34. κίννυμαι, *I move*, additional form of κινέω, Preterite ἔ-κι-ο-ν *I went*, Subj. κί-ω, Opt. κί-οι-μι, Part. κί-ων.

35. τίννυμι, τίνῦμαι, additional form of τίνω, § 321, D. 5.

36. ὀρέγγνυμι, additional form of ὀρέγω, *I stretch out*, 3 Pl. Perf. Mid. ὀρωρέχαται (§ 287).

37. ὀρνυμι (Stem ὀρ), *I excite*, Fut. ὀρσω, Aor. ὀροπον (§ 257, D.), Perf. ὀρωπα (§ 275, 1), *I have arisen* [Lat. *or-i-or*], Aor. Mid. 3 Sing. ὀροτο, arose (§ 316, 38), Perf. Mid. 3 Sing. Ind. ὀρώρ-ε-ται, Subj. ὀρώρηται, with Imperf. Mid. ὀρέοντο.

38. τάννυμαι with τανύω, τείνω, *I extend, stretch*.

(Mid.) added to a tense denotes that in addition to the Active, the corresponding Middle form is also in use, *e. g.* in addition to *ἔτισα* (No. 5), *ἐτισάμην* also is used.

### *Fifth or Nasal Class.*

§ 321. The Verbal-Stem is strengthened by the addition of *ν* or of a syllable containing *ν* to form the Present-Stem.

a) *ν* alone, often united with lengthening of the vowel, is added to the following Stems :

1. Stem *βα*, Pres. *βαίνω*, *I go*  

Aor. Act.	Fut.	Perf.	Pass.
ἔ-βη-ν (§ 316, 1)	βήσομαι	βέβηκα (§ 317, 1)	
ἔβη-σα	βήσω (§ 329, 2)		Verb. Adj. βᾶτός
2. Stem *ἐλα*, Pres. *ἐλάνω*, *I drive*  

ἡλᾶ-σα	ἐλῶ (§ 263)	ἐλήλακα (§ 275, 1)	ἡλᾶθην
		ἐλήλαμαι	Verb Adj. ἐλατός
3. Stem *φθα*, Pres. *φθάω*, *I anticipate*  

ἔ-φθη-ν (§ 316, 7)	φθήσομαι	ἔφθᾶκα	
ἔ-φθᾶ-σα			
4. Stem *πι*, Pres. *πίνω*, *I drink* (additional Stem *πο*) comp.  
§ 327, 10  

ἔ-πι-ο-ν (§ 316, 15)	πίομαι (§ 265)		
----------------------	----------------	--	--
5. Stem *τι*, Pres. *\*τίνω*, *I pay penalty*  

ἔ-τι-σα (Mid.)	τίσω	τέτικα	ἐτίσθην
		τέτισμαι	
6. Stem *φθι*, Pres. *φθίνω*, *I perish, waste away*  

ἔ-φθι-σα	φθίσομαι	ἔφθιμαι	ἐφθίθην
----------	----------	---------	---------
7. Stem *δυ*, Pres. *δύνω* (with *δύω* Cl. 1), *I immerse*  

ἔ-δυ-ν (§ 316, 16)	δύσω	δέδυκα	ἐδύθην
ἔδυσα, <i>I dipped</i>			
8. Stem *δάκ*, Pres. *δάκνω*, *I bite*  

ἐ-δάκ-ο-ν	δήξομαι	δέδηχα	ἐδήχθην
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§ 321. *Dialects*.—1. Aor. Mid. *ἐβήσαιο*, § 268, D.

2. Pres. *ἐλάω*, Fut. *ἐλώω*, *ἐλάας*, § 243, D., Aor. *ἔλασσα*, Mid. *ἡλᾶσάμην*. 3. Plup. Mid. *ἐληλάδατο* (287, D.) [*ἡλάσθην*].

3. Ep. *φθάνω*, Part. Aor. Mid. *φθάμενος*.

5. Ep. *τίνω* with *τί-ω* and *τίνυμι*, § 319, D. 35.

6. Ep. *φθίνω*, *φθίω*, Aor. *ἐφθίμην*, *ἐφθίτο*, § 316, D. 26 ; with Pres. *φθινύθω*.

7. Aor. Mid. *ἐδύσαιο*, § 268, D. [Pres. *ἐνδυνέω*, *I put on*. Comp. § 323].

9. Stem *κάμ*, Pres. *κάμνω*, *I weary*  
*ἔ-καμ-ο-ν* *καμοῦμαι* *κέκμηκα* (§ 282)  
 10. Stem *τέμ*, Pres. *τέμνω*, *I cut*  
*ἔ-τεμ-ο-ν* (*ἔτᾱμον*) *τεμῶ* *τέτμηκα* (§ 282) *ἐτμήθην*

§ 322. *δ*) The syllable *αν* is added to the following Stems:

11. Stem *αἰσθ*, Pres. *αἰσθ-άν-ο-μαι*, *I perceive*  
*ἦσθ-ό-μην* *αἰσθ-ή-σομαι* *ἦσθ-η-μαι*  
 12. Stem *ἁμαρτ*, Pres. *ἁμαρτ-άν-ω*, *I err, sin*  
*ἦμαρτ-ο-ν* *ἁμαρτ-ή-σομαι* *ἦμάρτ-η-κα* *ἦμαρτή-θην*  
 13. Stem *αὐξ*, Pres. *αὐξ-άν-ω* and *αὐξω*, *I increase* [*aug-eo*]  
*ἠύξ-η-σα* *αὐξήσω* *ἠύξηκα* *ἠύξήθην*  
*αὐξήσομαι* (Passive)  
 14. Stem *βλαστ*, Pres. *βλαστάνω*, *I bud*  
*ἔ-βλαστ-ο-ν* *βλαστ-ή-σω* *ἐβλάστηκα* (§ 274 exc.)  
 15. Stem *δαρθ*, Pres. *δαρθάνω*, *I sleep*  
*ἔ-δαρθ-ο-ν* *δαρθ-ή-σομαι* *δεδάρθηκα*  
 16. Stem *ἐχθ*, Pres. *(ἀπ)εχθάνομαι*, *I am hated*  
*(ἀπ)ηχθ-ό-μην* *(ἀπ)εχθ-ή-σομαι* *(ἀπ)ήχθημαι*  
 17. Stem *ίζ*, Pres. *ίζάνω* and *ίζω*, *I seat myself*  
 18. Stem *κιχ*, Pres. *κιχάνω*, *I meet* (comp. § 313 D. 6)  
*ἔ-κιχ-ο-ν* *κιχ-ή-σομαι*  
 19. Stem *οιδ*, Pres. *οιδάνω* and *οιδέω*, *I swell*  
*οιδή-σω* *ᾤδηκα*  
 20. Stem *ολισθ*, Pres. *ολισθάνω*, *I slip*  
*ᾔλισθ-ο-ν* *ολισθ-ή-σω*  
 21. Stem *ὀσφρ*, Pres. *ὀσφραίνομαι*, *I smell*  
*ὠσφρ-ό-μην* *ὀσφρ-ή-σομαι*  
 22. Stem *ὀφλ*, Pres. *ὀφλ-ισκ-άν-ω* (comp. § 324) and *ὀφείλω*,  
*I owe*  
*ὀφλ-ο-ν* *ὀφλ-ή-σω* *ὀφληκα*

**Dialects.**—9. Part. Perf. *κεκμηώς*, Gen. *κεκμηῶτος*.

10. with *τμήγω*, Aor. Pass. 3 Plur. *ἔτμαγεν*, with Pres. *τέμει*.

Peculiar to the Hom. dialect are: Aor. *φά-ε(ν)*, *illuxit*, Fut. *πε-φή-σομαι*, from Stem *φα*, Pres. *φαίνω* (*φαείνω*), *I shine, shew*, Aor. Pass. *φαάνθην*.

§ 322. **Dialects.**—12. Aor. *ἤμβροτον* for *ἡμράτον* (§ 257, D., comp. § 51, D.).

13. *ἀ(f)έξω*.

15. Aor. *ἔδραθον* (§ 257, D.).

18. Ep. *κῖχάνω*.

21. [Herod. *ὀσφράμην*, 1 Aor.]



23. Stem  $\acute{\alpha}\delta$ , Pres.  $\acute{\alpha}\nu\delta\acute{\alpha}\nu\omega$ , *I please*  
 24. Stem  $\theta\acute{\iota}\gamma$ , Pres.  $\theta\iota\gamma\gamma\acute{\alpha}\nu\omega$ , *I touch*  
 $\acute{\epsilon}\text{-}\theta\acute{\iota}\gamma\text{-}\omicron\text{-}\nu$   $\theta\acute{\iota}\xi\omicron\mu\alpha\iota$   
 25. Stem  $\lambda\acute{\alpha}\beta$ , Pres.  $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$ , *I take*  
 $\acute{\epsilon}\text{-}\lambda\acute{\alpha}\beta\text{-}\omicron\text{-}\nu$   $\lambda\acute{\eta}\psi\omicron\mu\alpha\iota$   $\epsilon\acute{\iota}\lambda\eta\phi\alpha$  (§ 274)  $\epsilon\lambda\acute{\eta}\phi\theta\eta\nu$   
 $\epsilon\acute{\iota}\lambda\eta\mu\mu\alpha\iota$  (seldom  $\lambda\epsilon\lambda\eta\mu\mu\alpha\iota$ )  
 26. Stem  $\lambda\acute{\alpha}\theta$ , Pres.  $\lambda\alpha\nu\theta\acute{\alpha}\nu\omega$ , *I am hidden*, with  $\lambda\acute{\eta}\theta\omega$  (Cl. 3),  
 Mid. *I forget*  
 $\acute{\epsilon}\text{-}\lambda\acute{\alpha}\theta\text{-}\omicron\text{-}\nu$   $\lambda\acute{\eta}\sigma\omega$   $\lambda\epsilon\lambda\eta\theta\alpha$   
 Mid.  $\epsilon\lambda\alpha\theta\acute{\omicron}\mu\eta\nu$   $\lambda\acute{\eta}\sigma\omicron\mu\alpha\iota$   $\lambda\epsilon\lambda\eta\sigma\mu\alpha\iota$   
 27. Stem  $\lambda\acute{\alpha}\chi$ , Pres.  $\lambda\alpha\gamma\chi\acute{\alpha}\nu\omega$ , *I attain*  
 $\acute{\epsilon}\text{-}\lambda\acute{\alpha}\chi\text{-}\omicron\text{-}\nu$   $\lambda\acute{\eta}\xi\omicron\mu\alpha\iota$   $\epsilon\acute{\iota}\lambda\eta\chi\alpha$  (§ 274)  
 $\epsilon\acute{\iota}\lambda\eta\gamma\mu\alpha\iota$   
 28. Stem  $\mu\acute{\alpha}\theta$ , Pres.  $\mu\alpha\nu\theta\acute{\alpha}\nu\omega$ , *I learn*  
 $\acute{\epsilon}\text{-}\mu\acute{\alpha}\theta\text{-}\omicron\text{-}\nu$   $\mu\alpha\theta\text{-}\acute{\eta}\text{-}\sigma\omicron\mu\alpha\iota$   $\mu\epsilon\mu\acute{\alpha}\theta\eta\kappa\alpha$   
 29. Stem  $\pi\acute{\upsilon}\theta$ , Pres.  $\pi\upsilon\nu\theta\acute{\alpha}\nu\omicron\mu\alpha\iota$ , *I learn*, with  $\pi\acute{\epsilon}\upsilon\theta\omicron\mu\alpha\iota$ , Cl. 2  
 $\acute{\epsilon}\text{-}\pi\acute{\upsilon}\theta\text{-}\acute{\omicron}\text{-}\mu\eta\nu$   $\pi\acute{\epsilon}\upsilon\sigma\omicron\mu\alpha\iota$   $\pi\acute{\epsilon}\pi\upsilon\sigma\mu\alpha\iota$   
 30. Stem  $\tau\acute{\upsilon}\chi$ , Pres.  $\tau\upsilon\gamma\chi\acute{\alpha}\nu\omega$ , *I meet*, with  $\tau\acute{\epsilon}\upsilon\chi\omega$ , *I prepare*,  
 Cl. 2,  $\acute{\epsilon}\text{-}\tau\upsilon\chi\text{-}\omicron\text{-}\nu$   $\tau\acute{\epsilon}\upsilon\zeta\omicron\mu\alpha\iota$   $\tau\epsilon\text{-}\tau\acute{\upsilon}\chi\text{-}\eta\text{-}\kappa\alpha$   
 seldom  $\tau\acute{\epsilon}\tau\epsilon\upsilon\chi\alpha$

31. Stem  $\phi\upsilon\gamma$ , Pres.  $\phi\upsilon\gamma\gamma\acute{\alpha}\nu\omega$ , *I flee*, with  $\phi\acute{\epsilon}\upsilon\gamma\omega$  (Cl. 2).

*Obs. 1.*—The verbs in 23—31, whose Stem forms a short syllable, insert another nasal in addition to the affix  $\alpha\nu$ . In  $\beta\alpha\acute{\iota}\nu\omega$  (1) and  $\delta\sigma\phi\rho\alpha\acute{\iota}\nu\omicron\mu\alpha\iota$  (21)  $\iota$  has crept in (§ 253), as well as in  $\kappa\epsilon\rho\delta\alpha\acute{\iota}\nu\omega$ , *I gain*, which forms only the Perf.  $\kappa\epsilon\kappa\acute{\epsilon}\rho\delta\eta\kappa\alpha$  from the Stem  $\kappa\epsilon\rho\delta\alpha$ ; all the other forms are regular according to Class 4.—A large part of the verbs (No. 11—16, 18—22, 28 and 30) form either some or all the tenses, except those of the Present-Stem, from a Stem in  $\epsilon$  (comp. below, § 326).

*Obs. 2.*—The following may serve as examples of the formation of nouns:  $\tau\omicron\beta\acute{\eta}\text{-}\mu\alpha$ , *the step*;  $\acute{\eta}\phi\theta\acute{\iota}\text{-}\sigma\iota\text{-}\varsigma$ , *the consumption*;  $\acute{\omicron}\kappa\acute{\alpha}\mu\alpha\tau\omicron\text{-}\varsigma$ , *the exhaustion*;  $\tau\omicron\lambda\acute{\eta}\mu\text{-}\mu\alpha$ , *the assumption*;  $\acute{\eta}\lambda\acute{\eta}\theta\text{-}\eta$ , *the*

**Dialects.**—23. Imperf. § 237, D., Aor. [ $\acute{\epsilon}\alpha\delta\omicron\nu$ ]  $\epsilon\upsilon\alpha\delta\omicron\nu$  (§ 237), [ $\acute{\alpha}\delta\acute{\eta}\sigma\omega$ ]  $\acute{\epsilon}\alpha\delta\alpha$ .

25. [Her. Fut.  $\lambda\acute{\alpha}\mu\psi\omicron\mu\alpha\iota$ , Perf.  $\lambda\epsilon\lambda\acute{\alpha}\beta\eta\kappa\alpha$ , Aor. Pass.  $\epsilon\lambda\acute{\alpha}\mu\phi\theta\eta\nu$ .  
 $\lambda\epsilon\lambda\alpha\mu\mu\alpha\iota$ , Verb. Adj.  $\lambda\alpha\mu\pi\tau\acute{\omicron}\varsigma$ .]

Hom. Inf. Aor. Mid.  $\lambda\epsilon\lambda\alpha\beta\acute{\epsilon}\sigma\theta\alpha\iota$  (§ 257, D.).

26. Pres. with  $\acute{\epsilon}\kappa\lambda\eta\theta\acute{\alpha}\nu\omega$ , *cause to forget*, Aor.  $\acute{\epsilon}\lambda\eta\sigma\alpha$  and  $\lambda\epsilon\lambda\acute{\alpha}\theta\omicron\nu$  (§ 257, D.),  $\lambda\epsilon\lambda\alpha\theta\acute{\omicron}\mu\eta\nu$  (*I forgot*), Perf. Mid.  $\lambda\epsilon\lambda\alpha\sigma\mu\alpha\iota$ .

27. Aor.  $\lambda\acute{\epsilon}\lambda\alpha\chi\omicron\nu$ , *I shared with* [Fut.  $\lambda\acute{\alpha}\zeta\omicron\mu\alpha\iota$ ], Perf.  $\lambda\epsilon\lambda\omicron\gamma\chi\alpha$ .

29. Aor. Opt.  $\pi\epsilon\pi\acute{\upsilon}\theta\omicron\iota\tau\omicron$  (§ 257, D.).

30. Also  $\tau\acute{\epsilon}\upsilon\chi\omega$ , Aor.  $\tau\epsilon\tau\upsilon\kappa\acute{\epsilon}\iota\nu$ , Mid.  $\tau\epsilon\tau\acute{\upsilon}\kappa\omicron\nu\tau\omicron$ , Perf.  $\tau\acute{\epsilon}\tau\upsilon\gamma\mu\alpha\iota$ , 3 Plur.  $\tau\epsilon\tau\acute{\epsilon}\upsilon\chi\alpha\tau\alpha\iota$ , Aor.  $\acute{\epsilon}\tau\acute{\upsilon}\chi\theta\eta\nu$ , with the Pres.  $\tau\iota\tau\acute{\upsilon}\sigma\omicron\mu\alpha\iota$  (§ 324 D. 37) *I aim at*, Aor.  $\acute{\epsilon}\tau\acute{\upsilon}\chi\eta\sigma\alpha$ , *I met* (§ 326).

*forgetting*; ἡ τύχη, *the chance, accident*,—and from Stems which are lengthened by ε: ἡ αἴσθησις, *the sensation*; τὸ ἁμάρτημα, *the error*; ὁ μαθητής, *the scholar*.

§ 323. c) The syllable νε is added to the following Stems:

32. Stem βυ, Pres. βυνῶ, *I stop up*  
 ξ-βυ-σα βύσω Mid. βέβυσμαι  
 33. Stem ικ, Pres. ικνοῦμαι, *I come*, with ικάνω, according to § 322  
 ικ-ό-μην ἴξομαι ἴγμαι  
 34. Stem κυ, Pres. κυνέω, *I kiss*  
 ξ-κυ-σα  
 35. Stem πετ, Pres. πινύω, *I fall* (comp. πίπτω § 327, 15).  
 ξ-πεσ-ο-ν (for ξ-πετ-ο-ν) together with ξ-πιν-ο-ν  
 36. Stem υπεχ, Pres. υπισχνοῦμαι, *I promise* (comp. ἔχω, § 327, 6)  
 υπεσχόμην υποσχέσομαι υπέσχημαι  
 so likewise ἀμπισχνοῦμαι *I wear* (also ἀμπέχομαι), Aor. ἤμπισχον,  
 Inf. ἀμπισχεῖν.

### § 324. Sixth Class or Inchoative Verbs.

The Verbal-Stem is enlarged by affixing σκ to form the Present-Stem. This σκ is added to Vowel-Stems (exc. 21) at once, but to Consonant-Stems after the insertion of the connecting vowel ι. Several of the verbs belonging to this class (Nos. 2, 6, 7, 13, 14, 16, 20) further strengthen the Present-Stem by means of a reduplication with the vowel ι: γι-γνώ-σκ-ω [Lat. (g)-no-sc-o].

§ 323. Dialects.—32. [Herod. βύνω].

33. ἴκω, Aor. ἴξον (§ 268 D.), Part. ἴκμενος, *favourable* (§ 316 D).

34. κύσσα.

Moreover, (to a—c) the Verbs:

37. Stem ἀλιτ, Pres. ἀλιταίνω, *I sin*, Aor. ἤλιτον, Mid. ἀλίτοντο, Part. Perf. ἀλιτήμενος, *sinful*.

38. Stem ἀλφ, Pres. ἀλφάνω, *I acquire*, Aor. ἤλφον.

39. ἀγινέω, only in Pres., *I lead*, with ἄγω.

40. ἐρνγγάνω, *I roar*, Aor. ἤρνυγον, Pres. also ἐρεύγομαι.

41. Stem χᾶδ, Pres. χανδάνω, *I embrace*, Aor. ἔχᾶδον, Fut. χείσομαι, Perf. κέχανδα.

As many of these verbs denote a beginning or coming into being, all of them are usually called Inchoatives.

*Stems in α.*

1. Stem γηρα, Pres. γηρά-σκ-ω, *I grow old* (seldom γηρά-ω)  
comp. *sene-sc-o*  
ἐ-γήρᾱ-σα                      γηρά-σομαι                      γε-γήρα-κα  
Inf. γηρᾶ-ναι (§ 316, 2)
2. Stem δρα, Pres. δι-δρά-σκ-ω, *I run* (used only in compounds)  
ἔ-δρᾱ-ν                      δρά-σομαι                      δέ-δρᾱ-κα (§ 316, 3)
3. Stem ἡβα, Pres. ἡβά-σκ-ω, *I become marriageable* (comp. *pube-sc-o*)  
ἡβῃ-σα
4. Stem θνα (from θᾶν), Pres. θνή-σκ-ω, *I die*, (usually ἀποθνήσκω)  
ἐ-θᾶν-ον                      θᾶν-οῦμαι                      τέ-θνη-κα (§ 317, 3)  
Fut. 3, τεθνήξω § 291                      θνη-τό-ς (mortal)
5. Stem ιλα, Pres. ιλά-σκ-ομαι, *I conciliate*  
Mid. ιᾶ-σά-μην                      ιλά-σ-ο-μαι                      ιᾶ-σθή-ν
6. Stem μνα, Pres. μι-μνή-σκ-ω, *I remember*  
ἐ-μνη-σα                      μνή-σω                      ἐ-μνή-σθη-ν  
μέ-μνη-μαι                      μνη-σθήσομαι  
[meminī]
7. Stem πρα, Pres. πι-πρά-σκ-ω, *I sell*  
(for the Aor. and Fut. ἀπεδόμην, πέ-πρᾱ-κα ἐ-πρά-θην  
ἀποδώσομαι) πέ-πρᾱ-μαι πρᾱ-θήσομαι  
πε-πρά-σομαι
8. Stem φα, Pres. φά-σκ-ω, *I say*, comp. φη-μί, § 312, 5
9. Stem χα and χᾶν, Pres. χά-σκ-ω, *I open the mouth*  
ἐ-χᾶν-ον                      χᾶν-οῦμαι                      κέ-χην-α

*Stem in ε.*

10. Stem ἀρε, Pres. ἀρέ-σκ-ω, *I please*  
ἡρε-σα                      ἀρέ-σω                      ἡρέ-σθην.

*Stems in ω.*

11. Stem βιω, Pres. (ἀνα)βιώ-σκ-ομαι, *I revive*  
(ἀν)ε-βίω-ν (§ 316, 13)  
(ἀν)εβιωσάμην, *I revived*, comp. § 329

12. Stem βλω (from μολ, § 51, D.), Pres. βλώ-σκ-ω, *I go*  
 ἔ-μολ-ον μολ-οῦμαι
13. Stem βρω, Pres. βι-βρώ-σκ-ω, *I consume*  
 βέ-βρω-κα (Part. βεβρώς, § 317,  
 D. 16)  
 βέ-βρω-μαι
14. Stem γνω, Pres. γι-γνώ-σκ-ω, *I recognise* [Lat. (g)no-sc-o]  
 ἔ-γν-ων (§ 316, 14) γνώ-σομαι ἔ-γν-ω-κα ἔ-γνώ-σθην  
 ἔ-γν-ω-σ-μαι
15. Stem θρω (from θορ), Pres. θρώ-σκ-ω, *I leap*  
 ἔ-θορ-ων
16. Stem τρω, Pres. τι-τρώ-σκ-ω, *I wound*  
 ἔ-τρω-σα τρώ-σω τέ-τρω-μαι ἔ-τρώ-θην
17. Stem ἄλ and ἄλω, Pres. ἄλ-ί-σκ-ομαι, *I am taken*  
 { ἔ-ἄλ-ω-ν ἄλώ-σομαι ἔ-ἄλ-ω-κα or ἤλω-κα  
 { ἤλων (§ 316, 12) (comp. § 237)
18. Stem ἄμβλ and ἄμβλω, Pres. ἄμβλ-ί-σκ-ω, *I miscarry*  
 ἤμβλω-σα ἤμβλω-κα
19. Stem ἀναλ and ἀναλω, Pres. ἀνᾶλ-ί-σκ-ω, *I expend*  
 ἀνᾶλω-σα or ἀνήλωσα ἀνᾶλώ-σω { ἀνᾶλω-κα { ἀνᾶλώ-θην  
 also ἠνάλω-σα { ἀνήλω-κα { ἀνηλώ-θην.

*Stem in ι.*

20. Stem πι, Pres. πι-πί-σκ-ω, *I give to drink*, comp. πί-ν-ω,  
 § 321, 4  
 ἔ-πι-σα πί-σω

*Stems in υ.*

21. Stem κυ, Pres. κυ-ί-σκ-ω, *I fructify*
22. Stem μεθυ, Pres. μεθύ-σκ-ω, *I make drunk*, Mid. *I become drunk*  
 ἔ-μέθυ-σα ἔ-μεθύ-σθην.

*Consonant-Stems.*

23. Stem ἀμπλᾶκ, Pres. ἀμπλᾶκ-ί-σκ-ω, *I fail*  
 ἤμπλᾶκ-ον ἀμπλᾶκ-ή-σω
24. Stem (ἐπ)αῦρ, Pres. (ἐπ)αῦρ-ί-σκ-ομαι, *I enjoy*  
 ἐπηυρ-όμην
- Inf. ἐπαυρ-έσθαι

§ 324. *Dialects.*—12. Perf. μέ-μ-β-λω-κα (comp. § 51, D. and § 282, D).

13. Aor. ἔ-βρω-ν (§ 316, D. 23), with the Pres. βεβρώθω.

15. 3. Plur. Fut. θορέονται [with θόρ-νυ-μαι, according to § 319].

16. With τρώ-ω.

24. Aor. ἐπηύρον, Inf. ἐπαυρεῖν.

25. Stem  $\epsilon\upsilon\rho$ , Pres.  $\epsilon\upsilon\rho$ -ί-σκ-ω, *I find*  
 $\epsilon\upsilon\rho$ -ον (Mid.)  $\epsilon\upsilon\rho$ -ή-σω  $\epsilon\upsilon\rho$ -η-κα  $\epsilon\upsilon\rho$ -έ-θην  
 $\epsilon\upsilon\rho$ -η-μαι  $\epsilon\upsilon\rho$ -ε-θή-σομαι
26. Stem  $\sigmaτερ$ , Pres.  $\sigmaτερ$ -ί-σκ-ω, *I deprive* (with  $\sigmaτερ\omega$ ,  
 Mid.  $\sigmaτέρομαι$ , *I am deprived*)  
 $\acute{\epsilon}$ -στέρ-η-σα  $\sigmaτερ$ -ή-σω  $\acute{\epsilon}$ -στέρ-η-κα  $\acute{\epsilon}$ -στερ-ή-θην  
 $\acute{\epsilon}$ -στέρ-η-μαι
27. Stem  $\acute{\alpha}\lambda\upsilon\kappa$ , Pres.  $\acute{\alpha}\lambda\upsilon$ -σκ-ω, *I shun*  
 $\eta\lambda\upsilon\zeta\alpha$   $\acute{\alpha}\lambda\upsilon\zeta\omega$
28. Stem  $\deltaιδ\acute{\alpha}\chi$ , Pres.  $\deltaιδ\acute{\alpha}$ -σκ-ω, *I teach*  
 $\acute{\epsilon}$ -δίδαξα  $\deltaιδά\zeta\omega$   $\delta\epsilon$ -δίδαχ-α  $\acute{\epsilon}$ -δι-δάχθην  
 $\delta\epsilon$ -δίδαγμα
29. Stem  $\lambda\acute{\alpha}\kappa$ , Pres.  $\lambda\acute{\alpha}$ -σκ-ω, *I utter, speak*  
 $\xi$ -λάκ-ον  $\lambda\alpha\kappa$ -ή-σομαι  $\lambda\acute{\epsilon}$ -ληκ-α  
 $\acute{\epsilon}$ -λάκ-η-σα  $\lambda\acute{\epsilon}$ -λᾱκ-α.

*Obs. 1.*—The last three Stems suppress a Guttural before  $\sigma\kappa$ . Several of the Stems quoted form a part of the tenses by affixing  $\epsilon$  to the Stem (comp. § 322, *Obs.*, and § 326), especially Nos. 23, 25, 26, 29.

*Obs. 2.*—The following may serve as examples of the formation of nouns:  $\acute{\omicron}$  θάν-α-το-ς, *death*; τὸ μνη-μεῖο-ν, *the memorial*;  $\acute{\omicron}$  αὐτό-μολ-ο-ς, *the deserter*; ἡ γνώ-μη, *the opinion*; ἡ ἄλω-σι-ς, *the capture*;  $\acute{\omicron}$  διδάσκ-αλο-ς (from the Present-Stem), *the teacher*; ἡ διδαχ-ή (from the Verbal-Stem), *the instruction*, and from Stems which are enlarged by  $\epsilon$ : τὸ  $\epsilon\upsilon\rho$ -η-μα, *the discovery*; ἡ  $\sigmaτέρ$ -η-σι-ς, *the deprivation*.

*Dialects.*—26. Aor.  $\sigmaτερ\acute{\epsilon}\sigma\alpha\iota$ , Part. Pass. Aor.  $\sigmaτερ\acute{\epsilon}\iota\varsigma$ .

28. [ $\deltaιδασκῆσαι$ ] a secondary Stem is  $\delta\alpha$ , Aor.  $\delta\acute{\epsilon}\delta\alpha\omicron\nu$ , *I taught* (§ 326, D. 40).

29. Ion. form  $\lambda\eta\kappa\acute{\epsilon}\omega$  (§ 325), Fem. Part. Perf.  $\lambda\epsilon\lambda\acute{\alpha}\kappa\upsilon\alpha$ .

And the Special Verbs:

30. Stem  $\acute{\alpha}\lambda\delta\alpha$ , Pres.  $\acute{\alpha}\lambda\delta\acute{\eta}\sigma\kappa\omega$ , *I become great*, Aor.  $\eta\lambda\delta\alpha\nu$ , *I made great*.

31. Stem  $\kappa\lambda\epsilon$ , Pres.  $\kappa\lambda\acute{\eta}\sigma\kappa\omega$ , with  $\kappa\alpha\lambda\acute{\epsilon}\omega$ , *I call*.

32. Stem  $\phi\alpha\upsilon$ , Pres. [ $\phi\alpha\upsilon$ -σκ-ω]  $\pi\iota$ - $\phi\alpha\upsilon$ -σκ-ω, *I show*.

33. Stem  $\acute{\alpha}\pi\alpha\phi$  (from  $\acute{\alpha}\phi$ ), Pres.  $\acute{\alpha}\pi$ - $\alpha\phi$ -ί-σκ-ω, *I deceive*, Aor.  $\eta\pi\alpha\phi\omicron\nu$ , Subj.  $\acute{\alpha}\pi\acute{\alpha}\phi\omega$ .

34. Stem  $\acute{\alpha}\rho$ , Pres.  $\acute{\alpha}\rho$ - $\alpha\rho$ -ί-σκ-ω, *I fit*, Aor.  $\eta\rho\alpha\rho\omicron\nu$ , *I fitted*, Perf.  $\acute{\alpha}\rho\eta\rho\alpha$ , *I suited*, Fem. Part.  $\acute{\alpha}\rho\acute{\alpha}\rho\upsilon\alpha$ , Part. Mid.  $\acute{\alpha}\rho\mu\epsilon\nu\omicron\varsigma$ , *suitable*, Weak Aor.  $\eta\rho\sigma\alpha$ , *I fitted*, Aor. Pass.  $\acute{\alpha}\rho\theta\eta\nu$ .

35. Stem  $\acute{\iota}\kappa$ , Pres.  $\acute{\epsilon}$ -ί-σκ-ω, *I make equal*, (comp. § 317, B 7).

36. Impf.  $\acute{\iota}\sigma\kappa\epsilon(\nu)$ , *he spoke*.

37. Stem  $\tau\upsilon\chi$  (comp. § 322, 30), Pres.  $\tau\iota\tau\acute{\upsilon}\sigma\kappa\omicron\mu\alpha\iota$ , *I aim at*.

§ 325. *Seventh or E-class.*

A short Stem alternates with one enlarged by ε.

A) The enlarged Stem in ε is the Present-Stem, the shorter serves to form the other tenses.

1. Stem γαμ, Pres. γαμέ-ω, *I marry* (Act. *uxorem duco*, Mid. *nubo*)  
 ἔ-γημ-α γάμ-ω (Mid.) γε-γάμ-η-κα  
 γε-γάμ-η-μαι

2. Stem γηθ, Pres. γηθέ-ω, *I rejoice*  
 γέ-γηθ-α, *I am rejoiced*

3. Stem δοκ, Pres. δοκέ-ω, *I seem*  
 ἔ-δοξα δόξω Mid. δέδογ-μαι

4. Stem κυρ, Pres. κυρέ-ω, and κύρω, *I meet*  
 ἔ-κυρ-σα κύρσω

5. Stem μαρτυρ, Pres. μαρτυρέ-ω, *I am witness*  
 Mid. μαρτύρομαι, *I call to witness*

6. Stem ξυρ, Pres. ξυρέω, *I shave* Mid. ξύρομαι  
 ἐ-ξύρ-αμην ἐξύρ-η-μαι

7. Stem πᾶτ, Pres. πατέ-ομαι, *I eat*  
 ἐ-πᾶσάμην πέπασμαι

8. Stem ρίφ, Pres. ρίπτ-έ-ω, and ρίπτ-ω (according to § 249),  
*I throw*  
 ἔρριψα ρίψω ἔρριφα { ἔρρίφην  
 ἔρριμμαι ἔρρίφθην

9. Stem ὠθ, Pres. ὠθέ-ω, *I push*  
 ἔ-ωσα (§ 237) ὤσω (ὠθήσω Mid.) ἔ-ωσ-μαι ἐ-ώσθην

§ 325. *Dialects*.—1 Fut. γαμ-έω, 3 Sing. Fut. Mid. γαμέσσεται,  
*she will marry*.

3. [δοκήσῃ, ἐδόκησα].

8. 3 Sing. Plup. Mid. ἐρέριπτο.

Besides :

a) Stem γεγων, Pres. γεγωνέ-ω, *I call*, Perf. γέγωνα, Fut.  
 γεγωνήσω.

b) Stem δᾶτ, Pres. δατέ-ομαι, *I distribute*, Fut. δάσομαι, Aor.  
 δάσσατο, Perf. δέδασται.

c) Stem δουνπ, Pres. δουνπέ-ω, *I make a sound*, Aor. ἐ(γ)δούπη-σα,  
 Perf. δέ-δουνπ-α.

d) Stem εἰλ, ἐλ, Pres. εἰ-λέ-ω, *I press*, Impf. ἐέλειον (§ 237),  
 Aor. 3 Plur. ἔλσαν, Perf. Mid. ἔελμαι, Aor. Pass. ἐάλην (§ 295),  
 3 Plur. ἄλεν, Inf. ἀλήμεναι.

e) Stem κελαδ, Pres. κελαδέ-ω, *I resound*, Part. κελάδ-ων.

f) Stem κεντ, Pres. κεντέ-ω, *I sting*, Aor. Inf. κέν-σαι.

*Obs.*—In some verbs the Stem with  $\epsilon$  extends even further than the Present-Stem. Examples of the formation of nouns:  $\delta$  γάμ-ο-ς, *the wedding*;  $\eta$  δόξα, *the appearance*; τὸ μαρτύρ-ιο-ν, *the testimony*;  $\eta$  ὤ-σι-ς or ὤθη-σις, *pushing*.

§ 326. B) The shorter Stem is the Present-Stem, the enlarged one in  $\epsilon$  serves to form the other tenses.

10. Stem αἰδ(ε), Pres. αἶδ-ομαι and αἰδέ-ομαι, *I am ashamed*

11. Stem ἀλεξ(ε), Pres. ἀλέξ-ω, *I ward off*

ἡλεξ-άμην ἀλεξ-ή-σομαι

12. Stem ἀχθ(ε), Pres. ἄχθ-ομαι, *I am vexed*

ἀχθέ-σομαι

ἡχθέ-σθην

ἄχθε-σθήσομαι

13. Stem βοσκ(ε), Pres. βόσκ-ω, *I pasture*

βοσκή-σω; from the Stem βο the Verb. Adj. βο-τός

14. Stem βουλ(ε), Pres. βούλ-ομαι, *I will*

(Augment § 234) βουλή-σομαι βε-βούλη-μαι ἐ-βουλή-θην

15. Stem δε(ε), Pres. δέ-ω, *I need* (δεῖ, *it is necessary*), Mid. δέομαι, *I require*

ἐ-δέη-σα δεή-σω δε-δέη-κα ἐ-δέη-θην (§ 328, 2)

16. Stem ἐρ(ε), Pres. not usual (§ 327, 13)

ἠρ-όμην, *I asked* ἐρή-σομαι, Inf. ἐρέσθαι

17. Stem ἐρῶ(ε), Pres. ἐρῶ-ω, *I go away*

ἠρῶ-σα

ἐρῶ-σω

ἠρῶ-κα

**Dialects.**—g) Stem κτυπ, Pres. κτυπέ-ω, *I ring*, Aor. ἐκτύπ-ον.

h) Pres. πιέζω and πιέζε-ω, *I press*, Aor. ἐπίεσα.

ι) Stem ρίγ, Pres. ρίγέ-ω, *I shudder*, Perf. ἔρριγα.

κ) Stem στυγ, Pres. στυγέ-ω, *I hate*, shun, Aor. ἔστυγον and στυγήσαι, ἔστυξα, *I made dreadful*.

λ) Stem φιλ, Pres. φιλέω, *I love*, Aor. ἐ-φίλ-ά-μην.

μ) Pres. χραισμέω, *I help*, Aor. ἔχραισμον.

Three Verbs in  $\alpha\omega$  with a moveable  $\alpha$  are here to be noticed:

ν) Stem γο, Pres. γοά-ω, *I wail*, Impf. ἔ-γο-ον.

ο) Stem μάκ, Pres. μηκά-ομαι, *I low*, Perf. μέ-μηκ-α, Aor. ἔ-μᾶκ-ον.

ρ) Stem μῦκ, Pres. μῦκά-ομαι, *I roar*, Perf. μέμῡκ-α, Aor. ἔμῡκ-ον.

§ 326. **Dialects.**—10. ἡδέσατο, Imperat. αἰδεσσαι, Fut. αἰδέ-σομαι, Aor. Pass. 3 Plur. αἰδεσθεν.

11. ἀλαλκον (§ 257).

14. Pres. βόλεται, Impf. ἐβόλοντο, Perf. βέβουλα.

15. Aor. ἐδεύησα, once δῆσα, *I was in want of*, also Pres. δεύομαι.

16. Pres. εἶρομαι, Fut. εἰρήσομαι.

18. Stem  $\epsilon\upsilon\delta(\epsilon)$ , Pres.  $\epsilon\upsilon\delta\omega$ , *I sleep* (generally  $\kappa\alpha\theta\epsilon\upsilon\delta\omega$ )  
Augm. § 240 ( $\kappa\alpha\theta$ ) $\epsilon\upsilon\delta\eta\text{-}\sigma\omega$

19. Stem  $\epsilon\psi(\epsilon)$ , Pres.  $\epsilon\psi\omega$ , *I cook*

$\eta\psi\eta\text{-}\sigma\alpha$   $\epsilon\psi\eta\text{-}\sigma\omicron\mu\alpha\iota$   $\eta\psi\eta\text{-}\mu\alpha\iota$   $\eta\psi\eta\text{-}\theta\eta\nu$   
Verb. Adj.  $\epsilon\phi\theta\acute{o}\varsigma$

20. Stem  $\theta\epsilon\lambda(\epsilon)$ , or  $\epsilon\theta\epsilon\lambda(\epsilon)$ , Pres.  $\theta\epsilon\lambda\omega$ , or  $\epsilon\theta\epsilon\lambda\omega$ , *I will*  
 $\eta\theta\epsilon\lambda\eta\text{-}\sigma\alpha$   $(\epsilon)\theta\epsilon\lambda\eta\text{-}\sigma\omega$   $\eta\theta\epsilon\lambda\eta\text{-}\kappa\alpha$

21. Stem  $\iota\zeta(\epsilon)$ , Pure Stem  $\epsilon\delta$ , Pres.  $\iota\zeta\omicron\mu\alpha\iota$ , *I seat myself*,  
also  $\iota\zeta\acute{\alpha}\nu\omega$ , Class 5, comp.  $\epsilon\zeta\omicron\mu\alpha\iota$   
 $\epsilon\kappa\alpha\theta\iota\sigma\acute{\alpha}\mu\eta\nu$  (§ 240)  $\kappa\alpha\theta\iota\zeta\eta\sigma\omicron\mu\alpha\iota$  and  $\kappa\alpha\theta\epsilon\delta\omicron\upsilon\mu\alpha\iota$  (§ 263)

22. Stem  $\kappa\lambda\alpha\nu$  and  $\kappa\lambda\alpha\iota\epsilon$ , Pres.  $\kappa\lambda\alpha\iota\omega$  ( $\kappa\lambda\acute{\alpha}\omega$ ), *I weep*, comp.  
§ 253

$\epsilon\kappa\lambda\alpha\nu\text{-}\sigma\alpha$   $\kappa\lambda\alpha\iota\acute{\eta}\sigma\omega$  with  $\kappa\lambda\alpha\upsilon\sigma\omicron\mu\alpha\iota$

23. Stem  $\mu\alpha\chi(\epsilon)$ , Pres.  $\mu\acute{\alpha}\chi\omicron\mu\alpha\iota$ , *I fight*  
 $\epsilon\text{-}\mu\alpha\chi\epsilon\text{-}\sigma\acute{\alpha}\mu\eta\nu$   $\mu\alpha\chi\omicron\upsilon\mu\alpha\iota$  (§ 263)  $\mu\epsilon\text{-}\mu\acute{\alpha}\chi\eta\text{-}\mu\alpha\iota$

24. Stem  $\mu\epsilon\lambda(\epsilon)$ , Pres.  $\mu\acute{\epsilon}\lambda\epsilon\iota\ \mu\omicron\iota$ , *it is a care to me*, Mid.  
 $\mu\acute{\epsilon}\lambda\omicron\mu\alpha\iota$ , *I care for, take care of*  
 $\epsilon\text{-}\mu\acute{\epsilon}\lambda\eta\text{-}\sigma\epsilon$   $\mu\epsilon\lambda\acute{\eta}\text{-}\sigma\epsilon\iota$   $\mu\epsilon\text{-}\mu\acute{\epsilon}\lambda\eta\text{-}\kappa\epsilon$   $\epsilon\text{-}\mu\epsilon\lambda\acute{\eta}\text{-}\theta\eta\nu$   
( $\epsilon\pi\iota$ ) $\mu\epsilon\lambda\acute{\eta}\sigma\omicron\mu\alpha\iota$

25. Stem  $\mu\epsilon\lambda\lambda(\epsilon)$ , Pres.  $\mu\acute{\epsilon}\lambda\lambda\omega$ , *I am on the point, hesitate*  
 $\eta\text{-}\mu\acute{\epsilon}\lambda\lambda\eta\text{-}\sigma\alpha$   $\mu\epsilon\lambda\lambda\acute{\eta}\text{-}\sigma\omega$   
(§ 234, Obs.)

26. Stem  $\mu\epsilon\nu(\epsilon)$ , Pres.  $\mu\acute{\epsilon}\nu\omega$ , *I remain* [*mane-o, man-si*], Verb.  
Adj.  $\mu\epsilon\nu\text{-}\epsilon\text{-}\tau\acute{o}\varsigma$

$\epsilon\text{-}\mu\epsilon\iota\nu\alpha$   $\mu\epsilon\nu\text{-}\acute{\omega}$   $\mu\epsilon\text{-}\mu\acute{\epsilon}\nu\eta\text{-}\kappa\alpha$

27. Stem  $\mu\nu\zeta(\epsilon)$ , Pres.  $\mu\acute{\upsilon}\zeta\omega$ , *I suck*

$\epsilon\text{-}\mu\acute{\upsilon}\zeta\eta\text{-}\sigma\alpha$   $\mu\nu\zeta\acute{\eta}\text{-}\sigma\omega$

28. Stem  $\nu\epsilon\mu(\epsilon)$ , Pres.  $\nu\acute{\epsilon}\mu\omega$ , *I assign*

$\epsilon\text{-}\nu\epsilon\iota\mu\alpha$   $\nu\epsilon\mu\text{-}\acute{\omega}$   $\nu\epsilon\text{-}\nu\acute{\epsilon}\mu\eta\text{-}\kappa\alpha$ , (Mid.)  $\epsilon\text{-}\nu\epsilon\mu\acute{\eta}\text{-}\theta\eta\nu$

29. Stem  $\omicron\zeta(\epsilon)$ , Pure Stem  $\omicron\delta$ , Pres.  $\omicron\zeta\omega$ , *I smell*

$\omicron\zeta\eta\text{-}\sigma\alpha$   $\omicron\zeta\acute{\eta}\text{-}\sigma\omega$   $\omicron\delta\text{-}\omega\delta\text{-}\alpha$  (§ 275, D.) [Lat. *od-or*]

30. Stem  $\omicron\iota(\epsilon)$ , Pres.  $\omicron\iota\omicron\mu\alpha\iota$ , *I think* (comp. § 244)

$\omicron\iota\acute{\eta}\text{-}\sigma\omicron\mu\alpha\iota$   $\phi\acute{\eta}\text{-}\theta\eta\nu$

31. Stem  $\omicron\iota\chi(\epsilon)$ , Pres.  $\omicron\iota\chi\omicron\mu\alpha\iota$ , *I am off*

$\omicron\iota\chi\acute{\eta}\text{-}\sigma\omicron\mu\alpha\iota$   $\omicron\iota\chi\text{-}\omega\kappa\text{-}\alpha$

**Dialects.**—19. [Imperf.  $\epsilon\psi\epsilon\epsilon$ .]

23.  $\mu\alpha\chi\acute{\epsilon}\text{-}\omicron\mu\alpha\iota$ , Part.  $\mu\alpha\chi\epsilon\iota\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$  or  $\mu\alpha\chi\epsilon\omicron\upsilon\mu\epsilon\nu\omicron\varsigma$ , Fut.  $\mu\alpha\chi\acute{\eta}\sigma\omicron\mu\alpha\iota$   
and  $\mu\alpha\chi\acute{\epsilon}\sigma\omicron\mu\alpha\iota$ .

24. Perf.  $\mu\acute{\epsilon}\mu\eta\lambda\epsilon$ , Plup.  $\mu\epsilon\mu\acute{\eta}\lambda\epsilon\iota$ , Perf. Mid.  $\mu\acute{\epsilon}\text{-}\mu\text{-}\beta\text{-}\lambda\epsilon\text{-}\tau\alpha\iota$  (Plup.  
-το), § 51, D.

26. Perf.  $\mu\acute{\epsilon}\mu\omicron\nu\alpha$ , *I am disposed, strive*.

30. Pres.  $\omicron\iota\text{-}\omicron\mu\alpha\iota$ ,  $\omicron\iota\text{-}\omega$ , Aor. Mid.  $\omicron\iota\sigma\alpha\tau\omicron$ , Aor. Pass.  $\omicron\iota\sigma\theta\eta\nu$ .

31. Perf.  $\omicron\iota\chi\eta\kappa\alpha$  ( $\omicron\iota\chi\eta\mu\alpha\iota$ ), with the Pres.  $\omicron\iota\chi\text{-}\nu\acute{\epsilon}\omega$ , according to  
§ 323.



(οἶχ-ωκ-α, with irreg. Reduplication [§ 275] for οἶχ-ωχ-α, comp. § 35, α)

32. Stem ὀφειλ(ε), Pure Stem ὀφελ, Pres. ὀφείλω, *I owe* (§ 253, Obs.)

ὠφελ-ον [*utinam*] ὀφειλή-σω ὠφειλη-κα  
ὠφειλη-σα

33. Stem περδ(ε), Pres. πέρω, *I am perishing*  
ἐ-παρδ-ον παρδή-σομαι πέ-πορδ-α

34. Stem π(ε)τ(ε), Pres. πέτ-ομαι, *I fly*  
ἐ-π(ε)τ-ό-μην π(ε)τή-σομαι  
(§ 61 c)

35. Stem ρυ(ε), Pres. ρέω, *I flow* (§ 248)  
ῥρρευ-σα (rare, § 260, 2) ρύη-σομαι ῥρρύη-κα ῥρρύην  
(with ρεύσομαι)

36. Stem στιβ(ε), Pres. στείβ-ω, *I tread*  
ἐ-στίβη-μαι

37. Stem τυπτε, Pure Stem τυπ (§ 249), Pres. τύπτω, *I strike*  
ἐ-τυπ-ον τυπτή-σω, Mid. τέ-τυμ-μαι ἐ-τύπ-ην

38. Stem χαιρε, Pure Stem χαρ, Pres. χαίρω, *I rejoice* (§ 253)  
χαιρή-σω κε-χάρη-κα ἐ-χάρη-ην  
κε-χάρη-μαι

Obs.—The ε sometimes appears in all the tenses except the Present, sometimes only in some of them; sometimes it is added to the pure, sometimes to the strengthened Stem: *μεν-ε, στιβ-ε, ιζε, ὀζε, τυπτε*. The formation of nouns shows the same varieties: *αἰδή-μων, shame-faced; ἡ βούλη-σι-s, voluntas*;

**Dialects.**—38. Part. Perf. κεχαρηώς, Fut. κεχαρήσω, Aor. ἐχάρατο, and 3 Plur. κεχάροντο, § 257, D.

Besides:

39. Stem ἀλθ(ε), Pres. ἀλθ-ομαι, *I become well*, Fut. ἀλθή-σομαι.

40. Stem δα, Aor. δέδαον (§ 257, D.), *I taught*, Aor. Mid. Inf. δεδάασθαι (*to get to know*), Aor. Pass. ἐδάην (*I learned*), besides Fut. δαήσομαι, Perf. δεδάκα, Part. Perf. δεδαώς.

41. Stem κηδ(ε), Pres. κήδ-ω, *I grieve*, Fut. κηδή-σω, Perf. κέ-κηδ-α (*I am concerned*), Fut. κεκᾶδήσομαι.

42. Stem μεδ(ε), Pres. μέδ-ω, *I rule*, Mid. *I reflect*, Fut. μεδή-σομαι.

43. Stem πιθ, Pres. πείθω, *I persuade*, Fut. also πιθήσω, Part. Aor. πιθήσας.

44. Stem τορ(ε), Aor. ἔ-τορ-ον and ἐ-τόρη-σα, *I bored through*, Fut. τετορή-σω.

45. Stem φιδ, Pres. φείδομαι, *I spare*, Aor. Mid. πεφιδέσθαι (§ 257, D.), Fut. πεφιδή-σομαι.

ἐθελή-μων, *voluntary*; ὁ μαχη-τή-s, *the warrior*; ἡ μέλλη-σι-s, *the delay*; μόν-ιμο-s, *remaining*; ὁ νόμο-s, *the law*; ἡ ὀδ-μή, *the smell*; ἡ χαρ-ά, *the joy*.

### § 327. Eighth or Mixed Class.

Several essentially different Stems unite to form one verb :

1. Present αἶρ-έ-ω, *I take*; Mid. *I choose*; Stems αἶρε and ἐλ.  
 εἰλ-ον (§ 236) αἶρή-σω ἥρη-κα ἥρέ-θην

Inf. ελεῖν

εἰλόμην αἶρή-σομαι ἥρη-μαι

2. Pres. ἔρχ-ο-μαι, *I go, come*; Stems ἐρχ and ἐλ(υ)θ  
 ἦλ[υ]θ-ον ἐλεύ-σομαι ἐλ-ήλυθ-α (§ 275)

Imperat. ἐλθέ (§ 333, 12)

Inf. ἐλθεῖν. The place of the Fut. is generally supplied by εἶμι.

3. Pres. ἔρδ-ω and ῥέζ-ω, *I do*; Stems ἐρδ, ἐργ, ῥεγ  
 ἔ-ρεξα ἔρξω ἐρέχθην

*Obs.*—The original Verbal-Stem is *Feργ*, hence τὸ *Ἐργ-ο-ν* (§ 34, D.) Attic *ἔργ-ο-ν*, *work*; from (*F*)*ἐργ*, by the addition of the enlargement of the Present ι (cl. 4), arose (*F*)*ἐργ-ι-ω*, and from this *ἔρδ-ω*. But by metathesis, *Feργ* became *Fpeγ*, and with loss of the *F*, *ῥεγ*, whence the regular Present according to cl. 4, is *ῥέζ-ω*, i. e., *ῥεγ-ι-ω* (§ 251).

4. Pres. ἐσθί-ω, *I eat*, Stem ἐσθι, ἐδ(ε) [*ed-o*] and φάγ  
 ἔ-φαγ-ον Fut. ἔδ-ομαι ἐδ-ήδοκα (§ 275) ἥδέ-σθην  
 (§ 265) ἐδ-ήδεσμαι

5. Pres. ἑπ-ο-μαι, *I follow*, (Impf. εἰπόμεν, § 236) Stems ἐπ and σ(ε)π  
 ἐ-σπ-όμην ἑψομαι Subj. σπῶ-μαι Inf. σπέσθαι

*Obs.*—The original Stem is *σπε*, from which ἐπ has arisen by weakening σ to the rough breathing (§ 60 b). In the Aor. Ind. the rough breathing is not organic, ε being properly only the Augment. Besides this there is a syncope (§ 61 c).

§ 327. *Dialects*.—1. [*ἀραίρηκα, ἀραίρημαι*, § 275.]

2. Aor. ἦλυθον, Perf. εἰλήλουθα (§ 317, D. 13), Part. ἐληλουθώς.

3. [Pres. ἔρδ-ω] Perf. ἔοργα (§ 275, D. 2), Plup. ἐώργειν, Aor. ἔρξα and ἔρεξα.

4. Pres. ἔσθω and ἔδω, Inf. ἔδ-μεναι, Perf. ἔδ-ηδ-α, Mid. ἐδήδοται.

5. Pres. Act. ἔπω, *I am occupied*, Aor. ἔ-σπ-ον, Inf. σπεῖν, Part. σπών, Fut. ἔψω, Subj. Aor. Mid. ἔσπωμαι, ἐσποίμην, ἐσπέσθαι, ἐσπόμενος.

6. Pres. ἔχ-ω, *I have, hold* (Impf. ἔχον § 236), Stems ἔχ and σχ(ε)  
 ἔ-σχ-ον, *I seized* 1. ἔξω (Mid.)

Subj. σχῶ, Opt. σχοίην

Inf. σχεῖν, Part. σχών 2. σχή-σω ἔ-σχη-κα ἔ-σχε-θην

Imperat. σχέ-ς (§ 316, 11) ἔ-σχη-μαι ἐκτός σχετός

Mid. ἔ-σχ-όμην, σχῶμαι, etc.

Inf. σχ-έσθαι

*Obs.*—The original Stem is σεχ, from which ἐχ has arisen by weakening σ to the rough breathing (§ 60 b). From σεχ by syncope came ἔ-σχ-ο-ν, by metathesis σχε, from which σχέ-ς, ἔ-σχη-κα. From ἐχ came the Future ἔξω, and the Verbal Adj. ἐκ-τό-ς, whilst in the Present-Stem the rough breathing was changed into the soft breathing, because of the aspirate in the following syllable (§ 53 b, *Obs.*): ἔχ-ω for ἐχ-ω. Comp. also ὑπισχνέομαι and ἀμπισχνέομαι, § 323, 36.—All the Stem forms also appear in the formation of nouns: τὸ σχῆ-μα, *the form*; ἡ ἔξι-ς, *the bearing*; ἐχ-υρό-ς, *firm, tenable*.

7. Pres. μίσγ-ω, *I mix, misc-eo*, Stems μισγ and μιγ, additional form, μιννυμι (§ 319, 18).

8. Pres. ὁρά-ω, *I see*, Stems ὁρα, ἰδ, ὀπ  
 εἰδ-ον (Mid.) ὀψομαι ἑ-ώρᾱ-κα ὠφθην  
 ὀπ-ωπ-α (§ 275)

Imperat. ἰδέ Mid. ἰδοῦ (§ 333, 12)

Inf. ἰδ-εῖν ἑ-ώρᾱ-μαι ὁρᾶτός  
 ὀμ-μαι ὀπτός

*Obs.*—On the irregular Augment of the Stem ὁρα (Impf. ἑώρων) § 237.—The Stem ἰδ was originally *Fiδ* (§ 34 D.). Comp. *vid-e-o*; the Aor. Ind. therefore, ἑ-*Fiδ*-ον, with Syllabic Augment, contracted to εἰδ-ο-ν, but Subj. ἰδ-ω, Opt. ἰδ-οι-μι. The Perf. of this Stem is οἶδα, *I know* (§ 317, 6).—All three Stems appear also in the formation of Nouns: τὸ ὁρᾱ-μα, *the spectacle*; τὸ εἰδ-ος, *the form, appearance*; ἡ ὀψι-ς, *the sight*; τὸ ὀμ-μα, *the eye, look*.

9. Pres. πάσχ-ω, *I suffer*, Stem πασχ, παθ(ε), πενθ  
 ἑ-πᾶθ-ον πεί-σομαι πέ-πονθ-α παθη-τός  
 (for πενθ-σομαι, § 50)

*Dialects.*—6. Perf. ὄχ-ωκ-α (§ 326, 31), Perf. Mid. ὄγμαι, 3 Plur. Plup. ὄχυρο.

8. Aor. ἴδον, Weak Aor. Mid. εἰίστατο and εἴστατο, Part. εἰσδόμενος to the Pres. εἶδομαι, *I appear, resemble* (comp. § 34, D. 4). As a shorter additional form of the Stem ὁρα we find in Homer the Stem ὀρ(*For*), thence 3 Plur. Pres. ἐπὶ ὀρ-ο-νται, *they overlook*.

9. 2 Plur. πέποσθε (§ 317, D. 14), Part. πεπαθῦα.

*Obs.*—From the shorter Stems we have the nouns: τὸ πάθος, *the suffering*; τὸ πένθος, *the mourning*.

10. πίν-ω, *I drink*, Stems πιν, πι, πο [Lat. po-tus] comp. § 321, 4.  
 ἔπι-ον Fut. πί-ομαι (§ 265) πέ-πω-κα ἐ-πό-θην  
 Imperat. πί-θι § 316, 15 πέ-πο-μαι πο-τός

*Obs.*—From the Stem πο we have the nouns: ὁ πό-της, *po-tor*; ἡ πό-σις, *po-tio*; τὸ πο-τήριον, *po-culu-m*.

11. Pres. τρέχ-ω, *I run*, Stems τρεχ and δρεμ  
 ἔδρᾱ-ον δρᾱμοῦμ-αι δε-δράμη-κα θρεκτέον  
 θρέξομαι (§ 54 c)

*Obs.*—Nouns from both Stems: ὁ τροχ-ός, *the wheel*; ὁ δρομ-εύς, *the runner*.

12. Pres. φέρ-ω, *I carry [fero]*, Stems φερ, ἐνε(γ)κ, οἶ  
 ἤνεγκ-ον οἶ-σω ἐν-ήνοχ-α (§ 275) οἶ-σ-θήσομαι  
 οἶ-σ-τός  
 ἤνεγκ-α (§ 269) ἤνέχ-θην  
 ἤνεγκ-ά-μην οἶσομαι ἐν-ήνεγ-μαι ἐνεχ-θήσομαι.

*Obs.*—From the Stem φερ we have the nouns: τὸ φέρ-ε-τρον, *the bier*; ὁ φόρ-ος, *the contribution, tax*; ὁ φόρ-το-ς, *the burden*.

13. Aorist εἶπον, *I spoke*, Stems εἰπ, ἐρ and ῥε  
 εἶπ-ον  
 εἶπ-α (§ 269) ἐρ-ῶ εἶ-ρη-κα (§ 274, *Obs.*) ἐρρήθην  
 Imperat. εἰπ-έ Inf. εἰπ-εῖν εἶ-ρη-μαι ῥη-θήσομαι  
 (§ 333, 12) εἰ-ρή-σομαι ῥη-τός.

*Obs.*—The Stem εἰπ has arisen by contraction from ἐ-επ, and ἐ-επ from *fe-fep*, the *reduplicated* Aorist-Stem of the Verbal-Stem *fep* (*ἔπος, word*, § 34, D. 1). This is the reason why the diphthong εἰ belongs not to the Indicative alone (§ 257, D.). The Stem ἐρ (Fut. ἐρῶ), to which the Mid. ἐρέσθαι, *to ask* (§ 326, 16) belongs, has likewise lost *f*, it being originally *fep* (comp. Lat. *ver-bu-m*). From *fep*, by Metathesis (§ 59) arose

**Dialects.**—11. ἔθρεξα [δραμέομαι], δέδρομα.

12. 2 Plur. Imperat. Pres. φέρ-τε [Lat. *fer-te*], Aor. ἤνεικα, 3 Sing. Opt. ἐνείκει (ἐνείκοι) [Perf. ἐνήνευγμαι], Imperat. Aor. οἶσε, Inf. οἰσέμεναι (§ 268, D.)

13. Pres. εἶρω (Cl. 4. d), Aor. ἔσπ-ον (Stem σπ-επ, comp. 5) *I spoke*, Imperat. ἔσπ-ετε, Pres. ἐν-έπ-ω, Imperat. ἔννεπε (§ 62 D.), Aor. ἔνισπον, Subj. ἐνίσπω, Opt. 2 Sing. ἐνίσποις, Imperat. ἐνισπε and ἔνισπες, Fut. ἐνίψω and ἐνισπήσω.



and also make most of their tenses in the *Middle* form. Those are called *Passive Deponents*, whose Aorist has a Passive form: e.g., βούλομαι, *I wish*, ἐβουλήθην, *I wished*. The most important Passive Deponents are the following, of which those marked \* have a Passive Future, which is used along with the Middle:

ἀγαμαι, <i>I admire</i> (§ 312, 8)	εὐλαβέομαι, <i>I am on my guard</i>
*αἰδέομαι, <i>I dread</i> (§ 301, 1)	*ἡδομαι, <i>I rejoice</i>
ἀλάομαι, <i>I ramble</i>	*ἐν } θυμέομαι { <i>I take to heart</i>
ἀμυλλάομαι, <i>I rival</i>	προ } <i>I am inclined</i>
*ἀρνέομαι, <i>I deny</i>	*ἐπι } <i>I am anxious</i>
*ἄχθομαι, <i>I am indignant</i> }	μετα } μέλομαι { <i>I repent</i>
(§ 326, 12)	
βούλομαι, <i>I wish</i> (§ 326, 14)	ἀπο } <i>I despair</i>
δέομαι, <i>I need</i> (§ 326, 15)	*δια } <i>I reflect</i>
δέρκομαι, <i>I look</i>	ἐν } <i>I ponder</i>
*διαλέγομαι, <i>I converse</i>	προ } <i>I anticipate</i>
δύναμαι, <i>I can</i> (§ 312, 9)	*οἶομαι, <i>I am of opinion</i> (§ 326, 30)
ἐναντιόομαι, <i>I am opposed</i>	σέβομαι, <i>I reverence</i>
ἐπίσταμαι, <i>I know</i> (§ 312, 10)	φιλοτιμέομαι, <i>I am ambitious</i>

Obs.—Several of these verbs have the Middle Aorist as well as the Passive.

3. The *Passive Aorists* of several *Active* verbs have a *Middle* meaning: εὐφραίνω, *I rejoice*, εὐφράνθην, *I rejoiced*; στρέφω, *I cause to turn*, ἐστράφην, *I turned—myself*; φαίνω, *I show*, ἐφάνην, *I appeared*, &c.

4. The Passive forms of several *Deponents* have also a *Passive* meaning: ἰάομαι, *I heal*, ἰάθην, *I was healed*; δέχομαι, *I receive*, ἐδέχθην, *I was received*; in some even the *Middle* forms have both *Active* and *Passive* meaning: μιμέομαι, *I imitate*, μεμίμημαι, *I have imitated, or have been imitated*.

### § 329. B) *Transitive and Intransitive Meaning.*

When the meaning of a verb fluctuates between

§ 329. *Dialects.*—The Strong Aor. ἔτραφον (τρέφω, *I nourish*) in Hom. has an intransitive meaning, *I grew up*. In Herod. ἀνέγνω (ἀναγιγνώσκω) means *I read*, ἀνέγνωσα, *I persuaded*; Hom. ἤριπον, *I fell*, Aor. to ἐρείπω (cl. 2), *I throw down*; ἔνασσα, *I caused to dwell*, Aor. to ναίω, *I dwell*.

Transitive and Intransitive, the *Strong Aorist* has the *intransitive* and the *Weak Aorist* and *Future Active* the *transitive* meaning; when there are two Perfects the *Strong* likewise has the *intransitive* and the *Weak* the *transitive* meaning; if there is only one Perfect, it is *intransitive*. The most important cases of this kind are :

1. Stem  $\sigma\tau\alpha$ , Pres. ἵστημι, *I place*, Weak Aor. ἔστησα, *I placed*, Fut. στήσω, *I shall place*, Pres. Mid. ἵσταμαι, *I place myself*, Strong Aor. ἔστην, *I placed myself—stood*, Perf. ἔστηκα, *I have placed myself, or stand* (§ 503), Plup. ἐστήκειν, *I stood*, Fut. ἐστήξω (§ 291), *I shall stand*.

*Obs.*—This same important distinction appears in the numerous compounds: ἀφίστημι, *I cause to revolt, to separate*, ἀπέστην, *I revolted—separated*, ἀφέστηκα, *I have revolted*; ἐφίστημι, *I put over*, ἐπέστην, *I put myself over*, ἐφέστηκα, *I am put over*; καθίστημι, *I put down*, κατέστην, *I put myself forward*, καθέστηκα, *I stand there or forward*. The Aor. Mid. has a specially Middle meaning, e. g., κατεστήσατο, *he determined for himself* (comp. § 479).

2. Stem  $\beta\alpha$ , Pres. βαλῶ, *I go*, is commonly intransitive with the Fut. βήσομαι; but in the poets, *I cause to go*, also in the Weak Aor. ἔβησα, Fut. βήσω; but intransitive in the Strong Aor. ἔβην, *I went*, βέβηκα, *I have advanced, stand firm* (βέβα-ιος, *firm*).

3. Stem  $\phi\upsilon$ , Pres. φύω, *I beget*, Weak Aor. ἐφῦσα, φύσω; but the Strong Aor. ἐφῦν, *I was begotten*, πέφῦκα, *I am by nature*, to which the Pres. is φύομαι.

4. Stem  $\delta\upsilon$ , Pres. δύω, *I sink, hide*, often transitive: καταδύω, *I cause to sink*, also ἔδῦσα, δύσω; but ἔδυν, *I sunk myself*, *I dived*; ἐνέδυν, *I put on*; ἐξέδυν, *I put off*.

5. Stem  $\sigma\beta\epsilon(\varsigma)$ , Pres. σβέννυμι, *I quench*, Weak Aor. ἔσβε-σα, *I quenched*, Strong Aor. ἔσβην, *I was quenched*, ἔσβηκα, *I am quenched*. The Pres. to it is σβέννυμαι.

6. Stem  $\sigma\kappa\epsilon\lambda$ , Pres. σκέλλω, *I dry*, but Aor. ἔσκλην, *I grew dry*, with the Pres. σκέλλομαι.

7. Stem  $\pi\iota$ , Aor.  $\epsilon\pi\iota\omicron\nu$ , *I drank*,  $\epsilon\pi\iota\sigma\alpha$  ( $\pi\iota\pi\iota\sigma\kappa\omega$ ), *I caused to drink*.

8. Stem  $\gamma\epsilon\nu$ , Pres.  $\gamma\epsilon\iota\nu\omicron\mu\alpha\iota$  (comp. § 327, 14), *I am born*, Aor.  $\epsilon\gamma\epsilon\iota\nu\acute{\alpha}\mu\eta\nu$ , *I begat*.

9. Stem  $\delta\lambda$ , Pres.  $\delta\lambda\lambda\upsilon\mu\iota$ , *I ruin*, Strong Perf.  $\delta\lambda\omega\lambda\alpha$ , *I am ruined*, *perii*, Weak Perf.  $\delta\lambda\acute{\omega}\lambda\epsilon\kappa\alpha$ , *I have ruined*, *perdid*.

§ 330. In a number of verbs the *Strong Perfect* alone has only an intransitive meaning, as:

1.  $\acute{\alpha}\gamma\nu\mu\iota$ , *I break*, Pf.  $\acute{\epsilon}\alpha\gamma\alpha$ , *I am broken* (§ 275, 2).

2.  $\acute{\epsilon}\gamma\epsilon\iota\rho\omega$ , *I awake* „  $\acute{\epsilon}\gamma\rho\acute{\eta}\gamma\omicron\rho\alpha$ , *I am awake* (§ 275, 1).

3.  $\pi\epsilon\iota\theta\omega$ , *I persuade* „  $\pi\acute{\epsilon}\pi\omicron\iota\theta\alpha$ , *I trust* ( $\pi\epsilon\iota\theta\omicron\mu\alpha\iota$ , *I follow*, *obey*).

4.  $\pi\acute{\eta}\gamma\nu\mu\iota$ , *I fasten* „  $\pi\acute{\epsilon}\pi\eta\gamma\alpha$ , *I stick fast*.

5.  $\rho\acute{\eta}\gamma\nu\mu\iota$ , *I tear* „  $\epsilon\acute{\rho}\rho\omega\gamma\alpha$ , *I am torn* (§ 278).

6.  $\sigma\acute{\eta}\pi\omega$ , *I cause to rot* „  $\sigma\acute{\epsilon}\sigma\eta\pi\alpha$ , *I am rotten*.

7.  $\tau\acute{\eta}\kappa\omega$ , *I melt* „  $\tau\acute{\epsilon}\tau\eta\kappa\alpha$ , *I am melted*.

8.  $\phi\alpha\iota\nu\omega$ , *I show* (rarely *shine*), Pf.  $\pi\acute{\epsilon}\phi\eta\nu\alpha$ , *I have appeared* ( $\phi\alpha\iota\nu\omicron\mu\alpha\iota$ , *I appear*).

On the distinction between  $\acute{\alpha}\nu\acute{\epsilon}\rho\gamma\alpha$  and  $\acute{\alpha}\nu\acute{\epsilon}\rho\chi\alpha$ , and between  $\pi\acute{\epsilon}\pi\rho\alpha\gamma\alpha$  and  $\pi\acute{\epsilon}\pi\rho\alpha\chi\alpha$ , see § 279.

### § 331. GENERAL VIEW OF THE ACCENTUATION OF VERBAL FORMS.

The general rule given § 229, that in the verb the accent is removed *as far back as possible from the end*, is subject to the following exceptions:

For all contracted syllables the accentuation is seen from § 87. Hence  $\delta\omicron\kappa\acute{\omega}$ ,  $\epsilon\lambda\acute{\omega}\mu\epsilon\nu$  (§ 263),  $\pi\epsilon\sigma\omicron\upsilon\mu\alpha\iota$  ( $\pi\acute{\iota}\pi\tau\omega$ , § 327, 15),  $\tau\iota\theta\acute{\omega}\mu\alpha\iota$  (§ 302),  $\lambda\upsilon\theta\acute{\omega}$ ,  $\lambda\upsilon\theta\eta\varsigma$  (§ 296). Comp. however § 307, *Ods*.

§ 330. *Dialects*.—9. Hom.  $\delta\alpha\acute{\iota}\omega$ , *I set fire to*, Pf.  $\delta\acute{\epsilon}\delta\eta\alpha$ , *I have caught fire*.

10. Hom.  $\epsilon\lambda\pi\omega$ , *I give hope*, Pf.  $\epsilon\omicron\lambda\pi\alpha$ , *I hope*.

11. „  $\phi\theta\epsilon\acute{\iota}\rho\omega$ , *I destroy* „ ( $\delta\iota$ ) $\epsilon\phi\theta\omicron\rho\alpha$ , *I am destroyed*.



§ 332. Compound Verbal forms follow the general rule laid down in § 85, with the following limitations:

1. The accent never goes back beyond the syllable on which the first word had it before the composition: *ἀπόδος*, *give back* (ἀπό), not ἄποδος; *ἐπίσχες*, *hold in* (ἐπί), not ἔπισχες.

2. In double compounds the accent never goes back beyond the first: *συνέκδος*, *give out with*; *παρένθες*, *put in besides*.

3. The accent never passes beyond the Augment or Reduplication: *ἀπῆλθε*, *he went away*; *ἄφικται*, *he has arrived*. This is the case even when the Augment or Reduplication is not expressed: *ὑπέικον*, *I gave way*; *ἀνεύρε*, *he found again*; *σύνοιδα*, *I know along with*, from *οἶδα*, *I know*, forms an exception.

§ 333. The other exceptions are:

1. All Infinitives in *ναι* have the accent on the penultima: *τιθέναι*, *θεῖναι*, *λελυκέναι*, *λυθῆναι*.

2. the Infinitive of the Strong Aorist Active of verbs in *ω* is perispome: *λαβεῖν*.

3. the same form in the Middle is paroxytone: *λαβέσθαι*.

4. the Infinitive of the Weak Aorist Active has the accent on the penultima: *παιδεῦσαι*, *ἐπαινέσαι* (§ 268, *Obs.* 1).

5. so likewise the Infinitive of the Perfect Middle: *πεπαιδεῦσθαι*, *κεκομίσθαι*.

6. the Participle of the Strong Aorist Active of verbs in *ω* is oxytone: *λαβών*.

7. the Participle of the Present and of the Strong Aorist Active of verbs in *μι* is oxytone: *τιθείς*, *ἀποδούς*.

8. so likewise the Participle of the Perfect Active: *λελυκώς* (*νῖα*, *ός*, Gen. *ότος*), and

9. that of both Aorists Passive: *λυθείς*, *γραφείς*.

10. the Participle of the Perfect Middle is paroxytone: *λελυμένος*.

11. the contracted 2 Sing. Imperat. of the Strong Aorist Middle is perispome: *λαβοῦ*. Only the compounds of monosyllabic forms with dissyllabic prepositions form an exception: *περίθου* (*περιτίθῃμι*), comp. § 307, *Obs*.

12. The 2 Sing. Imperat. of the Strong Aorist Active in the following verbs is oxytone: *εἰπέ*, *speak*; *ἐλθέ*, *come*; *εὔρε*, *find*; *ιδέ*, *see*; *λαβέ*, *take*. But *ἄπειπε*, &c., according to § 85.

On the accentuation of the three equal forms of the Weak Aorist, see § 268, *Obs*. 1.

#### PECULIAR FORMS OF VERBS IN THE IONIC DIALECT.

§ 334. *Dialects*.—The *Iterative* form denoting the repetition of an act is frequent in Homer and Herodotus, though foreign to Attic prose. Its characteristic sign is the letters *σκ* affixed to the historical person-endings in the Active as well as in the Middle by means of the connecting vowels *ο* and *ε*; hence 1 Sing. Act. *σκον*, Mid. *σκομην*. The Augment is generally wanting, in Herod. always. The inflexion is quite the same as that of the Imperfect.

§ 335. *Dialects*.—The Iterative *σκ* may be affixed to the Present as well as to both the Strong and Weak Aorist-Stems; hence we distinguish *Iterative Imperfects*, as: *ἔχ-ε-σκο-ν*, *I used to have*, and *Iterative Aorists*, as: *ἴδ-ε-σκ-ο-ν*, *I used to see*, *ἔλασα-σκ-ε-ν*, *he used to drive*; the former denote the repetition of continuance, the latter the repetition of the occurrence of an action (§ 492).

§ 336. *Dialects*.—In verbs of the First Principal Conjugation *ε* is the constant connecting vowel for the Iterative Imperfects and the Iteratives of the Strong Aorist: *μέν-ε-σκον* (*μένω*, *I remain*), *βοσκ-έ-σκοντο* (*βόσκω*, *I pasture*), *φύγ-ε-σκε* (*φεύγω*, *I flee*); *α* occurs rarely in its stead: *ρίπτ-α-σκον* (*ρίπτω*, *I hurl*), *κρύπτ-α-σκον* (*κρύπτω*, *I hide*). Contracted verbs in the Iteratives either leave the two vowels uncontracted: *καλέεσκον* (*καλέω*, *I call*), or reject one of them: *ῥῥθεσκον* (*ῥῥθέω*, *I push*), *εἴασκον* (*εἴω*, *I leave*); the Stems in *α* sometimes change *αε* to *αα*: *ναιετάασκον* (*ναιετάω*, *I inhabit*), comp. *ναιετάα*, § 243, D.

§ 337. *Dialects*.—In verbs of the Second Principal Conjugation *σκ* is affixed immediately to the Stem: *ἔ-φα-σκον* (Stem *φα*, *φημί*,

*I say*), στά-σκον (*ἔστην, I placed myself*), ἔσκον instead of ἐσ-σκον (Stem ἐς, εἰμί, *I am*), κέ-σκετο (Stem κει, κείμεν, *I lie*), τί-θε-σκον (*τίθημι, I put*), ῥήγνυ-σκον (*ῥήγνυμι, I tear*). For the Stem ὀλ, as in other formations (*ὄλεσα, ὀλέσω*), ε is the connecting vowel: ὀλ-έ-σκετο.

σκ is further appended directly to the Weak Aorist-Stem: ἐρητύσα-σκε (*ἐρητύω, I pacify*), μνησά-σκετο (*μνάομαι, I remember*).

§ 338. **Dialects.**—Many Stems of the *Present* and *Strong Aorist* in poetry (seldom in Attic prose) have θ added without any particular modification of meaning. The Preterite is the most frequent of the Stems thus strengthened. The θ is connected with the Stems sometimes by α, sometimes by ε. The most important forms of this kind are:

διώκω, additional form	διωκάθω, <i>I pursue</i>
εἶκω                    "	εἰκάθω, <i>I yield</i>
ἀμύνω                "	ἡμύναθον, <i>I warded off</i>
εἶργω                 "	ἔργαθον ( <i>ἐέργαθον</i> ), <i>I separated, shut off</i>
κίω                    "	ἐκίαθον, <i>I went</i>
ἀείρομαι            "	ἡερέθονται, <i>they hover</i>
ἀγείρω              "	ἡγερέθοντο, <i>they were assembled</i>
φθίνω                "	φθινύθω
ἔχω                   "	σχεθέειν, <i>Aor. Inf. to hold.</i>

## III.—DERIVATION.

## CHAP. XIII.

§ 339. A word is either *simple*, i. e. sprung from a single Stem: λόγ-ος, *speech* (Stem λεγ), γράφ-ω, *I write* (Stem γραφ),—or *compound*, i. e. formed from two or more Stems: λογο-γράφο-ς, *speech-writer*.

## A) SIMPLE DERIVATION.

Simple words are either *primitive* (*Verbalia*), i. e. are formed directly from a *Verbal-Stem* (§ 245): ἀρχ-ή, *beginning*, from the Verbal-Stem ἀρχ (ἄρχω, *I begin*); or *derived* (*Denominativa*), i. e. formed from a *Nominal-Stem* (§ 100): ἀρχα-ῖο-ς, *incipient, ancient*, from the Nominal-Stem ἀρχα, Nom. ἀρχή, *beginning*.

§ 340. *Nouns* are usually formed—whether from a Verbal or from a Nominal-Stem—by means of a termination. This termination, added to the Stem, is called a derivative-ending or *suffix*. Thus λόγο-ς is formed by means of the suffix ο from the Verbal-Stem λεγ, ἀρχα-ῖο-ς by means of the suffix ιο from the Nominal-Stem ἀρχα. The suffixes serve more clearly to define the idea of the noun, or to mark the different relations in which the general idea of the Stem is to be conceived: Verbal-Stem ποιε (ποιῶ, *I produce, compose*), ποιη-τή-ς, *compos-er*; ποιή-σι-ς, *composi-tion*; ποίη-μα(τ), *composition, poem*; Verb.-Stem γραφ (γράφω, *I write*), γραφ-εύ-ς, *writer*; γραφ-ῆ-ς, *writing instrument*; γράμ-μα, *writing*; γραμ-μή, *a line*; Nom.-Stem δικα (δίκη, *right*), δικά-ιο-ς, *right, just*; δικαιο-σύνη, *righteousness*; Nom.-Stem βασιλευ (βασιλεύ-ς, *king*), βασίλει-α, *queen*; βασιλε-ῖα, *kingdom*; βασιλ-ικό-ς, *kingly*.

Obs. 1.—Only few primitive nouns are formed without a suffix: φύλαξ, *guard*, Nominal and Verbal-Stem φυλακ (φυλάσσω,

cl. 4, a, *I guard*);  $\delta\psi$ , *voice*, Stem  $\delta\pi$ , Verb.-Stem  $\epsilon\pi$  ( $\epsilon\pi\epsilon\acute{\iota}\nu$ ).

Obs. 2.—The Consonant-Stems undergo the necessary changes before suffixes beginning with a consonant (§ 44, &c.):  $\gamma\rho\alpha\phi$ ,  $\gamma\rho\acute{\alpha}\mu\text{-}\mu\alpha$ ,  $\lambda\epsilon\gamma$ ,  $\lambda\acute{\epsilon}\xi\iota\varsigma$ , *word*;  $\delta\iota\kappa\alpha\delta$  ( $\delta\iota\kappa\acute{\alpha}\zeta\omega$ ),  $\delta\iota\kappa\alpha\sigma\text{-}\tau\eta\varsigma$ , *judge*. Vowel-Stems readily lengthen the vowel and sometimes insert  $\sigma$  before several suffixes, as in the Perf. Mid. (§ 288), and in the Weak Passive-Stem (§ 298):  $\pi\acute{o}\iota\eta\text{-}\mu\alpha$  (comp.  $\pi\epsilon\text{-}\pi\acute{o}\iota\eta\text{-}\mu\alpha\iota$ ),  $\sigma\epsilon\iota\text{-}\sigma\text{-}\mu\acute{o}\text{-}\varsigma$ , *shaking* (comp.  $\sigma\acute{\epsilon}\text{-}\sigma\epsilon\iota\text{-}\sigma\text{-}\mu\alpha\iota$ ).

Obs. 3.—In many primitive words the Stem undergoes a change in its vowel, which generally is like that of the Strong Perfect (§ 278): Stem  $\lambda\acute{\alpha}\theta$ ,  $\lambda\acute{\eta}\theta\text{-}\eta$ , *forgetfulness*, comp.  $\lambda\acute{\epsilon}\text{-}\lambda\eta\theta\text{-}\alpha$ ; Stem  $\pi\epsilon\mu\pi$ ,  $\pi\omicron\mu\pi\text{-}\acute{\eta}$ , *escort*, comp.  $\pi\acute{\epsilon}\text{-}\pi\omicron\mu\phi\text{-}\alpha$ ; Stem  $\lambda\iota\pi$ ,  $\lambda\omicron\iota\pi\acute{o}\text{-}\varsigma$ , *remaining*, comp.  $\lambda\acute{\epsilon}\text{-}\lambda\omicron\iota\pi\text{-}\alpha$ . The most frequent vowel-change is that of  $\epsilon$  to  $\omicron$ : Stem  $\pi\epsilon\mu\pi$  ( $\pi\acute{\epsilon}\mu\pi\omega$ , *I escort*),  $\pi\omicron\mu\pi\text{-}\acute{\eta}$ , *escort*; Stem  $\phi\lambda\epsilon\gamma$  ( $\phi\lambda\acute{\epsilon}\gamma\omega$ , *I burn*),  $\phi\lambda\acute{o}\xi$ , *flame*; Stem  $\tau\rho\epsilon\pi$  ( $\tau\rho\acute{\epsilon}\pi\omega$ , *I turn*),  $\tau\rho\acute{o}\pi\text{-}\omicron\varsigma$ , *turning, manner*.

Obs. 4.—A general rule for the accent of nouns is, that the Neuters are almost all barytone (§ 19):  $\tau\acute{o}$   $\gamma\acute{\epsilon}\nu\text{-}\omicron\varsigma$ , *the race*;  $\delta\acute{\omega}\text{-}\rho\omicron\text{-}\nu$ , *gift*;  $\lambda\epsilon\acute{\iota}\psi\alpha\text{-}\nu\omicron\text{-}\nu$ , *remains*;  $\pi\text{-}\nu\epsilon\ddot{\upsilon}\text{-}\mu\alpha$ , *breath*.

### § 341. I.—The most important Suffixes for forming Substantives.

A) Substantives denoting an *agent* are called *nomina agentis*. The person *acting* or occupied in and belonging to something is indicated by the following suffixes:

1.  $\epsilon\nu$ , Nom.  $\epsilon\nu\text{-}\varsigma$  (always oxytone), Masc. (§ 137).

Examples of Primitive words are:

$\gamma\rho\alpha\phi\text{-}\acute{\epsilon}\nu\text{-}\varsigma$ , <i>writ-ER</i> ,	Verb.-Stem $\gamma\rho\alpha\phi$ ,	Pres. $\gamma\rho\acute{\alpha}\phi\omega$ (cl. 1)
$\gamma\omicron\nu\text{-}\acute{\epsilon}\nu\text{-}\varsigma$ , <i>begett-ER</i>	„ $\gamma\epsilon\nu$	„ $\gamma\acute{\iota}\gamma\omicron\text{-}\mu\alpha\iota$ (cl. 8)
$\kappa\omicron\upsilon\rho\text{-}\acute{\epsilon}\nu\text{-}\varsigma$ , <i>barb-ER</i>	„ $\kappa\epsilon\rho$	„ $\kappa\acute{\epsilon}\iota\rho\omega$ (cl. 4, d).

An example of the not very numerous Denominatives is:

$\pi\omicron\rho\theta\mu\text{-}\acute{\epsilon}\nu\text{-}\varsigma$ , *ferry-MAN*, Nom.-Stem  $\pi\omicron\rho\theta\mu\omicron$ , Nom.  $\pi\omicron\rho\theta\mu\acute{o}\varsigma$ , *passage*.

Obs.—Several Masculines in  $\epsilon\nu\text{-}\varsigma$  have Feminines in  $\epsilon\iota\alpha$  (proparoxytones):  $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\upsilon\varsigma$ , *king*;  $\beta\alpha\sigma\iota\lambda\epsilon\iota\alpha$ , *queen*.

2. $\tau\eta\rho$ Nom. $\tau\eta\rho$	} Masc.,	$\tau\epsilon\iota\rho\alpha$ Nom. $\tau\epsilon\iota\rho\alpha$	} Femin.
$\tau\omicron\rho$ „ $\tau\omega\rho$		$\tau\rho\iota\alpha$ „ $\tau\rho\iota\alpha$	
$\tau\alpha$ „ $\tau\eta\text{-}\varsigma$		$\tau\rho\iota\delta$ „ $\tau\rho\acute{\iota}\text{-}\varsigma$	
		$\tau\iota\delta$ „ $\tau\iota\text{-}\varsigma$	



1. ματ, Nom. μα, Neuter (accent, § 340, *Obs.* 4).  
 πράγ-μα[τ], *the thing done*, Verb.-Stem πρᾶγ, Pres. πράσσω (cl. 4, a)  
 (almost the same as τὸ πεπραγμένον, Lat. *factum*)  
 ῥῆ-μα[τ], *word*, Verb.-Stem ῥέ, Fut. ῥῶ (§ 327, 13)  
 (comp. τὸ εἰρημένον, Lat. *dictum*)  
 τμή-μα[τ], *cut*, Verb.-Stem τέμ, Pres. τέμνω (§ 321, 10)  
 (comp. τὸ τετμημένον, *the piece cut off*).

2. ες, Nom. ος, Neuter (accent, § 340, *Obs.* 4).  
 Stem λαχ-ες, Nom. λάχος, *lot*, Verb.-Stem λαχ, Pres. λαγχάνω  
 (§ 322, 27)  
 „ ἐθ-ες „ ἔθος, *custom* „ ἐθ, Perf. εἴωθα (§ 275)  
 „ τεκ-ες „ τέκος, *child* „ τεκ, Pres. τίκτω  
 (cl. 3).

*Obs.*—The same suffix in derived words denotes a quality :

βάρος, *weight*, Adjective-Stem βαρν, Nom. βαρύς  
 βάθος, *depth* „ βαθυ „ βαθύς  
 μήκος, *length* „ μακρο „ μακρός

§ 344. D) The *Instrument* or means for an action is expressed by :

- τρο, Nom. τρο-ν [Lat. *tru-m*] (accent § 340, *Obs.* 4)  
 ἄρο-τρο-ν, *plough*, Verb.-Stem ἄρο, Pres. ἀρώω (cl. 1) [*ara-tru-m*]  
 λύ-τρο-ν, *redemption money* „ λυ „ λύω (cl. 1)  
 διδασ-τρο-ν, *a teacher's fee* „ διδαχ „ διδάσκω (§ 324, 28).

*Obs.*—The meaning of the kindred feminine suffix τρα is less fixed : ξύ-σ-τρα (ξύω, *I scrape*), *scraper, instrument for rubbing* ;  
 ὀρχή-σ-τρα (ὀρχέομαι, *I dance*), *dancing place* ; παλαί-σ-τρα  
 (παλαίω, *I wrestle*), *wrestling school*.

§ 345. E) *Place* is indicated by :

1. τηριο, Nom. τηριο-ν Neuter proparoxytone  
 ἀκροα-τήριο-ν, *audi-toriu-m*, Verb.-Stem, ἀκροα, Pres. ἀκροάομαι  
 (cl. 1)  
 δικασ-τήριο-ν, *judgment hall* „ δικαδ „ δικάζω  
 (cl. 4, b)

2. ειο, Nom. ειο-ν, Neuter properispome  
 λογ-ειο-ν, *speaking place*, from the Nom.-Stem λογο, Nom. λόγος  
 κουρ-ειο-ν, *barber's shop* „ „ κουρευ „ κουρεύς  
 Μουσ-ειο-ν, *seat of the Muses* „ „ Μουσα „ Μοῦσα

3. ων, Nom. ων, Masc. oxytone,  
 denotes a place where anything is in *abundance* : ἀμπελών, *vineyard* ;  
 ἀνδρών, *men's room* ; οἶνων, *wine vault*.

§ 346. F) Substantives of *quality* are derived from Adjective-Stems by means of the following suffixes:

1. *τητ*, Nom. *τη-s*, Fem. [Lat. *tat*, *tut*, Nom. *tās*, *tūs*]  
Stem *παχυ-τητ*, Nom. *παχύτης*, *thickness*, Adj.-Stem *παχυ*,  
Nom. *παχύ-s*  
„ *νεο-τητ* „ *νεότης*, *youth* „ *νεο*  
Nom. *νέο-s*  
„ *ισο-τητ* „ *ισότης*, *equality* „ *ισο*  
Nom. *ἴσο-s*

2. *συνα*, Nom. *σύνη*, Fem. *paroxytone*.  
*δικαιο-σύνη*, *justice*, Adj.-Stem *δικαιο*, Nom. *δίκαιο-s*  
*σώφρο-σύνη*, *sobriety* „ *σώφρον* „ *σώφρων*
3. *ια*, Nom. *ια*, Fem. *paroxytone*  
*σοφ-ια*, *wisdom*, Adj.-Stem *σοφο*, Nom. *σοφός-s*  
*εὐδαιμον-ια*, *bliss* „ *εὐδαιμον* „ *εὐδαίμων*.

The suffix *ια* with the vowel *ε* of the Adjective-Stems in *-ες*, Nom. *-ης* becomes *ειᾶ*; and when the final *ο* of an Adjective-Stem is preceded by another *ο*, it becomes *οια*, *οιᾶ* (*proparoxytone*).

- ἀλήθε-ια*, *truth*, Adj.-Stem *ἀληθε[s]*, Nom. *ἀληθής* (§ 165)  
*εὖνο-ια*, *benevolence* „ *εὐνόο* „ *εὐνου-s*

4. *ες*, Nom. *ος*, Neuter, § 343, 2.

§ 347. G) *Diminutives* are formed from Nominal-Stems by the suffixes:

1. *ιο*, Nom. *ιο-ν*, Neuter  
*παιδ-ιο-ν*, *little boy*, Nom.-Stem *παιδ*, Nom. *παῖ-s*  
*κηπ-ιο-ν*, *little garden* „ *κηπο* „ *κῆπο-s*.

*Obs.*—Other forms of *ιο* are *ιδιο* (Nom. *ιδιο-ν*), *αριο* (Nom. *αριο-ν*), *υδριο* (Nom. *υδριο-ν*), *υλλιο* (Nom. *υλλιο-ν*):  
*οικίδιο-ν*, *a little house* (*οἶκο-s*); *παιδάριο-ν*, *a little boy* (*παῖ-s*); *μελύδριο-ν*, *a little song* (*μέλος*); *εἰδύλλιο-ν*, *a little picture* (*εἶδος*).

2. Masc. *ισκο*, Fem. *ισκα*, Nom. *ισκο-s*, *ισκη*, *paroxytone*  
*νεαν-ισκο-s*, *adolescentulus*, Nom.-Stem *νεανια*, Nom. *νεανία-s*  
*παιδ-ισκη*, *girl* „ *παιδ* „ *παῖ-s*  
*στεφαν-ισκο-s*, *a little garland* „ *στεφανο* „ *στέφανο-s*.

§ 348. H) *Patronymics* or substantives which denote *descent* from a father (or ancestor)—more rarely the descent from a mother—are most frequently formed by the suffix *δα* (Nom. *δη-s*) for the Masculine, and only *δ*



(Nom. -ς) for the Feminine. The Masculines are paroxytone, the Feminines oxytone. This suffix is added to Stems in *a* without any connecting vowel:

Masc. Βορέᾱ-δης, Fem. Βορεᾶ-s, Nom.-Stem Βορεα, Nom. Βορέᾱ-s  
 „ Αινειᾱ-δης „ Αινεια „ Αινείᾱ-s.

The same is affixed to *Consonant-Stems* by means of the vowel *ι*:

Masc. Κεκροπ-ῖ-δης, Fem. Κεκροπ-ῖ-s, Nom.-Stem Κεκροπ, Nom. Κέκροψ.

Stems in *ευ* and *ο* of the Second Principal Declension also adopt the connecting vowel *ι*, before which the *υ* of *ευ* is dropped:

Πηλε-ῖ-δης from the Nom.-Stem Πηλευ, Nom. Πηλεύ-s  
 Homeric additional form Πηληϊάδης (comp. § 161, D.)  
 Λητο-ῖ-δης from the Nom.-Stem Λητο, Nom. Λητώ, son of *Leto*.

The Stems of the O-Declension substitute *ι* for *ο*:

Masc. Τανταλ-ῖ-δης, Fem. Τανταλ-ῖ-s, Nom.-Stem Τανταλο, Nom. Τάνταλο-s  
 „ Κρον-ῖ-δης „ Κρονο, Nom. Κρόνο-s.

Only those in *ω* (Nom. *ω*-ς) change these letters to *ια*:

Masc. Θεστιά-δης, Fem. Θεστιά-s, Nom.-Stem Θεστιο, Nom. Θέστιω-s  
 „ Μενoitιά-δης „ Μενoitιο, Nom. Μενόitιο-s.

Obs.—A more rare suffix for Patronymics is *ῖον* or *ῖων*, Nom. *ῖων*: Κρονίων, son of Κρόνο-s. The Poets take many liberties with regard to the metre.

§ 349. I) *Gentile* names or substantives describing persons as natives of certain towns or countries have the suffixes:

1. *ευ*, Nom. *ευς* (comp. § 341) oxytone  
 Μεγαρ-εύ-s, Nom.-Stem Μεγαρο, Nom. τὰ Μέγαρα  
 Ἐρετρι-εύ-s „ Ἐρετριο „ Ἐρέτρια.

2. *τα*, Nom. *της*, paroxytone  
 Τεγέα-της (Τεγέα), Αἰγινή-της (Αἰγίνη), Ἡπειρώ-της (Ἡπειρος)  
 Σικελιώ-της (Σικελία).

*Obs.*—The feminine *gentile names* end in δ (Nom. -ς): Μεγαρίδ, Nom. Μεγαρίς; Τεγεατιδ, Nom. Τεγεατίς; Σικελιωτιδ, Nom. Σικελιώτις.

§ 350. II.—*The most important Suffixes for forming Adjectives.*

1. ιο, Nom. ιο-ς (proparoxytone)

expresses the most general relation to the idea of the *substantive* from which the adjective is formed: οὐράν-ιο-ς, *heaven-ly* (οὐρανός); ἑσπέρ-ιο-ς, *belonging to evening* (ἑσπέρα). The ι sometimes combines with the final vowels of Vowel-Stems to diphthongs, which then frequently receive the circumflex: ἀγορα-ῖο-ς, *forensis* (ἀγορά); αἰδο-ῖο-ς, *modest*, from the Stem αἰδο (Nom. αἰδώς); but δικά-ιο-ς *just*, from the Stem δικά (Nom. δίκη, *justice*); so also after rejecting the ς we have from the Stem θερεϲ (τὸ θέρος, *summer*) θέρε-ιο-ς, *summer-like*. By the suffix ιο, adjectives are also formed from *Adjective-Stems*: ἐλευθέρ-ιο-ς, *liber-alis* (ἐλεύθερο-ς, *liber*) and *gentile adjectives* (§ 349) from names of places, which, however, are also used substantively: Μιλήσ-ιο-ς (for Μίλητ-ιο-ς, from Μίλητο-ς, according to § 60), Ἀθηνα-ῖο-ς (Ἀθήναι).

§ 351. 2. κο, Nom. κό-ς (always oxytone)

is mostly affixed to the Stem by the connecting vowel ι, and, in words derived from Verbal-Stems, denotes *fitness*: ἀρχ-ι-κό-ς, *suited for governing*; γραφικός, *suited for writing or painting* (picturesque). Many Verbal-Stems insert the syllable τι before the suffix κο (§ 342): αἰσθη-τι-κό-ς, *capable of perceiving*; πρακτι-κό-ς, *suited for acting*. From Nominal-Stems the suffix κο, Nom. κο-ς, forms adjectives denoting what is *peculiar*, *belonging or referable to the thing expressed by the noun*: βασιλικός, *kingly*; φυσικός, *natural*; πολεμικός, *warlike*.

*Obs.*—By means of this suffix are formed the names of many arts and sciences, the Feminine being used substantively, originally with the addition of τέχνη, *art, science*: ἡ μουσ-ική, *music*,

ἡ γραμματ-ικῆ, from τὰ γράμματα, *litterae, grammar, the art of writing*; ἡ τακτ-ικῆ, *tactics*. The corresponding Masculine denotes one who is experienced in such art or science: ὁ μουσικό-ς, *musician*; ὁ γραμματικό-ς, *grammarian*; ὁ τακτικό-ς, *tactician*.

§ 352. 3. ινο, Nom. ινο-ς, proparoxytone, and

4. εο, Nom. εο-ς [Lat. *eu-s*], proparoxytone (ous perispome, § 183), denote the *material* of which anything consists: λίθ-ινο-ς, of *stone* (λίθο-ς); ξύλ-ινο-ς, *wood-en* (ξύλο-ν); χρύσ-εο-ς, χρυσοῦς, *gold-en* [αυρ-ευ-ς] (χρυσό-ς).

Obs.—ινο, Nom. ινό-ς, oxytone, forms adjectives of time: χθεσινός, *yesterday's*, from χθές, *yesterday*; ἐαρινός, *vernus*; with enlarged suffix: νυκτ-ερ-ινός-ς, *noct-ur-nu-s*.

5. εντ, Nom. Masc. ει-ς, Fem. εσσα, Neut. εν, denotes *abundance*: χαρί-ει-ς, *grace-ful* (χάρι-ς); ὕλῃ-ει-ς, *wood-y* (ὕλη); ἡμαθό-ει-ς, *sand-y* (ἄμαθο-ς). Comp. Lat. *osu-s*: *gratiosus, silvossus, arenossus*.

6. μον, Nom. Masc. μων, Neut. μον, denotes the *bent* or *inclination* to something: μνή-μων, *mindful*; τλή-μων, *patient*; ἐπιλήσ-μων, *forgetful*.

Obs.—Adjective suffixes of less defined meanings are:

νο, Nom. νο-ς, oxytone, mostly passive: δει-νό-ς, *terrible*; σεμ-νό-ς (σέβ-ο-μαι), *venerable*

λο „ λο-ς, mostly oxytone and active: δει-λό-ς, *fearful*; ἀπατη-λό-ς, *deceitful*

μο „ μο-ς, proparoxytone, partly active; μάχ-ι-μο-ς, *warlike*; and partly passive: αἰδι-μο-ς, *capable of being sung*; akin to it is

σιμο „ σιμο-ς, proparoxytone: χρήσι-μο-ς, *useful*; φύξι-μο-ς, *capable of being fled from, avoidable*

ες „ ης, Neut. ες: ψευδ-ής, *false*, almost exclusively in compound words (§ 355).

### § 353. III.—Derived Verbs

are formed in various ways from *Nominal-Stems*. The most important endings of derived verbs, differing little from one another in meaning, are the following, arranged according to their forms of the Present:

- |           |                                   |                                       |
|-----------|-----------------------------------|---------------------------------------|
| 1. ο-ω :  | μισθό-ω, <i>I hire</i>            | (μισθό-ς, <i>hire</i> )               |
|           | χρυσό-ω, <i>I gild</i>            | (χρυσό-ς, <i>gold</i> )               |
|           | ζημιό-ω, <i>I punish</i>          | (ζημία, <i>punishment</i> )           |
| 2. α-ω :  | τιμά-ω, <i>I honour</i>           | (τιμή, <i>honour</i> )                |
|           | αἰτιά-ομαι, <i>I blame</i>        | (αἰτία, <i>blame</i> )                |
|           | γοά-ω, <i>I wail</i>              | (γόο-ς, <i>wailing</i> )              |
| 3. ε-ω :  | ἀριθμέ-ω, <i>I number</i>         | (ἀριθμός-ς, <i>number</i> )           |
|           | εὐτυχέ-ω, <i>I am fortunate</i>   | (εὐτυχής, <i>fortunate</i> )          |
|           | ιστορέ-ω, <i>I search</i>         | (ἱστωρ, <i>searcher</i> )             |
| 4. ευ-ω : | βασιλεύ-ω, <i>I am king</i>       | (βασιλεύ-ς, <i>king</i> )             |
|           | βουλεύ-ω, <i>I advise</i>         | (βουλή, <i>advice</i> )               |
| 5. ιζ-ω : | ἐλπίζ-ω, <i>I hope</i>            | (ἐλπί-ς, <i>hope</i> )                |
|           | ἐλληνίζ-ω, <i>I speak Greek</i>   | (Ἑλλην)                               |
|           | φιλιππίζ-ω, <i>I am inclined</i>  | } (Φίλιππο-ς)                         |
|           | to Philip                         |                                       |
| 6. αζ-ω : | δικάζ-ω, <i>I judge</i>           | (δίκη, <i>justice</i> )               |
|           | ἐργάζ-ομαι, <i>I work</i>         | (ἔργο-ν, <i>work</i> )                |
|           | βιάζ-ομαι, <i>I use violence</i>  | (βία, <i>violence</i> )               |
| 7. αυ-ω : | σημαίν-ω, <i>I sign</i>           | (σήμα, <i>sign</i> )                  |
|           | λευκαίν-ω, <i>I whiten</i>        | (λευκό-ς, <i>white</i> )              |
|           | χαλεπαίν-ω, <i>I am indignant</i> | (χαλεπό-ς, <i>severe, indignant</i> ) |
| 8. υν-ω : | ἡδύν-ω, <i>I sweeten</i>          | (ἡδύ-ς, <i>sweet</i> )                |
|           | λαμπρύν-ω, <i>I brighten</i>      | (λαμπρό-ς, <i>bright</i> ).           |

Obs. 1.—From a few Nominal-Stems verbs are derived with different endings and with different meanings; thus from δουλο, Nom. δούλο-ς, *slave*: δουλό-ω, *I enslave*, δουλεύ-ω, *I am a slave*; from πολεμο, Nom. πόλεμο-ς, *war*, πολεμέ-ω and πολεμίζ-ω, *I make war*, πολεμό-ω, *I make hostile*.

Obs. 2.—A desiderative meaning belongs to verbs in σειω, as well as to several in αω and ιαω: γελασειώ, *I am inclined to laugh*; δρασειώ, *I desire to do*; φονάω, *I want to murder*; κλαυσίδω, *I want to weep*. The verbs of the last two terminations frequently indicate a bodily weakness or illness: ὥχριάω, *I am pale*; ὀφθαλμιάω, *I suffer in the eyes*.

#### IV.—Adverbs.

§ 353b. On the Adverbs formed from *Adjectives*, comp. §§ 201-204.

From *Verbal* and *Substantive*-Stems adverbs are formed by the suffixes:

δόν, oxytone: ἀνα-φαν-δόν, *openly*; ἀγελη-δόν, *gregatim*  
 δην (αδην), paroxytone: κρύβ-δην, *clam*; συλλήβ-δην, *collectively*,  
*briefly* (Stem λαβ); σπορ-άδην, *scatteredly*  
 (Stem σπερ), σπείρω, *I sow*  
 τί, oxytone: ὀνομασ-τί, *by name* (ὀνομάζω); ἐλληνισ-τί, *graece*  
 (ἐλληνίζω).

## B) COMPOSITION.

### § 354. I.—Form of Composition.

A *noun*, standing *first* in a compound, appears in the form of its Stem: ἀστν-γείτων, *neighbour to the city*; χορο-διδάσκαλο-ς, *teacher of the chorus*; σακές-παλο-ς, *shaker of the shield* (τὸ σάκος).

*Consonant-Stems* are usually united to the second part by the *connecting-vowel* ο: ἀνδριαντ-ο-ποιό-ς (ὁ ἀνδριά-ς), *maker of statues, statuary*; πατρ-ο-κτόνο-ς, *murderer of a father*. This ο, further, is frequently inserted after *weak vowels*: φυσι-ο-λόγο-ς, *acquainted with nature*; ἰχθυ-ο-φάγο-ς, *fish-eating*, and regularly stands in place of α in the Stem: ἡμερο-δρόμο-ς, *a runner by day*; χωρο-γράφο-ς, *describer of a country*. The ο is dropped before vowels: χορ-ηγό-ς, *leader of the chorus*; πατρ-άδελο-ς, *a father's brother*; it remains, however, where the word originally began with digamma (§ 34, D.): Hom. δημιοεργό-ς, Att. δημιουργός, *artisan*.

*Obs.*—Exceptions to these rules are frequent. Thus Stems in σ often appear in an abbreviated form in compounds: ξιφο-κτόνο-ς, *killing with the sword* (Stem ξιφε-ς); τειχο-μαχία, *a contest at the wall* (Stem τειχε-ς); the final vowel of A-Stems is sometimes preserved as ā or η: ἀρετᾶ-λόγο-ς, *a speaker about virtue*; χοη-φόρο-ς, *bearer of funeral offerings*. A case-form seldom occurs instead of the Stem-form: νεώς-οικος, *shed for ships*; ὄρεσσι-βάτης, *wandering on the hills*.

§ 355. The *ending* of a word is often somewhat altered in composition, especially when the compound word is an adjective: τιμή, φιλό-τιμο-ς, *ambitious*; πρᾶγμα, πολυ-πράγμων, *much occupied*. The ending

ης Masculine and Feminine, ες Neuter, deserves special notice; this ending occurs:

a) in many adjectives formed directly from Verbal-Stems: ἀ-βλαβ-ής, *uninjured* (βλαβ, Pres. βλέπω); αὐτάρκ-ης, *self-sufficient* (αὐτό-ς and ἀρκέω).

b) in adjectives, whose second part comes from a substantive in ες (Nom. ος): δεκα-ετής, *ten years old* (ἔτος); κακο-ήθης, *of a bad nature* (ἦθος).

*Obs.*—Observe also the compound adverbs in εἰ or ι, oxytone: αὐτο-χειρ-ί, *with one's own hand*; ἀ-μισθ-ί, *without pay*; παν-δημ-εἰ, *with the whole people*.

§ 356. A verb—without changing its nature—can only be compounded with a preposition. The looseness of the connection in such compounds is the reason for the position of the Augment mentioned in § 238: ἀποβάλλω, *I throw away*; ἀπέβαλον, *I threw away*. For the same reason prepositions are frequently separated from their verbs in the poets and in Herodotus, and in some cases even in Attic prose (comp. § 446). This separation is called *tnesis*.

When any other word is to be compounded with a Verbal-Stem, a noun is first formed of the two, *e. g.* from λίθο-ς and Stem βαλ, λιθο-βόλο-ς, *throwing stones*, and thence λιθοβολέ-ω, *I throw stones*; so likewise from ναῦ-ς and μάχομαι comes first ναν-μάχο-ς, *fighting at sea*, and thence ναυμαχέω; from εὖ and Stem ἐργ, εὐεργέτης, *benefactor*, εὐεργετέω, *I do good*.

§ 357. A substantive of an abstract meaning can only be compounded with a preposition without changing its termination: πρό and βουλή make προβουλή, *previous consultation*. In every other compound the abstract substantive must take a derivative ending: λίθος and βολή make λιθοβολία, *throwing stones*; ναῦς and μάχη, ναυμαχία, *sea-fight*; εὖ and πρᾶξις, εὐπραξία, *well being*.

§ 358. Compounds having the first part formed

directly from a Verbal-Stem are rarely met with, except in the poets. They are formed in two ways, viz.:

1. the Verbal or the Present-Stem is joined directly to Stems beginning with a vowel, and to those beginning with a consonant by means of the connecting-vowels *ε*, *ι*, or *ο*: *δακ-έ-θυμο-ς* (Pres. *δάκν-ω*, cl. 5), *heart-gnawing*; *πειθ-αρχο-ς*, *obedient to order* (*πειθομαι* and *ἀρχή*); *ἀρχ-ι-τέκτων*, *master-builder*; *μισ-ό-γυνο-ς*, *hater of women* (*μισέω*).

2. A form strengthened by *σ* and resembling the Weak Aorist-Stem is joined in the same way to the second part of the word: *λῦσ-ι-πουο-ς*, *freeing from trouble*; *πληξ-ιππο-ς* (*πλήσσω*, cl. 4, a), *whipping horses*; *στρεψί-δικο-ς* (*στρέφω*, cl. 1), *perverter of right*.

### § 359. II.—Meaning of Compounds.

In regard to their meaning compound Adjectives and Substantives are divided into *three* principal classes:

1. *Determinative* compounds. In them the second word is the principal, which, without in any way altering its meaning, is merely defined by the first. These compounds may be paraphrased by changing the first part either into an Adjective or an Adverb: *ἀκρό-πολι-ς*, *high town, castle*, i. e. *ἄκρα πόλις* (Hom. *πόλις ἄκρη*); *μεσ-ημβρία*, *mid-day*, i. e. *μέσῃ ἡμέρᾳ*; *ψευδο-κῆρυξ*, i. e. *ψευδῆς κῆρυξ*, *false herald*; *ὁμό-δουλο-ς*, *fellow-slave*, i. e. *ὁμοῦ δουλεύων*; *μεγαλοπρεπής*, *grand*, properly, *appearing as great*; *ὀψί-γονος*, *late-born*, i. e. *ὀψὲ γενόμενος*. This class is the least numerous.

2. *Attributive* compounds. In them the second word is indeed also defined by the first, yet so, that the latter alters its meaning and together with the first forms a new idea, which is attributed as a quality to another word. These compounds can generally be paraphrased by employing the Participle of *ἔχω* or a verb akin to it in meaning, and adding to this the second word as an

object, the first becoming an attribute to the object: *μακρό-χειρ*, *longi-manus*, *long-handed*, i. e. *μακρὰς χεῖρας ἔχων* (not the long hand itself); *ἀργυρό-τοξο-ς*, *provided with a silver bow*, i. e. *ἀργυροῦν τόξον φέρων*; *ὁμό-τροπο-ς*, *of the same kind*, i. e. *ὁμοῖον τρόπον ἔχων*; *γλαυκ-ῶπι-ς*, *bright-eyed*, i. e. *γλαυκοὺς ὀφθαλμοὺς ἔχουσα*; *πικρό-γαμο-ς*, *having a bitter wedding*; *κουφό-νου-ς*, *frivolous, trifling*; *σώ-φρων*, *of sound sense, sober*; *δεκα-ετής*, *ten years old*, i. e. *having or lasting ten years*; *αὐτό-χειρ*, *making use of one's own hands*.

Obs.—To these belong the numerous adjectives in *-ωδης* and *οειδης*: *γυναικώδης*=*γυναικο-εἰδης* (*εἶδος*), *womanlike, womanish*.

3. *Objective* compounds, or those of dependency. In them either the first word is grammatically governed by the second or the second by the first, so that in the paraphrase one of the two must be put in an oblique case: *ἡνί-οχο-ς*=*τὰ ἡνία ἔχων*, *guiding the reins, driver*; *λογο-γράφο-ς*, *speech-writer*, i. e. *λόγους γράφων*; *ἀξιό-λογο-ς*, *worth speaking*, i. e. *λόγου ἄξιος*; *φιλό-μουσο-ς*, *loving the Muses*, i. e. *φιλῶν τὰς Μούσας*; *δεισι-δαίμων*, *fearing the gods*, i. e. *δεδιώς τοὺς δαίμονας*; *χειροποίητος*, *made by hand*, i. e. *χερσὶ ποιητός*; *θεοβλαβής*, *injured by God*, i. e. *ὑπὸ θεοῦ βεβλαμμένος*; *οἰκογενής*, *born in the house*, i. e. *ἐν οἴκῳ γενόμενος*.

Obs. 1.—Prepositions may be joined with substantives in any of the three principal classes—(1) *Determinative*: *ἀμφι-θέατρον*, *a round theatre*, i. e. a theatre extending itself round in a circle; *ἀπ-ελεύθερος*, one who has been freed by another, not by himself, i. e. a freedman (*ὁ ἀπὸ τινος ἐλεύθερος ὢν*); (2) *Attributive*: *ἐν-θεος*, i. e. *ἐν αὐτῷ θεὸν ἔχων*, *carrying a god in himself, god-inspired*; *ἀμφικίων*, viz. *νεώς*, i. e. *κίονας ἀμφ' αὐτὸν ἔχων*, *a temple encompassed around with pillars*; (3) *Objective*: *ἐγγώ-ριος*, i. e. *ἐν τῇ χώρᾳ ὢν*, *at home*; *ἐφίππιος*, i. e. *ἐφ' ἵππῳ ὢν*, *being on a horse, belonging to a horse*.

Obs. 2.—Against the general rule (§ 85), according to which compound words draw back the accent as far as possible from the end, those compounds in *-ο-ς* in the Nominative whose second part comes directly from a Verbal-Stem (§ 356), usually accent this Stem if it has an *active* meaning. They are paroxy-



tone when the last syllable but one is short, oxytone when it is long: λογο-γράφος, *speech-writer*; μητρ-ο-κτόνος, *mother-murderer*; παιδ-αγωγός, *boy-leader*; μελο-ποιός, *composer of songs*. When the meaning is *passive*, the second word remains *unaccented*: αὐτό-γραφο-ς, *written by one's self*; μητρ-ό-κτονο-ς, *murdered by the mother*; δυσ-άγωγος, *hard to guide*.

§ 360. The prefix ἀν [comp. ἀνευ, *without*, Lat. *in-*, Engl. *un-*] before consonants ἀ [comp. Lat. *i-* in *i-gna-ru-s*], called *alpha privative* on account of its meaning, is found in a very large number of compounds, which belong to the *determinative* class if the second part has arisen from a verb or an adjective, but chiefly to the *attributive* if from a substantive: ἄ-γραφος, *unwritten*, i. e. οὐ γεγραμμένος; ἀν-ελεύθερος, *unfree*, i. e. οὐκ ἐλεύθερος; ἀν-αιδής, *shameless*, i. e. αἰδῶ οὐκ ἔχων; ἄπαι-ς, *childless*, i. e. παῖδας οὐκ ἔχων. Determinatives with ἀν (ἀ) from substantives are rare and poetic: μήτηρ ἀμήτωρ, *an unmotherly mother*, i. e. μήτηρ οὐ μήτηρ οὔσα.

*Obs.*—Words originally beginning with digamma (§ 34, D.) have a not ἀν: ἀ-έκων, contracted ἀκων, *unwilling*; ἀ-εικ-ής, contracted αἰκ-ής, *reproachful* (Stem εἰκ, εἶκα); ἀ-εργό-ς, contracted ἀργό-ς, *inactive* (ἔργο-ν, *work*).

The prefix δυσ corresponds to the English *mis*, and, as the opposite to εὖ, denotes something unfortunate, awkward, difficult: δυσάρεστος (§ 324, 10), *displeased*; δύσβουλος, *ill-advised*, i. e. κακὰς βουλὰς ἔχων (*attributive*); δυσάλωτος, *hard to capture* (§ 324, 17). Here, too, determinative compounds from substantives are rare: Hom. Δύσπαρις, *unfortunate Paris*.

## PART SECOND.

## S Y N T A X.

*Preliminary Remarks.*

§ 361. 1. Syntax (σύνταξις, *arrangement*) teaches the use of the forms discussed in the first part of the grammar, and the way in which words are arranged into sentences, and sentences are combined together.

2. A sentence is either simple or compound. Every sentence is simple in which the necessary parts of a sentence occur only once.

3. The necessary parts of a sentence are :

a) the *Subject*, i. e., the person or thing about which something is stated,

b) the *Predicate*, i. e., that which is stated.

*Obs. 1.*—Every form of the finite verb (§ 225, 4) contains a complete sentence in itself, in which the personal ending contains the Subject, and the Verbal-Stem the Predicate : φημί, *I say* ; ἔφαμεν, *we said*.

*Obs. 2.*—In many cases the Subject remains *undefined* : φασί, *they say, people say* ; or it is not defined, because readily understood by the Greeks : ὕει, *he rains, i. e., Zeus, for he alone can cause rain* ; ἐσάλπιγγε, *he blew the trumpet, i. e., the trumpeter* —for it is his business. The Subject of the impersonal verbs δεῖ, χρή, *it is necessary, is also undefined*.

4. The *Predicate* is either *Verbal* or *Nominal* ; it is Verbal when expressed in the form of a *finite verb* : Κῦρος ἐβασίλευσε, *Cyrus ruled* ; it is *Nominal* when expressed in the form of a *noun* (substantive or adjective) : Κῦρος βασιλεὺς ἦν, *Cyrus was king*.

5. The Predicate must agree with the Subject, viz., the Verbal Predicate in number, the Nominal in number and case, and when it is an adjective, in gender also :

οἱ πολέμοι ἐνίκησαν, *the enemies conquered*; ἡ μάχη μεγάλη ἦν, *the battle was great*.

Exceptions, §§ 362-366.

6. In many cases this agreement alone is sufficient to express the *relation* of a Nominal Predicate to the Subject: ὁ μέγας ὄλβος οὐ μόνιμος, *great prosperity is not lasting*; Λέριοι κακοί, *the Leriens (inhabitants of the island of Leros) are bad*. But mostly the Nominal Predicate is more clearly connected with its Subject by the verb *to be* (substantive verb): ὁ μέγας ὄλβος οὐ μόνιμός ἐστιν, Λέριοι κακοί εἰσιν. This verb, thus used, is called the *Copula*.

7. The intransitive and passive verbs, which denote *to become, be made, appear, be named, designated, chosen* and the like, in order to produce a complete sentence, often require a Nominal Predicate along with the Verbal one. In this case also the Nominal Predicate must agree with the Subject: Κύρος ἐγένετο βασιλεὺς, *Cyrus became king, Cyrus rex factus est*, comp. § 392.

8. The Greek language expresses many definitions of time, order, and kind, less frequently of place, by *adjectives*, which are expressed in English by adverbs or prepositions with substantives. These adjectives, which must agree with the Subject, are to be considered as *supplementary Predicates*: τριταῖοι ἀπῆλθον, *they went away on the third day*; Λακεδαιμόνιοι ὕστεροι ἀφίκοντο, *the Lacedaemonians arrived later, posteriores advenerunt*; ὀρκίός σοι λέγω, *I tell you on oath*.

On the similar use of the participle as a supplementary Predicate, see § 589, &c.

9. A simple sentence is enlarged by an *Object* being added to the verb. The Object is that to which the action of the verb extends: οἱ Ἀθηναῖοι ἀπέκτειναν τὸν Σωκράτην, *the Athenians killed Socrates*.

On the different kinds of Objects and the manner in which they are indicated, see §§ 395-402.

10. The Active verbs, which correspond in meaning to the Intransitive and Passive ones mentioned in 7, *i.e.* the verbs which denote *to make, name, designate, choose* and the like, frequently also require a *Nominal Predicate*. But as this belongs to the Object, it must agree with it: οἱ Πέρσαι τὸν Κῦρον εἶλοντο βασιλέα, *the Persians chose Cyrus king* [*Persae Cyrum regem elegerunt*]. Comp. § 404. This kind of Predicate is called a *Dependent Predicate*. As the Dependent Predicate here appears in the Accusative, so it may in other cases appear in the Genitive or Dative. Comp. § 438; *Obs.* § 589, &c.

11. Another enlargement of the sentence is the *Attribute*, *i.e.*, any nominal definition added to a substantive as essentially belonging to it and forming with it one idea: καλὸς ἵππος, *a fine horse*; ὁ παρῶν καιρὸς, *the present time* (the present).

*Obs.*—The Greek language in many cases adds an Attribute to the designation of a person, expressive of a generic idea: Ὁμῆρῳ ἥρωες Δαναοί, *ye heroes Danai* (ye warring Danai); ἄνδρες δικάσται, *ye judges, judices*.

12. Different from the Attribute is the *Apposition*. Apposition is such a subordinate definition added to a substantive as does not exactly form *one* idea with it, but is superadded rather for describing or illustrating it, and hence might generally be expressed in the form of a descriptive clause: Παρύσατις, ἡ τοῦ Κύρου μήτηρ, τοῦτον μᾶλλον ἐφίλει ἢ τὸν Ἀρταξέρξην, *Parysatis, the mother of Cyrus—who was Cyrus' mother—loved him more than Artaxerxes*; ἐντεῦθεν Κύρος ἐξελαύνει διὰ Φρυγίας εἰς Κολοσσούς, πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην, *from there Cyrus marches through Phrygia to Colossi, a populous, prosperous, and large city* (which was a . . . city).

The Attribute and Apposition must agree with the substantive to which they belong, in the same way as the Predicate (5, 7).

## CHAP. XIV.—NUMBER AND GENDER.

§ 362. The Singular sometimes has a *collective* sense, denoting a plurality: ἐσθής, *clothing, clothes*; πλίνθος, *bricks*; ἡ ἵππος, *cavalry*; ἡ ἀσπίς, *the heavy-armed*.

Sometimes a Predicate or Apposition in the *Plural* refers to collective substantives in the Singular: Ἀθηναίων τὸ πλῆθος οἶονται Ἱππάρχον τύραννον ὄντα ἀποθανεῖν, *the mass of the Athenians believe Hipparchus died as ruler*; τὸ στράτευμα ἐπορίζετο σῖτον κόπτοντες τοὺς βοὺς καὶ ὄνους, *the army obtained food by killing the oxen and asses*.

A Plural is formed in Greek from many words, especially abstracts, which have no plural in English; especially when the repetition of an idea is to be expressed: αἱ ἐπιφάνειαι καὶ λαμπρότητες ἐκ τῶν ἀγώνων γίγνεσθαι φιλοῦσιν, *celebrity and glory usually arise from the contests*; ἐμοὶ αἱ σαὶ μεγάλαι εὐτυχίαι οὐκ ἀρέσκουσιν, *your (repeated) great success does not please me*; Hom. πάντες θάνατοι στυγεροί, *all kinds of death are hateful*.

Obs. 1.—Poets frequently use the Plural in a generic sense where we employ the singular with the indefinite article: οὐκ ἄν γυναικῶν ἥσσονες καλοῖμεθ' ἄν, *I should not like to be called inferior to a woman*; φίλοι, *a friend*.

Obs. 2.—The speaker often uses the first person Plural of himself [comp. Lat. *nos*]. In this case the Masculine is used even when a woman is the speaker. Thus Electra says, πεσοῦμεθ', εἰ χρή, πατρὶ τιμωρούμενοι, *I will fall, if it must be, as my father's avenger*.

Obs. 3.—In Homer there are many Plurals of abstract ideas, which we express in the Singular; the Plural, however, properly denotes the various manifestations of such ideas: ἵπποσύνης ἐκάαστο, *by horsemanship he was distinguished*; ἀφραδίησιν νόοιο, *in the foolishness (the foolish thoughts) of his mind*.

§ 363. The Neuter Plural comes very near in its meaning to the Singular. This explains the peculiar Greek custom, *that the Neuter Plural has the verb in*

*the Singular*: πῶς ταῦτα παύσεται; *how is this to end?* τὰ πράγματα ταῦτα δεινὰ ἐστίν, *these things are terrible*.

*Obs. 1.*—Some Plural Neuters, which denote a plurality of persons, sometimes have the verb in the Plural, as: τὰ τέλη, in the sense of *the authorities*; τὰ ἔθνη, *the peoples*.

*Obs. 2.*—The Homeric and the Common Greek Dialects (Introduction, 4), generally allow the Plural Verb with the Neuter Plural: Hom. σπάρα λέλυνται, *the ropes are loosed*.

§ 364. With an indefinite Neuter Subject (in English, *it*) the Adjective Predicate is frequently in the Plural: ἀδύνατά ἐστίν ἀποφυγεῖν, *it is impossible to escape*; this is the case especially with the Verbal Adjective in τεο-ς: ἐπιχειρητέα ἦν, *it was to be attempted*.

§ 365. When *two* persons or things are spoken of, the Plural is always admissible as well as the Dual, and both numbers may be used in referring to the same thing: ἐγελασάτην ἄμφω, βλέψαντες εἰς ἀλλήλους, *they both laughed after looking at one another*; δότε παράδειγμα, ὦ Λάχης τε καὶ Νικία, *give an example, Laches and Nicias*; ὦ Λάχης τε καὶ Νικία, εἶπατον, *O Laches and Nicias say*.

§ 366. The Neuter of an adjective in the Singular as well as in the Plural easily becomes a substantive: ἐν μέσῳ, *in medio, in the midst*; ἐν τῷ παρόντι, *at the present moment, for the present*; ἐκ πολλοῦ, *for a long time*; δεινὰ, *terrible things*.

Hence a *Neuter Adjective* often stands as Predicate to one or more Masculine or Feminine substantives to express a class or genus in general: Hom. οὐκ ἀγαθὸν πολυκοιρανίη, *the government of many is not a good thing*; ὁρθὸν ἀλήθει' αἰεὶ, *truth is always the right thing*; δεινὸν οἱ πολλοί, κακούργους ὅταν ἔχωσι προστάτας, *a bad thing is the many when they have base leaders*; παραχαὶ καὶ στάσεις ὀλέθρια ταῖς πόλεσιν, *disturbance and discord are ruinous to states*.

§ 367. The demonstrative pronoun, instead of being in the Neuter as in English, frequently agrees in gender and number with the *Predicate* to which it refers, just as in Latin: οὗτοί εἰσιν ἄνδρες, *those are men*; οὗτος ὁρος ἐστὶ δικαιοσύνης ἀληθῆ τε λέγειν καὶ ἃ ἂν λάβῃ τις ἀποδιδόναι, *this is the idea of justice, to speak the truth and to give back what we have received* [*haec notio iustitiae est*].

The relative pronoun also often agrees in Gender and Number, not with the preceding substantive to which it refers, but with the substantive following, which is added as a *Predicate*: φίλου, ὃ μέγιστον ἀγαθόν ἐστιν, οὐ φροντίζουσιν, *they do not care for a friend, which is the greatest good*.

## CHAP. XV.—THE ARTICLE.

§ 368. The Article *ὁ, ἡ, τό* is originally a *demonstrative pronoun*, and still employed as such in Homer, both in a substantive and adjective sense, and frequently also in the language of the other poets: Hom. τὴν ἐγὼ οὐ λύσω, *HER I will not give up*; poet. τὸν, ὃ Ζεῦ πάτερ, φθίσον, *HIM, father Zeus, destroy*; Hom. φθίσει σε τὸ σὸν μένος, *this thy courage will be thy ruin*.

§ 369. The Article in this *demonstrative* sense is also employed in the following cases in Attic prose:

1. In connection with *μέν* and *δέ*: ὁ *μέν*, *the one*; ὁ *δέ*, *the other*.

*Obs.*—Used adverbially, τὸ (τὰ) *μέν*—τὸ (τὰ) *δέ*, mean *partly—partly*.

2. Sometimes also with *καί* and *δέ*; καὶ τὸν κελεύσαι, *and that he ordered*; τὸν καὶ τόν, *the one and the other*.

3. In *πρὸ τοῦ*, *before that, formerly*.

§ 370. The real Article generally corresponds to the English *definite* article. It serves to set forth an object,

either as a single one (the individualising article) or as a class (the generic article).

*Obs.*—ὁ, ἡ, τὸ in Homer almost always has a demonstrative power. Yet in many cases—comp. especially § 379—the use of these forms approaches very near to that of the Attic Article. The Article, however, in Homer is *scarcely ever necessary*, and is frequently omitted also in the Tragic writers.

§ 371. 1. The *Individualising Article* sets forth a single object above others of the same kind, and that:

a) as known or having been pointed out before; Herod. Χαλκιδέες τὰς ἐπ' Ἀρτεμισίῳ εἴκοσι νῆας παρέιχοντο, *the Chalcideans furnished the (before mentioned) twenty ships at Artemision*; Ξέρξης ἀγείρας τὴν ἀναριθμητὸν στρατιὰν ἦλθεν ἐπὶ τὴν Ἑλλάδα, *after having collected the (well-known) innumerable army, Xerxes marched against Greece*.

*Obs.*—In this sense proper names also, which in general do not need it, may take the Article: ὁ Σωκράτης, *Socrates*, whom you know, or who was mentioned before.

§ 372. b) A thing as distinguished from others by the addition of *distinguishing circumstances*: ὁ τῶν Ἀθηναίων δῆμος, *the Athenian people (no other)*; ἡ πόλις ἣν πολιορκούμεν, *the city which we are besieging (just this)*.

§ 373. The distinguishing circumstance expressed by the Article is often indicated in English by the *possessive pronoun*: ἕκαστος τῶν δημιουργῶν τὴν τέχνην αὐτοῦ ἐξεργάζετο, *each of the artisans practised his art well*.

§ 374. In connexion with numerals the Article sometimes denotes that the number to which it is added stands in a defined relation to another number: τὰ δύο μέρη, *two-thirds*; τῶν τριήρων τριακοσίων οὐσῶν τῶν πασῶν τὰς διακοσίας ἡ πόλις παρέσχετο, *of the triremes, of which there were three hundred in all, the city furnished two hundred*. The Article has a similar effect with quantitative adjectives of a more general kind: πολλοί, *many*—οἱ πολλοί, *most*; πλέονες, *more*—οἱ πλέονες, *the*



*greater part*; ἄλλοι, *alii*—οἱ ἄλλοι, *caeteri*; ὀλίγοι, *a few*—οἱ ὀλίγοι, *the oligarchs*.

§ 375. 2. The *Generic Article* indicates a whole class of homogeneous objects: οἱ πολῖται, *all the citizens*; ὁ ῥήτωρ, *the orator* (by profession); δεῖ τὸν στρατιώτην τὸν ἄρχοντα μᾶλλον ἢ τοὺς πολεμίους φοβεῖσθαι, *the soldier must fear his superior rather than the enemy*.

*Obs.*—Hence the Article may also be used with proper names in the plural when a whole class is to be described: οἱ Δημοσθέεις, *orators like Demosthenes* (a Demosthenes, comp. § 362, *Obs.* 1).

§ 376. The Article is not used when a substantive only expresses an idea in general: ἀνθρώπου ψυχὴ τοῦ θεοῦ μετέχει, *man's soul partakes of the divine*; so θεός denotes *the deity*; ὁ θεός, *a particular god*; so likewise, in many other current expressions, the more ancient method of not using the Article has been preserved: νυκτός, *by night*; ἡμέρας, *by day*; ἐπὶ θαλάσσῃ, *at sea*; πρὸς ἄστυ, *to town*; κατ' ἀγρόν, *in the country*; κατὰ γῆς, *under the earth*; ἐν δεξιᾷ, *on the right*; ἐξαιρῶ λόγου, *I exempt*.

§ 377. The Article is omitted with a number of substantives, which by custom have almost acquired the force of proper names: βασιλεύς, *the king* (of the Persians); πρυτάνεις, *the presidents* (as officials); ἐν Ἀκροπόλει, *in the Acropolis* (Athens).

§ 378. The *Predicate* (§ 361, 3, 10) generally has *no Article*: Κῦρος ἐγένετο βασιλεὺς τῶν Περσῶν, *Cyrus became king of the Persians*; πόνος εὐκλείας πατήρ, *labour is father of fame*; οἱ Ἀθηναῖοι Περικλέα εἵλοντο στρατηγόν, *the Athenians chose Pericles general* (comp. §§ 387, 392, 403, and 438, *Obs.*).

§ 379. By means of the Article, any adjective, participle, or adverb, as well as the infinitive, may be made *a substantive*: Hom. ὁ γέρων, *the old man*; οἱ πλούσιοι, *the rich*; ὁ λέγων, *the speaker*; ὁ πέλας, *the neighbour*;

οἱ παρόντες, *those present*; τὰ κάτω, *the under (part)*; οἱ πάλαι, *the ancients*; τὸ μισεῖν, *hating or hatred*.

*Obs.*—With the Neuter Article any word, or even a whole sentence, may be represented as one object: τὸ ἀνὴρ, the word *ἀνὴρ* or the idea “man;” τὸ Γνωθὶ σεαυτὸν, the saying or rule “Know thyself.”

§ 380. The Generic Article (§ 375) generalises the idea of a *participle*, which then is to be translated by a relative phrase: ποιεῖτω τοῦτο ὁ βουλόμενος, *do that, who will*; μὴ ζητεῖτε τὸν ταῦτα λέγοντα, *seek not (one) who will say this* (comp. § 500).

§ 381. By the Article many *adverbs* placed between it and a substantive become *attributive adjectives*: οἱ τότε ἄνθρωποι, *the people of that time*; ἡ παραυτίκα ἡδονή, *the momentary pleasure*; αἱ ἐνθάδε γυναῖκες, *the women of this place*; ἡ ἄγαν ἐλευθερία, *the excessive freedom*.

§ 382. In the same way a genitive or a preposition with a substantive, placed between the Article and another substantive, becomes an *attributive clause*: τὰ τῶν Ἀθηναίων πράγματα, *the affairs of the Athenians*; οἱ ἐν τῇ πόλει ἄνθρωποι, *the people in the city*; ἡ καθ' ἡμέραν τροφή, *the daily nourishment*; οἱ ἄνευ λυπῶν ἡδοναί, *the painless pleasures*.

§ 383. The Article often stands alone, sometimes with the Genitive of a substantive (comp. §§ 409, 410), sometimes with a preposition followed by a substantive; in such a construction the Article has the force of a *substantive* (§ 379): τὰ τῶν Ἀθηναίων, *the affairs (possessions, interests) of the Athenians*; οἱ ἐν τῇ πόλει, *the (people) in the city*; τὰ μετὰ ταῦτα, *what follows (the later events)*.

§ 384. When a substantive with an *attributive* (§ 361, 11) adjective has the Article, *the adjective stands between the substantive and the article*: ὁ ἀγαθὸς ἀνὴρ, *the good man*.

§ 385. If the substantive alone is to be prominent, and the adjective to be added as *apposition* (§ 361, 12), the substantive stands first, and the *adjective with the article follows*, thus:

a) *The substantive without Article*, when the case is such that the substantive, if put alone, would have no article; τί διαφέρει ἄνθρωπος ἀκρατῆς θηρίου τοῦ ἀκρατεστάτου; *in what does an ungovernable man differ from the most ungovernable beast?* for if θηρίον stood alone it would be without Article, θηρίον, *from a beast*.

b) *The substantive has the Article*, when by itself, even without an adjective, it must have the Article: οἱ Χίοι τὸ τεῖχος περιεῖλον τὸ καινόν, *the Chians pulled down (their) wall—the new one* (which they themselves had built); for even without the adjective it would have to be τὸ τεῖχος περιεῖλον (§ 373).

§ 386. The same rule holds good with regard to the position of the attributive additions mentioned in §§ 381 and 382: ὁ Ἀθηναίων δῆμος, *the Athenian people*; ὁ δῆμος, ὁ τῶν Ἀθηναίων, *the people, that is, the Athenian*; ὁ μετὰ ταῦτα χρόνος, *the after time*; ὁ χρόνος ὁ μετὰ ταῦτα, *the time which followed this*.

§ 387. An adjective which *without* the Article either precedes or follows a substantive having the Article, is *predicative*, i. e. the character is assigned to the substantive only by this word (§ 361, 4, 8, and 10): ἀγαθὸς ὁ ἀνὴρ or ὁ ἀνὴρ ἀγαθός (*viz. ἐστίν*), *the man is good*; ἅπαντες ἔχομεν τὸ σῶμα θνητόν, *we all have a body (which is) mortal*. The translation may often be effected by a *relative clause*: οἱ Ἀθηναῖοι ἡγοῦντο αὐτονόμων τὸ πρῶτον συμμάχων, *the Athenians had the lead of allies (who) at first (were) independent*; φαίνομαι μεγάλας τὰς ὑποσχέσεις ποιούμενος, *I seem to make promises which are great*. Comp. § 378.

*Obs.*—With proper names the use of the Article is very uncertain, when the class is added to which they belong: ὁ Εὐφράτης ποταμός or ὁ ποταμὸς ὁ Εὐφράτης, *the river Euphrates*; ἡ Αἴτνη τὸ ὄρος, *Mount Etna*; Σικελία ἡ νῆσος, *the island of Sicily*; ἡ πόλις οἱ Ταρσοί, *the city of Tarsi*.

§ 388. The *possessive pronoun* is preceded by the Article when a single definite object is referred to:

ὁ ἐμὸς ἐταῖρος, *my* (particular) *friend*; ἐμὸς ἐταῖρος, *a friend of mine*.

§ 389. αὐτός, as a *predicate*, put before or after a substantive with the Article, means *self*: αὐτὸς ὁ πατήρ or ὁ πατήρ αὐτός, *the father himself*, *ipse pater*; but as an *attribute* it is put between the Article and the substantive and means *same*: ὁ αὐτὸς ἀνὴρ, *the same man*, *idem vir*.

With the *demonstrative pronouns* οὗτος, ὅδε, ἐκεῖνος, a substantive, not being a predicate, has regularly the Article: οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος, *this man*; ἐκεῖνο τὸ δῶρον, *that gift*. But when the substantive is a predicate the Article is wanting: ἐν Πέρσαις νόμος ἐστὶν οὗτος, *among the Persians this is law*. Comp. § 367.

§ 390. πᾶς without the Article before a substantive without the Article means in the Singular *every*: πᾶσα πόλις, *every city*. The Article before πᾶς gives it the meaning of *whole*: ἡ πᾶσα πόλις, *the whole city*; τοὺς πάντας ὀπλίτας, *the whole of the heavy-armed*. Most generally πᾶς as well as ὅλος without the Article precedes or follows a substantive provided with the Article: πᾶσαν ὑμῖν τὴν ἀλήθειαν ἐρῶ, *I will tell you the whole truth*; τὸν ἀριθμὸν πάντα δίχα διελάβομεν, *we divided the whole number into two parts*; τῆς ἡμέρας ὅλης διήλθον οὐ πλέον πέντε καὶ εἴκοσι σταδίων, *during the whole day they proceeded no more than twenty-five stadia*.

*Obs.*—πᾶς with the Article added to a numeral may often be translated by “altogether” or “in all:” Δαρείος ἐβασίλευσε τὰ πάντα ἐξ καὶ τριάκοντα ἔτη, *Darius ruled altogether thirty-six years*.

• § 391. Expressions for measures are to be understood differently, according to the position of the Article: ἔσχατον τὸ ὄρος, *the extreme end of the mountain*; τὸ ἔσχατον ὄρος, *the farthest mountain* (in contrast to other mountains); ἡ ἀγορὰ μέση, *the middle* (of the) *market-place*; ἡ μέση ἀγορά, *the middle market*, that placed in the middle of several others. In Latin *forum medium* means both.

## CHAP. XVI.—USE OF THE CASES.

A) *The Nominative.*

§ 392. The *Nominative* is the case of the *subject* and of the predicate belonging to the subject (§ 361, 3, 4).

Hence, as in Latin with *fio, dicor, videor, creor, &c.*, so in Greek with verbs of the same meaning the predicative noun referring to the subject is in the Nominative: *καθίσταται βασιλεύς, he is appointed king; Ἀλέξανδρος θεὸς ὠνομάζετο, Alexander deus appellabatur.* Comp. § 361, 7, §§ 378, 403.

*Obs.*—ἀκούω, *I hear*, in the sense of *I am called* [Lat. *audio*], also belongs to these verbs: οἱ ἐν Ἀθήναις φιλιππίζοντες κόλακες καὶ θεοῖς ἐχθροὶ ἤκουον, *the Philippizers in Athens were called flatterers and objects of the gods' hatred.*

§ 393. The Nominative is frequently used instead of the Vocative in addressing a person, especially in connection with οὗτος: ὁ Ἀπολλόδωρος οὗτος, οὐ περιμενεῖς; *You! Apollodorus, won't you stop?* and also in exclamations: νήπιος, *the fool!*

B) *The Vocative.*

§ 394. The person or thing addressed is in the Vocative. In Attic prose ὦ is generally put before it, except sometimes in animated discourse: μὴ θορυβεῖτε, ὦ ἄνδρες Ἀθηναῖοι, *don't make a disturbance, Athenians; ἀκούεις Αἰσχίνη; do you hear, Aeschines?*

*Obs.*—The Vocative, like interjections, does not belong to the structure of a sentence, whence a word in the Vocative is inclosed by commas.

C) *The Accusative.*

§ 395. The Accusative, Genitive, and Dative mark an object as dependent, whence they are called cases of dependence (*casus obliqui, oblique cases*).

The Accusative is the case of the *Object*, and therefore denotes generally the person or thing to which an action is directed.

The Object is either external to the action by which it is affected: *τύπτω τὸν δοῦλον*, *I strike the slave*,—or internal, *i. e.* already contained in the action itself: *τύπτω πεντήκοντα πληγάς*, *I strike fifty blows*.

*Obs.*—The Accusative therefore in the great majority of cases is dependent on a *verb*. Only in a very few cases does it happen that a *substantive* after the manner of a verb is followed by an Accusative: *οἱ σύμμαχοι τεθνᾶσι τῷ δέει τοὺς τοιοῦτους ἀποστόλους*, *the allies are dead (beside themselves) from fear of such ambassadors*.

### § 396. 1. The *External Object*

is expressed by the Accusative with *transitive* verbs as in other languages. Several verbs, however, are treated in Greek as transitive which in other languages are intransitive. Such verbs are:

a) Those which signify to *benefit* or *injure*, whether it be by act or speech: *εὖ* or *ἀγαθὸν* ποιέω, *εὐεργετέω*, *I benefit* (τοὺς εὐεργετήσαντας, *my benefactors*); *ὀνίνημι*, *ὠφελέω*, *I am useful*; *κακῶς* or *κακὸν* ποιέω, *κακόω*, *I do ill*; *ἀδικέω*, *I do wrong*; *ὕβριζω*, *I insult*; *βλάπτω*, *I hurt*, &c.; also *κόλακεύω*, *I flatter*, and *τιμωρέομαι*, *I avenge myself* (τὸν ἐχθρόν, *on my enemy*); *ὁ Σωκράτης οὐδένα τῶν πολιτῶν ἠδίκησεν*, *Socrates acted unjustly to none of his fellow-citizens*.

§ 397.—Not unfrequently the verb of a principal clause takes as its object what should properly be the subject of a subordinate clause: *καί μοι τὸν υἱὸν εἶπέ, εἰ μεμάθηκε τὴν τέχνην*, more animated than *καί μοι εἶπέ, εἰ ὁ υἱὸς μεμάθηκε τὴν τέχνην*, *and tell me about my son, whether he has learnt his trade*. Comp. § 519, 5, *Obs.* 2.

§ 398. b) The Accusative of the external Object is used with the verbs: *φεύγω* (comp. *fugio*), *ἀποδιδράσκω*, *I run away from*; *φθάνω*, *I get before*; *θηράω*, *θηρεύω*, *I hunt after*; *μιμέομαι* (comp. *imitor*), *ζηλώω*, *I rival*; *ἀμείβομαι*, *I repay, I respond to*; *λανθάνω* (comp. *lateo*), *ἐκλείπω* (comp. *deficio*); *ἐκλείπει με ἡ ἐλπίς*, *spes me deficit*.

§ 399. c) This Accusative is further used with verbs of *emotion*: αἰδέομαι, αἰσχύνομαι, *I am ashamed* (τὸν πατέρα, *before my father*); φυλάττομαι, εὐλαβέομαι, *I am on my guard against*; θαρρέω, *I have confidence* (τὴν ἰσχύν, *in my strength*); ἐκπλήττομαι, καταπλήττομαι, *I am amazed at*; similarly with ὀμνυμι, *I swear by* (τοὺς θεούς, *the gods*).

*Obs.*—As with ὀμνυμι, so in exclamations, the Accusative is used even without a governing verb: ναὶ μὰ τὸν Δία, *Yes, by Zeus!* (§ 643, 16).

§ 399b. The *Space and Time* over which an action extends are often expressed by the Accusative: κοινὴν ὁδὸν ἦλθομεν, *we came by a common road*; Hom. κλίμακα ὑψηλὴν κατεβήσето, *she came down the high ladder*; πλεῖν θάλασσαν, *to navigate the sea*; ἐνταῦθα Κῦρος ἔμεινε ἡμέρας πέντε, *there Cyrus remained five days*. Comp. § 405.

On the Accusative of the *aim*, see § 406.

## § 400. 2. The *Internal Object*

is expressed by the Accusative not only with transitive, but also with intransitive and passive verbs.

The internal Object is:

a) a word of cognate origin with the verb: Hom. ἄλλοι δ' ἄμφ' ἄλλησι μάχην ἐμάχοντο πύλῃσιν, *alii circa alias portas pugnam pugnant*; τεῖχος τεύχονται, *they wall (build) a wall*; πομπὴν πέμπειν, *to send an escort, make a solemn procession*; κακίστην δουλείαν ἐδούλευσεν, *he served the worst service* (endured the worst slavery); Hom. τῷ πείσειαι ὅς κεν ἀρίστην βουλὴν βουλεύσῃ, *you will obey him who advises* (gives) the best advice; τὴν ἐναντίαν νόσον νοσοῦμεν, *we suffer* (sicken) *from the opposite sickness*; μεγάλην τιμὰ κρίνεται, *he is judged* (tried) *in a great trial*;

b) or a word akin to the verb in meaning; πληγὴν τύπτεται βαρυτάτην, *he is struck a very severe blow*; πάσας

νόσους κάμνει, *he suffers from all diseases*; poet. ὀδύρματα γοᾶσθαι, *to moan lamentations*; πόλεμον ἐστράτευσαν τὸν ἱερὸν καλούμενον, *they marched out to the so-called holy war*; γραφὴν διώκειν, *to pursue with a writ* (comp. γραφὴν γράφεσθαι);

c) or a substantive *defining* the verb: Ὀλύμπια νικᾶν, *to conquer in the Olympic games*; γάμους ἐστιᾶν, *to give a marriage-feast*; Hom. νόστον ὀδυρόμενοι, *weeping for the return*; μένεα πνέοντες Ἀχαιοί, *the courage-breathing Achaeans*; ἀγγελίην ἐλθεῖν, *to go a message*; πῦρ ὀφθαλμοῖσι δεδορκώς, *looking fire with the eyes* (flashing fiery looks);

d) or the *result* of the action expressed by the verb: ἔλκος οὐτάσαι, *to strike a wound* (produce by blows); ὄρκια τάμνειν, *foedus ferire*, i. e. *foedus hostiam feriendo efficere*; poet. ἦδε (ἡ ἀναρχία) τροπὰς καταρρήγνυσι, *it (anarchy) breaks flight*, i. e. *produces flight by breaking through the ranks*.

§ 401. Often, especially in the poets, a neuter adjective or pronoun in the Accusative is added to a verb as a special qualification, almost like an adverb (§ 400, c): ὀλίγον ἀπείναι, *to be a little way off*; μέγα ψεύδεται, *he tells a great lie* (comp. μέγα ψεύδος ψεύδεται); τοῦτο χαίρω, *at this I rejoice*; τί χρήσομαι τούτῳ, *what use shall I make of this?* πάντα πείσομαι, *I will obey in all things*.

### § 402. 3. Double Object.

Many verbs have a double object, consequently a *double Accusative*; the following, which most frequently occur with this construction may serve as examples: διδάσκω (ἐδίδαξαν τὸν παῖδα τὴν μουσικὴν, *docuerunt puerum musicam*); κρύπτω, *I hide*; ἐρωτάω, *I ask*; αἰτέω, *I demand*; πράττομαι, *I acquire* (ἀργύριον τοὺς παρόντας, *money from those who are present*); κακὸν



λέγω τοὺς ἐχθροὺς, *I speak ill of my enemies*; ἀφαιρέομαι, ἀποστερέω, *I deprive of*; ἀναμνησκω, *I remind of*; ἐνδύω, ἀμφιέννυμι, *I put on* (τινὰ χιτῶνα, *a coat on some one*); περιβάλλομαι, *I encircle* (τείχη τὴν πόλιν, *the city with walls*). Hom.: ἡ δὲ μέγαν ἰστὸν ὑφαίνει δίπλακα, *she wove a double garment at the loom* (§ 399, b).

Obs. 1.—In the passive construction the *thing* remains in the Accusative: διδάσκομαι τὴν μουσικὴν; ἀφήρημαι τὸν ἵππον, *I am robbed of the horse*.

Obs. 2.—Many other verbs besides these have a double Accusative, by an external object being added to the internal one: Hom. δν Ζεὺς φίλει παντοίην φιλότητα, *whom Zeus loved with multifiform love*, i. e. to whom Zeus manifested love in various ways (§ 400, a); Αἰσχίνης Κτησιφῶντα γραφὴν παρανόμων ἐδίωκεν, *Aeschines prosecuted Ktesiphon with a charge of violating the law* (§ 400, b); poet. πολλά σε ὁδύρματα κατείδον τὴν Ἡράκλειον ἔξοδον γοωμένην, *many wailings I saw you give vent to about the departure of Heracles* (§ 400, c); Hom. ἔλκος ὃ με βροτὸς οὕτασεν ἀνὴρ, *the wound which a mortal man struck me* (§ 400, d).

#### § 403. 4. *The Accusative as a Predicate.*

A *dependent Predicate relating to an Object* is in the Accusative. Hence the verbs mentioned in §§ 361, 10, and 392, which signify *naming, deeming, making, appointing, choosing, representing*, and the like, have a *double Accusative* in the Active, one of the external Object, and one of the *Predicate*: οἱ κόλακες Ἀλέξανδρον θεὸν ὠνόμαζον, *the flatterers used to call Alexander a god*; αἰρεῖσθαι τινα στρατηγόν, *eligere aliquem ducem*; οὐ τοὺς πλεῖστα ἔχοντας εὐδαιμονεστάτους νομίζω, *I do not deem those possessing most the happiest*; παρέχω ἑμαυτὸν εὐπειθῇ, *I show myself obedient*; ἔλαβε τοῦτο δῶρον, *he received this (as) a gift*.

Obs.—The want of the Article often of itself distinguishes the predicative accusative from the objective (§ 378). In the passive construction both Accusatives must become Nominatives according to § 392.

#### § 404. 5. *In a freer way the Accusative is joined to*

verbs and adjectives, to point out to what the idea of these words refers, *in reference to what* they are to be understood: *κάμνω τὴν κεφαλὴν*, *I suffer in the head* (comp. § 400, *b*); *ἄδικος πᾶσαν ἀδικίαν*, *unjust in every (kind of) injustice* (in every way, comp. § 400, *a*); *Ἕλληνες εἰσι τὸ γένος*, *they are Greeks in race*; *εὖ ἔχομεν τὰ σώματα*, *we are well in body*; Hom. *ὄμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ*, *in eyes and head like thunder-loving Zeus*; *παρθένος καλὴ τὸ εἶδος*, *a maiden beautiful in form*, or *of beautiful form* (*facie pulchra*); *οὐδεὶς ἄνθρωπος αὐτὸς πάντα σοφός*, *no man is himself wise in everything*; *ὁ Μαρσύας ποταμὸς εἴκοσι καὶ πέντε πόδας εἶχε τὸ εὖρος*, *the river Marsyas was twenty-five feet in breadth*. This Accusative is called the *Accusative of reference*.

Obs.—Hence a great number of independent, almost adverbial, Accusatives: *τὸ ὄνομα*, *in name, by name*; *τὸ πλῆθος*, *in number*; *τὸν τρόπον*, *in character*; *τοῦτον τὸν τρόπον*, *in this way*; *τὴν φύσιν*, *by nature*; *πρόφασιν*, *on the pretext, ostensibly*; *δίκην*, *like*; *χάριν*, *for the sake of (gratia)*; *τὸ πᾶν*, *altogether, on the whole*; *πολύ*, *by far*; *τί*, *quid, what? why?* *τί κλαίεις*; *why weepest thou?* *αὐτὰ ταῦτα ἦκω*, *for this very reason I come*.

§ 405. In regard to the ideas of space and time, the Accusative expresses *extension* (comp. § 399, *b*): Hom. *πᾶν ἡμᾶρ φερόμην*, *a whole day I was borne along, totum diem ferebar*; *βασιλεὺς καὶ Ἕλληνες ἀπέϊχον ἀλλήλων τριάκοντα στάδια*, *the king and the Hellenes were thirty stadia distant from each other*; Hom., *λείπετο δουρὸς ἔρωήν*, *he remained a spear's throw behind*; *τὸν μὲν εὖ παθόντα δεῖ μεμνήσθαι τὸν πάντα χρόνον*, *τὸν δὲ ποιήσαντα εὐθὺς ἐπιλελήσθαι*, *he who has received kindnesses ought to remember them throughout all time, but he who has done them immediately to forget them*.

Obs. 1.—An Accusative used with ordinal numerals, in regard to time, is to be translated by *since, before, or ago*: *ἐβδόμην*

ἡμέραν ἢ θυγάτηρ αὐτῷ ἐτετελευτήκει, *his daughter had died seven days before.*

Obs. 2.—Freer Accusatives, referrible chiefly to time, are: τοῦτον τὸν χρόνον, *at this time*; τὸ λοιπόν, *for the future, henceforth*; τέλος, *at last*; πρότερον, *formerly*; ἀρχήν, *up to the beginning, hence entirely*; τὴν ταχίστην, *supply ὁδόν, the quickest (way)*; μακράν, *far, distant.*

§ 406. In the poets the Accusative joined to verbs of motion also denotes the *place towards* which an action is directed: Hom., τοῦ δὲ κλέος οὐρανὸν ἵκει, *his fame reaches up to heaven*; πῶς ἦλθες Ἀργος; *quomodo Argos venisti?* On the absolute Accusative of participles see § 586.

#### D) The Genitive.

§ 407. The Genitive generally denotes a thing *belonging* to another.

Obs.—Hence the Genitive is most commonly dependent on a *noun*, and even where it is governed by a verb, its use resembles that with a noun.

#### § 408. 1. The Genitive with Substantives.

One Substantive may be joined to another in various ways; the most common are:

1. Σωκράτης ὁ Σωφρονίσκου υἱός, *Socrates son of Sophroniscus: Origin.*

2. ἡ οἰκία τοῦ πατρὸς, *the father's house: Possession.*

3. νόμισμα ἀργυρίου, *a silver coin: Material.*

Hom. δέπας οἴνου, *a cup of wine: Contents.*

4. οἱ πλείστοι τῶν Ἑλλήνων, *most of the Hellenes: Partitive Genitive.*

5. ὁ φόβος τῶν πολεμίων, *metus hostium, i. e., either*

a) *the fear of the enemy, i. e., the fear which the enemy feels (Subjective Genitive), or,*

b) *the fear about the enemy, i. e., the fear of which the enemy is the object (Objective Genitive).*

6. δούλος πέντε μνῶν, *a slave worth five minae: Value.*

7. γραφὴ κλοπῆς, *an accusation of theft: Cause.*

8. πολίτου ἀρετή, *a citizen's virtue: Quality.*

9. Hom. Τροίης πτολίεθρον, *the city of (called) Troy : Designation.*

Which of the two substantives in any particular case has to be expressed by the Genitive, is generally quite as clear from their meaning as in English.

But the following special peculiarities in the use of the different kinds of Genitives deserve to be noticed :

§ 409. a) The Genitive denotes descent from a father, even without the addition of a Substantive : Σωκράτης ὁ Σωφρονίσκου, *Socrates the son of Sophroniscus* ; Μιλτιάδης Κίμωνος, *Miltiades son of Kimon* ; poet., Διὸς Ἄρτεμις, *Artemis, daughter of Zeus.*

§ 410. b) The Neuter of the Article with a Genitive has very different meanings (comp. § 383) : τὰ τῶν Ἑλλήνων, *the affairs, interests, possessions of the Hellenes* (comp. τὰ Ἑλληνικά) ; τὸ τῆς ὀλιγαρχίας, *the nature of the oligarchy* ; on the other hand, τὸ τοῦ Δημοσθένους, *the word of Demosthenes* ; τὰ τῶν φίλων κοινά, *the property of friends is common.*

§ 411. c) The idea of abode is to be supplied in the expressions : εἰς διδασκάλου φοιτᾶν, *to go to the master's (house), i. e., to go to school* ; ἐν or εἰς Ἄιδου (Homer, εἰν Ἀΐδαο δόμοις, *in Hades' dwelling, dominion*), *in or into the lower world.*

§ 412. d) The *Partitive Genitive* (4), denoting a whole to be divided, is most common with numerals and superlatives : πολλοὶ τῶν Ἀθηναίων, *multi Atheniensium* ; πότερος τῶν ἀδελφῶν ; *which of the two brothers?* πάντων ἄριστος, *omnium optimus* ; but also with various adjectives : οἱ σπουδαῖοι τῶν πολιτῶν, *the assiduous among the citizens.* So, more freely in the Homeric poems : διὰ θεάων, *the divine one among goddesses* ; δήμου ἀνὴρ, *a man of the people* ; and similarly, ἀνὴρ τῶν ῥητόρων, *a man from the number of the orators.*

The Partitive Genitive with names of places denotes the whole territory: Θῆβαι τῆς Βοιωτίας, *Thebes in Boeotia*; with Neuter pronouns it sometimes denotes a whole which is attained by degrees: εἰς τοῦτο ἀνοίας ἦλθον, *eo usque insanīae progressi sunt*.

Obs.—Adjectives which have a Partitive Genitive sometimes follow the gender of the Genitive dependent upon them: ὁ ἥμις τοῦ χρόνου, *the half of the time* (instead of τὸ ἥμισυ τοῦ χρόνου); ἡ πλείστη τῆς χώρας, *most of the land*.

§ 413. *e*) The *Objective Genitive* (5, *b*) may be translated by various prepositions: εὐνοία τῶν φίλων, *benevolence towards friends*; ἀπορία σίτου, *want of food*; Hom., ἔρος ἐδητύος ἡδὲ ποτήτος, *eagerness for food and drink*; ἡσυχία ἐχθρῶν, *peace from enemies*; ἀγῶνες λόγων, *contests in speeches*; ἀφορμὴ ἔργων, *stimulus to deeds*; ἀπόστασις τῶν Ἀθηναίων, *defection from the Athenians*; λύσις θανάτου, *deliverance from death*; βία πολιτῶν, *with violence against the citizens, in spite of the citizens*.

## 2. Genitive with Adjectives and Adverbs.

§ 414. The Genitive is joined to many *relative* adjectives and their adverbs, *i. e.*, to such adjectives and adverbs as are conceivable *only in reference to something*, and points out the person or thing they refer to. The most important adjectives of this kind are:

1. κοινός, *common*; ἴδιος, οἰκεῖος, *own, peculiar*, and others which imply *property* or *belonging to*, as: ναὸς ἱερὸς τοῦ Ἀπόλλωνος, *a temple sacred to Apollo* (possession, comp. § 408, 2).

2. Adjectives denoting *plenty* and *want* (contents, § 408, 3), as: μεστός, ἔμπλεως, πλήρης, *full*; πλούσιος, *rich*; ἐνδεής, πένης, *necessitous*; further, the adverb ἄλῃς, *enough*: πάντα εὐφροσύνης πλέα ἦν, *all was full of joy*.

3. Those signifying *acquainted* or *unacquainted with*: ἔμπειρος, *peritus*; ἄπειρος, *imperitus*; ἐπιστήμων, *skilled*

(τέχνης, *in an art*); μνήμων, ἀμνήμων, *mindful and unmindful*.

4. ἄξιος, *worthy*; ἀνάξιος, *unworthy*: πλείστου ἄξιον, *worth most, the worthiest thing* (§ 408, 6).

5. Adjectives implying *participation* (§ 408, 4), whether it be positive or negative: μέτοχος τοῦ πόνου, *particeps laboris*; ἄμοιρος, *without a share*; αἷτιος, *author, guilty, reus*.

Obs.—To these belong many adjectives compounded with ἀν (ἀ, § 360) privative, which, especially in poets, are joined with the genitive: poet. αἰὼν κακῶν ἄγευστος, *a life which has not tasted of misfortunes*; φίλων ἄκλαυτος, *unwept by friends*.

6. Adjectives in -ικός (§ 351) denoting *capability or fitness for* (comp. 3) something: διδασκαλικὸς γραμματικῆς, *capable of teaching grammar*; παρασκευαστικὸς τῶν εἰς τὸν πόλεμον, *skilled in obtaining the necessaries for war*.

§ 415. Many *Adverbs of Place* are joined with a Genitive, which is mostly of a Partitive nature (comp. § 412): ποῦ γῆς; *where on earth?* so with ἐντός, *within*; εἴσω, *inside*; ἐκτός, *without*; ἔξω, *outside*; ἄγχι, ἐγγύς, πλησίον, *near*; πρόσω or πόρρω, *forwards*; πέρα, *beyond*; εὐθύ, *straight towards*; πρόσθεν, ἔμπροσθεν, *in front*; ὀπίσθεν, *behind*; ἀμφοτέρωθεν, *on both sides*; ἄνω, *upwards* (ποταμῶν, *up-stream*); and corresponding with these also some adverbs of *time and manner*: πηνίκα τῆς ἡμέρας; *at what time of the day?* πῶς ἔχεις τῆς γνώμης; *what do you think?* λάθρα τῶν γονέων, *secretly from the parents*.

§ 416. The *Comparative* may have the object with which anything is compared in the Genitive (as in the Ablative in Latin): μέλζων τοῦ ἀδελφοῦ, *major fratre*, i. e., ἢ ὁ ἀδελφός, *than the brother*; οὐ προσήκει τὸν ἄρχοντα τῶν ἀρχομένων πονηρότερον εἶναι, i. e., ἢ τοὺς ἀρχομένους, *it is not becoming that the governor should be worse than the governed*.

Obs. 1.—This Genitive is used most frequently where it repre-

sents ἤ with the Nominative or Accusative; yet it may also more freely represent ἤ with the Dative: poet. πλείων χρόνος, ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε (ἢ τοῖς ἐνθάδε), *longer is the time that I must please those below than that I must please those here.*

Obs. 2.—Like the Comparative, the Superlative is sometimes joined with the Genitive of the things with which anything is compared: poet., φάος κάλλιστον τῶν προτέρων, *a light most beautiful in comparison with the former ones*, where we might have expected φάος κάλλιον τῶν προτέρων, *lux prioribus pulchrior*, or φάος κάλλιστον πάντων, *omnium pulcherrima*.

Obs. 3.—All adjectives expressive of a comparison follow the rule of Comparatives: διπλάσιος, *doubly* (as great as); δεύτερος (οὐδενός), *second* (to none); ὕστερος, *later than*; ἕτερος, *another than*.

### 3. The Genitive with Verbs.

Very many verbs are joined with the Genitive on the general principles mentioned in § 408.

§ 417. 1. The Genitive represents a *Predicate* (§ 361, 7 and 10) with verbs which denote *being, becoming, making, deeming*, in order to predicate something of a substantive, as originating from, possessing, consisting of, or in any other way qualifying it, § 408: Σωκράτης Σωφρονίσκου ἦν, *Socrates was Sophroniscus's son* (§ 408, 1); ἡ οἰκία τοῦ πατρὸς ἐγένετο, *the house became the father's property* (§ 408, 2); τὸ τεῖχος λίθου πεποίηται, *the wall has been made of stone* (§ 408, 3); οἱ Θεσσαλοὶ τῶν Ἑλλήνων ἦσαν, *the Thessalians belonged to the Hellenes* (§ 408, 4); πολίτου ἀγαθοῦ νομίζεται θαρρῆν, *to be courageous is deemed a good citizen's quality* (§ 408, 8).

Obs.—The Genitive often occurs with verbs of perception and observation in such a way that it is properly dependent on a noun or pronoun: τοῦτο ὑμῶν μάλιστα θαυμάζομεν, *this we most admire in you* (properly: *this of you we most admire*).

§ 418. 2. The Genitive of *Material* (§ 408, 3) is also used with verbs of *plenty and want* (comp. § 414, 2): πῖμπλημι, πληρόω, *I fill*; πλήθω, γέμω, *I am full*; δεόμαι (δεῖ μοι), *I need*; τὰ ὦτα ἐνέπλησαν δαιμονίας σοφίας, *they filled the ears with wondrous wisdom*; ὁ

παρὼν καιρὸς πολλῆς φροντίδος καὶ βουλῆς δεῖται, *the present time is in need of much reflection and advice.*

§ 419. 3. The *Partitive Genitive* (§ 408, 4) is used with many verbs which *only partially* affect the object of the action :

a) With all verbs which contain the idea of *sharing* : μετέχω (μέτεστί μοι), *I have a share in* ; μεταλαμβάνω, *I take a share in* ; μεταδίδωμι, *I give a share* (τῆς λείας, *of the booty*) ; κοινωνέω, *I share* (comp. § 414, 5) ; Hom. σῖτον δ' αἰδοίη ταμίη παρέθηκε χαριζομένη παρέοντων, *the modest stewardess brought bread supplying from the store.*

Obs.—ὀζω, *I smell*, also belongs to these : μύρων ὀζει, *he smells of myrrh.*

b) With verbs which denote *touching, laying hold of, seizing* : ἅπτομαι, ψάύω, *I touch* ; ἔχομαι, *I hold by*, border (τινός) *on something* ; ἀντέχομαι, ἐπιλαμβάνομαι, *I lay hold of* ; λαμβάνω τινὰ τῆς χειρός, *I seize one by the hand* ; ἄρχομαι, *I begin* (τῆς παιδείας, *with the education*) ; poet. θανόντων οὐδὲν ἄλγος ἅπτεται, *no pain touches the dead.*

c) With verbs which denote *striving, aiming at* : στοχάζομαι τοῦ σκοποῦ, *I aim at the goal* ; ὀρέγομαι, *I strive* ; διψάω, *I thirst* ; τυγχάνω, *I hit, attain* (ἔτυχε τῶν ἄθλων, *he won the prizes*) ; ἐφικνούμαι, *I reach, attain* ; ἤκω, *I have attained* (Herod. δυνάμιος, *power*).

d) With verbs which denote *enjoying* : ἐσθίω, *I eat* ; πίνω, *I drink* ; γεύω, *I give a taste* ; ἐστιάω, *I entertain* ; ἀπολαύω, *I enjoy* (μεγίστων ἀγαθῶν, *the greatest blessings*) ; ἐνὸς ἀνδρὸς εὖ φρονήσαντος πολλοὶ ἂν ἀπολαύσειαν, *many would enjoy a man who has thought sensibly.*

e) With verbs denoting the opposites of the ideas enumerated under a—d, that is, the *exclusion* from a share in something : ἀπέχομαι, *I refrain* (σίτου, *abstineo cibo*) ; χωρίζω, *I separate* ; εἴργω, *I keep off* ; στερίσκω, *I deprive* ; παύομαι, *I cease* ; εἴκω, παραχωρέω, *I yield* ;



λύω, *I loose*; ἐλευθερώω, *I free*; φείδομαι, *I spare*; ἀμαρτάνω, ἀποτυγχάνω, *I miss*; ψεύδομαι, σφάλλομαι, *I am deceived* (τῆς ἐλπίδος, *in my hope*).

Obs.—Many of these verbs are also joined with an Accusative when an object is to be expressed as *wholly* encompassed by the action: πλείστον μέρος τινὸς μετέχειν, *to have the greatest part in anything*; πίνω οἶνον, *I drink wine*; οἶνον, *some wine*; λαγχάνω τι, *I attain something*; τινός, *a share in something*.

§ 420. 4. The Genitive is joined with many verbs denoting a *sensuous* or *moral perception* or *emotion* (comp. § 414, 3), as: ἀκούω, ἀκροάομαι, *I hear*; αἰσθάνομαι, *I perceive*; μνησκόμαι, *I remember* (τοῦ φίλου, *memini amici*); ἐπιλανθάνομαι, *I forget*; μέλει μοι τίνος, ἐπιμελέομαι, *I am concerned about something, I care*; ἐντρέπομαι, Hom. ἀλέγω, ἀλεγίζω, *I concern myself*; ἀμελέω, *I neglect*; ὀλιγωρέω, *I care little about*; ἐράω, *I love* (§ 419, c); ἐπιθυμέω, *I desire*; πυνθάνομαι τί τίνος, *I learn something about one*.

Obs.—The Accusative also is admissible with several of these verbs: with ἀκούω if the object is directly audible: φθόγγον, *a sound*, but τοῦ διδασκάλου, *the teacher*.

§ 421. 5. With verbs of *estimating*, *buying*, *selling*, &c., the Genitive denotes the *value* or *price* (comp. § 408, 6, and § 417): ὁ δούλος πέντε μνῶν τιμᾶται, *the slave is valued at five minae*; πολλοῦ ὠνεῖσθαι, *magni emere*; ταλάντου ἀποδόσθαι, *to sell for a talent*.

§ 422. 6. With verbs of *judicial proceedings* the Genitive denotes the *cause* (§ 408, 7, § 414, 5): κλοπῆς γράφεσθαι αἰσχρὸν, *furti accusari turpe est*; φόνου διώκειν, *to prosecute for murder*; φεύγει παρανόμων, *he is charged with violating the law*; ἀπέφυγε κακηγορίας, *he was acquitted of libel*; ἐάλωσαν προδοσίας, *proditionis condemnati sunt*.

Obs.—With verbs of *emotion* the Genitive likewise expresses the cause, as: θαυμάζω σε τῆς σωφροσύνης, *I admire thee for thy moderation*; Hom. χωόμενος γυναικός, *angry about the woman*.

§ 423. 7. The Genitive is also joined with verbs which imply the meaning of a Comparative (§ 416), as: κρατέω (κρείττων εἰμί), ἄρχω (Κροῖσος Λυδῶν ἤρχεν, *Croesus ruled over the Lydians*); βασιλεύω, *I rule*; περίειμι, περιγίγνομαι, *I am superior*; ἡττάομαι (ἡττων εἰμί), *I am inferior*; λείπομαι, ὑστερέω, *I am behind*; διαφέρω τινός, *differe ab aliquo*; βαρβάρων Ἑλλήνας ἄρχειν εἰκός, *it is reasonable that Hellenes should rule over barbarians*.

§ 424. 8. The Genitive is joined with verbs compounded with prepositions, which either always, or in the sense which they have in the compound verb, require the Genitive (comp. Chap. XVII.): ἐκβάλλω τινὰ τιμῆς, *I eject some one from office*; προστατεύει τῆς πόλεως, *he presides over the state*; ἰσχὺν τοῦ δικαίου προτιθήσιν, *he prefers might before right*; καταφρονεῖν τινος, *to despise any one*; κατηγορεῖν τί τινος, *to accuse one of a thing*; πάτριον ἦν τῇ Ἀθηναίων πόλει προεστάναι τῶν Ἑλλήνων, *it was a hereditary custom for the city of the Athenians to be at the head of the Hellenes*.

#### 4. Freer use of the Genitive.

§ 425. The Genitive, without immediate connexion with a noun or verb expresses:

1. *Place* (local Genitive), almost exclusively in the language of poetry, and that either the place *from* which something is removed: ἵστασθε βάθρων, *get up from the steps*; ὑπάγειν τῆς ὁδοῦ, *to go out of the way* (comp. § 419, e);—or the space *within which* something takes place (comp. §§ 412, 415): τῆς Ἰωνίας τοῦτο αἰσχρὸν νενόμισται, *within Ionia that is considered disgraceful*; Hom. νέφος οὐ φαίνεται πάσης γαίης, *no cloud appeared within the compass of the whole earth*; ἔρχονται πεδίοιο, *they go through or within the plain* (comp. the German *ich gehe des Weges*).

On another local Genitive, see § 412.

§ 426. 2. *Time* (temporal Genitive), in which case it is a Partitive Genitive expressing the *whole of a space of time* (§ 412), within which something takes place: τρίς τοῦ ἐνιαυτοῦ, *thrice in the year*; ἡμέρας, *by day*; νυκτός, *by night*; τοῦ αὐτοῦ χειμῶνος, *in the same winter*; τοῦ λοιποῦ, *for the future*; χρόνου συχνοῦ, *for some time*; ἐκάστου ἔτους, *each year*.

§ 427. 3. *Cause* (causal Genitive, comp. § 408, 7, § 422), in exclamations: οἶμοι τῆς τύχης, *alas! for my fortune* (comp. the German *O des Leides*); and in Infinitives with the Genitive of the Article (in order to). § 574, 3, *Obs.*

§ 428. 4. *Occasion, time, circumstances, &c.*, as an *absolute Genitive*, in connexion with *participles*, just like the absolute Ablative in Latin: Κύρου βασιλεύοντος, *Cyro regnante*, § 584 (comp. the German: *stehenden Fusses*).

*Obs.*—The absolute Genitive, like the absolute Ablative of the Latins, very rarely occurs without a participle; when the verb *to be* occurs in the clause the participle ὢν is to be used: *te puero, σοῦ παιδὸς ὄντος.*

### E) *The Dative.*

§ 429. The Dative denotes, in general, the person or thing more *remotely connected* with an action.

*Obs.*—The Dative, therefore, depends just as often on verbs as on adjectives (adverbs), but very rarely on a substantive.

§ 430. 1. *Dative of the person concerned.*

As in Latin and English, so in Greek, the person more remotely affected by something is in the Dative, and:

a) with transitive verbs it is the so-called *indirect object*: Hom. ἑπτὰ δέ οἱ δώσω εὐναιόμενα πτολίεθρα, *and I will give him seven flourishing cities.*

b) with intransitive verbs it expresses the person or a thing conceived as a person to which the action

refers: *πρέπει μοι τι*, a thing becomes me; *δεῖ μοι τινος*, I need something; *ἐμοὶ οὕτω δοκεῖ ἔχειν*, it seems to me to be so; *βοηθῶ τοῖς συμμάχοις*, succorro sociis; *πείθου τοῖς νόμοις*, obey the laws; *εὔχεσθε τοῖς θεοῖς*, pray to the gods; *μέμφομαι τοῖς μαθηταῖς*, I reproach the scholars.

Obs.—Substantives derived from such verbs are sometimes followed by the Dative: *ἡ ἐν τῷ πολέμῳ τοῖς συμμάχοις βοήθεια*, the help to the allies in the war.

c) with Adjectives: *ὁ ἀγαθὸς τῷ ἀγαθῷ μόνος φίλος*, the good alone is dear to the good.

### § 431. 2. Dative of interest.

The Dative denotes the person *for* whom—for whose interest—something is or takes place; hence

a) the person *benefited or injured* (dat. *commodi, incommodi*): *πᾶς ἀνὴρ αὐτῷ πονεῖ*, every man toils for himself; *φθόνος μέγιστον κακὸν τοῖς ἔχουσιν αὐτόν*, envy is the greatest evil to them that have it.

§ 432. b) the *possessor* with *εἶμι*, *γίγνομαι*, and similar verbs: *πολλοὶ μοι φίλοι εἰσίν*, I have many friends.

Obs.—The possessive Dative is sometimes, like the Genitive, joined with a Substantive; Herod., *οἱ σφί βόες*, their oxen.

§ 433. c) the *sympathising person* (*ethical Dative*): poet. *ὦ τέκνον, ἣ βέβηκεν ἡμῖν ὁ ξένος*, O child, has the stranger left us? *τί γὰρ πατήρ μοι πρέσβυς ἐν δόμοισι δρᾷ*, for what is my aged father doing in the house?

§ 434. d) the *acting person* with passive verbs (commonly *ὑπό* with the Genitive), which is then to be viewed as one interested in the action: Hom. *πολλές δάμεν Ἑκτορι δίῳ*, many were overcome by godlike Hector; *τί πέπρακται τοῖς ἄλλοις*; what has been done by the rest? This Dative is regularly joined with the Verbal Adj. in *-τέος*: *ἐμοὶ πολεμητέον ἐστίν*, *mihi pugnandum est*.

§ 435. e) the person remotely connected with an

action: *τέθνηχ' ὑμῖν πάλαι*, *he died to you long ago*; Hom. *πᾶσιν κεν Τρώεσσι κῦδος ἄροιο*, *thou mightest get thee fame with all Trojans*; Hom. *τοῖσιν ἀνέστη*, *among them arose*; *ὑπολαμβάνειν δεῖ τῷ τοιούτῳ ὅτι εὐήθης ἐστίν*, *in regard to such a one we must suppose him simple*.

*Obs.*—In this manner participles are most frequently used, partly with, partly without, an accompanying noun: Hom. *ἡμῖν εἵνατός ἐστι περιτροπέων ἐνιαυτὸς ἐνθάδε μιμνόντεσσιν*, *it is the ninth year for us lingering here*; *ἡ διαβάanti τὸν ποταμὸν πρὸς ἐσπέραν ὁδόν*, *the road westward when you have crossed the river*; *γίγνεται τι ἐμοὶ βουλομένῳ*, *something happens to me as I wish*; *συνελόντι* or *ὡς συνελόντι εἰπεῖν*, *to speak briefly*.

### § 436. 3. Dative of community.

With verbs, adjectives, and adverbs, which denote community, agreement, friendly or hostile meeting, the person or thing *with* which such a community, agreement, or such a meeting takes place, is in the Dative.

a) *Verbs* of this kind are: *κοινωνέω*, *I share* (*τινί τινος*, *something with one*); *συμφωνέω*, *ὁμολογέω*, *συνάδω*, *ὁμονοέω*, *I agree*; *ὁμοιόομαι*, *I resemble*; *ὁμιλέω*, *I associate with*; *διαλέγομαι*, *I converse*; *διαφέρομαι*, *I differ*; *μάχομαι*, *I fight*; *ἐρίζω*, *I dispute*: *τὰ ἔργα οὐ συμφωνεῖ τοῖς λόγοις*, *the deeds do not harmonise with the words*; poet. *κακοῖσιν μὴ προσομίλει ἀνδράσιν*, *ἀλλ' αἰεὶ τῶν ἀγαθῶν ἔχεο*, *with bad men do not associate, but always hold to the good*.

b) *Adjectives*: *ἴσος*, *like*; *ὅμοιος*, *παραπλήσιος*, *similar*; *ὁ αὐτός*, *the same*; *οἰκεῖος*, *ἴδιος*, *peculiar*; *κοινός*, *common* (comp. § 414, 1); *ὁμώνυμος*, *of like name*; *συνώνυμος*, *of like meaning*; *διάφορος*, *different*; *ἐναντίος*, *opposite*: *ὀπλισμένοι ἦσαν τοῖς αὐτοῖς Κύρῳ ὅπλοις*, *they were armed with the same weapons as Cyrus*.

c) *Adverbs*: besides those derived from the adjectives just mentioned, especially *ἅμα*, *at the same time*; *ὁμοῦ*, *together*: *ἅμα τῷ ἐταίρῳ*, *at the same time with his friend*.

§ 437. The Dative is used with many verbs which,

compounded with prepositions, denote a contact or union, especially with such as are compounded with ἐν, σύν, ἐπί, yet also with those compounded with πρός, παρά, περί, ὑπό, as: ἐπιστήμην ἐμποιεῖν τῇ ψυχῇ, to bring knowledge into the soul; ἐπικεῖσθαι τινι, to press upon, to urge, one; ἐπιτιμᾶν τινί τι, to reproach one with something; προσιέναι τῷ δήμῳ, to come before the people; παρίστασθαι, παρεῖναι τινι, to support one; περιπίπτειν τινί, to meet one.

§ 438. 4. The *Instrumental Dative*, answering to the Latin Ablative, denotes that *by* or *by means of* which an action is brought about, hence

a) the *means* or *instrument* (comp. διά, § 458): Hom. τὸν μὲν κατὰ στήθος βάλε δουρί, the one he struck on the breast with the spear; ὁρῶμεν τοῖς ὀφθαλμοῖς, we see with the eyes; οὐδεὶς ἔπαινον ἡδοναῖς ἐκτήσατο, no one gained praise by pleasures; ζημιοῦν τινα θανάτῳ, to punish one with death; Hom. τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν, may the Danaï pay for my tears by thy darts.

Obs.—Hence the Dative is used with χρῆσθαι, to make use of; as the Ablative with *uti* in Latin. A second predicative Dative is often added (§ 361, 10): τούτων τισὶ φύλαξιν ἐχρήτο, some of them he used as guards.

§ 439. b) the *operating power* or *cause* from which an action proceeds: ἄνθρωπος φύσει πολιτικόν, man (is) by nature fitted for the State; πολλάκις ἀγνοία ἁμαρτάνομεν, we often err from ignorance; φόβῳ, from fear.

Obs.—With verbs of emotion the Dative expresses the ground or occasion of the emotion: ἡδομαι, χαίρω τῇ μουσικῇ, I delight in music; λυποῦμαι, I am grieved; χαλεπαίνω, I am angry; στέργω, ἀγαπῶ, I am satisfied (with something); αἰσχύνομαι, I am ashamed (about something).

§ 440. c) the *measure*, *by which* a thing is measured, *by which* one thing surpasses another, *by which* it is distinguished: τὰ μέλλοντα κρίνομεν τοῖς γεγενημένοις,

*the future we judge of by the past*; δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι μάχης οἱ Ἀθηναῖοι ἐν Μαραθῶνι ἐνίκησαν, *ten years before the battle of Salamis the Athenians conquered at Marathon*; πολλῶ μελζων, *multo major* (also πολύ, § 404, Obs.); διαφέρειν τινὸς φρονήσει, *to differ from any one in insight*.

§ 441. 5. The *freer use* of the Dative expresses:

a) the way and manner, or an accompanying circumstance: τούτῳ τῷ τρόπῳ, *in this way*; βία, *by force*; σπουδῇ, *with zeal*; συγῇ, *in silence*; ἔργῳ, *in fact*; τῷ ὄντι, *in truth*; ἰδίᾳ, *privatim*; δημοσίᾳ, *publice*; Hom. νηπιέσσι, *in his folly* (§ 362, Obs.).

Obs.—The Dative with αὐτός should be particularly noticed: ὁ Φίλιππος πεντακοσίους ἰππέας ἔλαβεν αὐτοῖς τοῖς ὅπλοις, *Philip took five hundred horse together with their armour*. (Comp. the Dative of community, § 436.)

§ 442. b) The place where something happens is expressed by the Dative more rarely in prose than in poetry: Μαραθῶνι, *at Marathon*; Hom. Ἑλλάδι οἴκια ναίων, *inhabiting his house in Hellas*; Hom. τόξ' ὤμοισιν ἔχων, *having the bow on his shoulders*; poet. ὁδοῖς, *on the way*.

§ 443. c) Time is expressed by the Dative as definitely limited in answer to the question *when*: τῇδε τῇ νυκτί, *hac nocte*; τῇ ὑστεραίᾳ, *on the following day*; τετάρτῳ ἔτει, *in the fourth year*; Ὀλυμπίοις, *at the Olympic games*; poet. χειμερίῳ νότῳ, *in a stormy south wind*.

Obs.—Notice the difference between the Accusative (§ 405) and the Genitive (§ 426), in their application to relations of time.

## CHAP. XVII.—THE PREPOSITIONS.

§ 444. Prepositions have a double use. Either they are combined with a verb, to define the direction which the action of the verb takes, or they are used independently, and serve, in connexion with different cases, to point out the relation of single words in a sentence to one another more distinctly than could be done by the cases alone.

§ 445. *Obs. 1.*—As the name *praepositio* (πρόθεσις) points to the first of these uses, those prepositions which are not combined with verbs, such as: *ἀνευ*, *without* (poet. δίχα, χωρίς); *ἄχρι, μέχρι*, *till*; *μεταξύ*, *between*; *ἐνεκα*, *on account of*; *πλήν*, *besides*,—are called *spurious*. They are all used with the Genitive (comp. § 415), except *ὥς*, *to*, which has the Accusative.

§ 446. *Obs. 2.*—All Prepositions were originally *adverbs*; many of them are still used as such in poetry, and a few even in prose: *περί*, *beyond, very*; *μετά*, *later*; *πρός*, *in addition*. On account of this origin, their position in Homer is very free; they may be separated from their verb, as well as from their substantive: Hom. *ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκόν*, *and he himself put on the glittering brass*; *ἀμφὶ δὲ χαῖται ὤμοις ἀτσοῦνται*, *and the manes wave around the shoulders*. On the *anastrophe* in placing the Prepositions behind, see § 90. In prose only *περί* is sometimes thus used.

§ 447. With regard to the cases joined with Prepositions, the following general rules are to be noticed:

1. The *Accusative* with Prepositions expresses the object *upon* which, *over* which, *towards* which an action *extends* (§§ 395, 405), and with many Prepositions the *goal* of an action itself (§ 406).

2. The *Genitive* frequently denotes the *place from* which an action proceeds (§ 425), often also a moral relation (§ 408, etc.), whilst it depends on other Prepositions in the same way as on the adverbs mentioned in § 415.

3. The *Dative* denotes a more external connexion (§§ 435, 442).



## GENERAL VIEW OF THE PREPOSITIONS.

§ 448. I.—Prepositions which can have only *one* case:

A) the *Accusative*: εἰς, ὥς.

B) the *Genitive*: ἀντί, ἀπό, ἐκ (ἐξ), πρό—ἄνευ, ἄχρι, μέχρι, μεταξύ, ἕνεκα, πλήν.

C) the *Dative*: ἐν, σύν (ξύν).

II.—Prepositions which can have *two* cases:

A) the *Genitive* and *Accusative*: διά, κατά, ὑπέρ.

B) the *Dative* and *Accusative*: ἀνά.

III.—Prepositions which can have all the *three* oblique cases: ἀμφί, ἐπί, μετά, παρά, περί, πρός, ὑπό.

## I.—PREPOSITIONS WHICH CAN HAVE ONLY ONE CASE.

§ 449. A) *Prepositions with the Accusative.*

1. εἰς or ἐς (Lat. *in*, c. *Accus.*, and *inter*), *to*, *into*, points out the *goal towards* which the action is directed. The opposite is ἐξ, *out*. εἰς is used:

a) of *place*: οἱ Λακεδαιμόνιοι εἰσέβαλον εἰς τὴν Ἀττικὴν, *the Lacedaemonians invaded Attica*; εἰς δικαστήριον εἰσιέναι, *to come into court*; λέγειν εἰς τὸ πλῆθος, *to speak to the multitude*; εἰς ἄνδρας ἐγγράφειν, *to enroll among men*. Comp. ἐν, § 456, a.

b) of *time*: εἰς τὴν ὑστεραίαν, *in diem proximum, for the next day*; εἰς ἑσπέραν, *towards evening*; poet. ἔτος εἰς ἔτος, *year by year*; εἰς καιρόν, *for the right time*.

c) of *measure* and *number*: εἰς διακοσίους, *up to two hundred*; εἰς δύναμιν, *up to one's power, as much as is in one's power*.

d) of *purpose*: χρήσιμον εἰς τὸν πόλεμον, *useful for the war*; εἰς τόδε ἤκομεν, *for that we have come*.

In compounds it is to be translated by *into*, *in*, *to*.

§ 450. 2. ὥς (comp. § 631), *to*, only of persons:

Hom. αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὥς τὸν ὁμοῖον, *God always brings like to like.*

### § 451. B) *Prepositions with the Genitive.*

1. ἀντί (comp. Hom. ἅντα, ἅντην, ἀντικρύ), originally *opposite to* (comp. ἐν-αντί-ος), then *instead of, for*: Hom. ἀντὶ κασιγνήτου ξεινός θ' ἰκέτης τε τέτυκται, *a stranger and a suppliant is instead of a brother (like a brother)*; ἀντὶ θνητοῦ σώματος ἀθάνατον δόξαν ἀλλάξασθαι, *to exchange a mortal body for immortal glory.*

In compounds it signifies *against*.

§ 452. 2. ἀπό (Lat. *ab, a*, Engl. *off*), *from*, in the sense of *separation, severance, and origin*:

a) *of place*: Hom. ἀφ' ἵππων ἄλτο χαμᾶζε, *he sprang off the chariot to the ground.*

b) *of time*: *from, since*: ἀπ' ἐκείνης τῆς ἡμέρας, *from that day.*

c) *of cause*: *by, from, through*: αὐτόνομος ἀπὸ τῆς εἰρήνης, *independent through the peace.*

Phrases: ἀπὸ σκοποῦ, *far from the goal*; ἀπὸ γνώμης, *contrary to expectation*; ἀπὸ στόματος λέγειν, *to speak from memory*; οἱ ἀπὸ σκηνῆς, *those of the stage, the actors.*

In compounds it signifies *from, off, away*.

§ 453. 3. ἐκ, before vowels ἐξ (Lat. *ex, e*), *out of* (opposed to εἰς), denotes *removal from within or from amongst*:

a) *of place*: ἐκ Σπάρτης φεύγει, *he is banished out of Sparta.*

b) *of time*: ἐκ παίδων, *from boyhood (a pueris).*

c) *of origin*: ἐκ πατρὸς χρηστοῦ ἐγένετο, *he sprang from a brave father*; seldom with a Passive verb: τιμᾶσθαι ἐκ τινος, *to be honoured by any one.*

d) *close connection and conformity with*: *after, secundum*: λόγον ἐκ λόγου λέγειν, *to deliver speech after*

speech; ἐκ τῶν ὁμολογουμένων, according to the agreement (Lat. *secundum*).

Phrases: ἐκ δεξιᾶς, on the right; ἐξ ἴσου, equally; δῆσαι, κρεμάσαι τι ἔκ τινος, to fasten, to hang one thing to another (Lat. *pendere ex, ab aliqua re*).

In compounds: out, away.

§ 454. 4. πρό (Lat. *pro*), for, before, instead.

a) of place, before: πρὸ θυρῶν, before the door.

b) of time: πρὸ τῆς μάχης, before the battle.

c) of preference: πρὸ τούτων τεθνάναι μᾶλλον ἂν ἔλοιτο, he would choose death before this, i. e., rather than this.

d) for, a rare use: πρὸ παίδων μάχεσθαι, to fight for the children.

Phrase: πρὸ πολλοῦ ποιεῖσθαι (c), to prefer greatly.

In compounds: before, forth, beforehand, forwards.

§ 455. The spurious Prepositions:

5. ἄνευ, without (poet. χωρίς, δίχα, ἄτερ).

6. ἄχρι, μέχρι, until.

7. μεταξύ, between.

8. ἔνεκα, also ἔνεκεν, εἵνεκα (poet. οὔνεκα), for the sake of an object to be attained (Lat. *causā*): τῆς ὑγείας ἔνεκα χρῶμεθα τῷ ἱατρῷ, we employ a physician for the sake of health. (Comp. διά with Acc. § 458, B.)

9. πλὴν, besides (*praeter*).

Obs.—πλὴν is often used quite adverbially without governing a case: poet. οὐκ ἄρ' Ἀχαιοὶς ἄνδρες εἰσὶ πλὴν ὄδε; have then the Achaeans no men but this? It might be πλὴν τοῦδε, besides this?

§ 456. C) Prepositions with the Dative.

1. ἐν (Hom. ἐνί, ἐν, Lat. *in*, c. Ablat. and *inter*), in, answers to the question *where*?

a) of place: ἐν Ἀθήναις, in Athens; also among (*inter*): ἐν τούτοις, among them; ἐν δῆμῳ λέγειν, to speak before the people (comp. § 449, a).

b) of time: ἐν τούτῳ τῷ ἔτει, *in that year*.

c) a moral relation: with: ἐν τῷ θεῷ τὸ τῆς μάχης τέλος, *the result of the battle rests with God*.

Phrases: ἡ ἐν Μαραθῶνι μάχη, *the battle at Marathon*; ἐν τοῖς πρώτοις, *first by far*; ἐν καιρῷ, *at the right time*; ἐν προσθήκῃς μέρει, *in addition*; ἐν χερσὶ τιθέναι, *to put into the hands* (comp. Lat. *in mensa ponere*).

In compounds: *in, into, on*. The accented ἐνι=ἔνεστι signifies, *it is in, it exists, it is possible*.

§ 457. 2. σύν or ξύν (Lat. *cum*), *with*, denotes companionship (opposed to ἄνευ, comp. μετά with Gen. § 464, B.): σύν Ἀθήνῃ ἐνίκησεν, *he conquered with (the help of) Athens*; σύν νόμῳ, *in accordance with the law* (opposed to παρὰ with Acc. § 465, C, b).

In compounds: *with, together*.

## II.—PREPOSITIONS WHICH CAN HAVE TWO CASES.

### *The Genitive and Accusative.*

Obs.—Here, as everywhere in what follows, that use of a Preposition is placed first in which its original meaning is most manifest.

§ 458. 1. διά (akin to δύο, as *between* is to *two* [*twain*]), originally *between*, then *through*.

A) with the Genitive:

a) of space: most frequently *through* (Lat. *per*): Hom. διά μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος, *through the glittering shield pierced the mighty lance*.

b) instrumental: *by* or *with*: διά τῶν ὀφθαλμῶν ὁρώμεν, *by (by means of) the eyes we see* (comp. § 438).

c) of space and time: *among* (*inter*), *during*, *in*: διά χειρῶν ἔχειν, *to have in hand*; διά νυκτός, *during night*; διά φιλίας ἵεναι, *to be on friendly terms*.

Phrases: διά στόματος ἔχειν, *to have in the mouth, to*

be talking about; δι' οὐδενὸς ποιεῖσθαι, *to deem as nothing*; διὰ μακροῦ, *after a long interval, interruption*.

B) with the *Accusative*:

a) of *space* and *time* almost exclusively in the poets: *through, during*: Hom. διὰ δώματα, *through the rooms*; διὰ νύκτα, *during night*.

b) usually *causal*: *on account of* (the operating cause) (comp. ἐνεκα, § 455, 8): διὰ τὴν νόσον χρώμεθα τῷ ἱατρῷ, *we employ the physician on account of the illness*.

Phrases: αὐτὸς δι' ἑαυτὸν, *by himself*; διὰ τί; *why?*

In compounds διά is *through*, or denotes *separation* like Lat. *dis-*: διαφέρω = *differre*, διαίρέω, *I sever*.

§ 459. 2. κατά (comp. Adv. κάτω, *down*), originally *downwards, down* (the opposite to ἀνά).

A) with the *Genitive*:

a) of *space*: *down from*: Hom. βῆ δὲ κατ' Οὐλύμποιο καρήνων, *he came down from the heights of Olympus*; below (*sub*): τὰ κατὰ γῆς, *things below the earth*.

b) tropically: *about, against*: λέγειν κατὰ τινος, *to speak about, against one*.

Phrases: πόλιν κατ' ἄκρας ἐλεῖν, *to capture a city completely*; κατὰ νότου, *behind*.

B) with the *Accusative* it denotes in its most general sense *extension over, relation to, direction towards* something:

a) of *place*: κατὰ ῥέον, *down a stream*; κατὰ γῆν καὶ θάλασσαν, *by land and sea*; Hom. Ζεὺς ἔβη κατὰ δαῖτα, *Zeus went to the feast*.

b) of *time*: κατ' ἐκείνον τὸν χρόνον, *at that time*; οἱ καθ' ἡμᾶς, *our contemporaries*.

c) of *other relations*: κατὰ τοῦτον τὸν τρόπον, *in this way*; κατὰ πάντα, *in every respect*; κατὰ δύναμιν, *according to ability, as much as possible*; κατὰ τοὺς νόμους, *in accordance with the laws*; κατ' ἐμέ, *as regards me*; κατὰ Πίνδαρον ἄριστον ὕδωρ, *according to Pindar. water is best*.

d) *distributive* in divisions: Hom. *κατὰ φύλα*, *by tribes*; *κατὰ τρεῖς*, *by threes*; *καθ' ἡμέραν*, *daily*.

In compounds: *down, downwards, against, towards*, very often untranslatable.

§ 460. 3. *ὑπέρ*, Hom. also *ὑπείρ* (Lat. *super*), radical meaning *over*.

A) with the *Genitive*:

a) *of space*: *ὁ ἥλιος ὑπὲρ ἡμῶν πορεύεται*, *the sun passes over us*.

b) *tropically, for*: *μάχεσθαι ὑπὲρ τινος*, *to fight for any one* (originally *over*, e. g. *over a corpse*): *ὁ ὑπὲρ τῆς πατρίδος κίνδυνος*, *the danger for one's country*; *instead of*: *ἐγὼ ὑπὲρ σοῦ ἀποκρινοῦμαι*, *I will answer instead of you*.

B) with the *Accusative*:

*over, beyond—of space and measure*: Hom. *ὑπὲρ οὐδὸν ἐβήσετο*, *he went over or beyond the threshold*; *ὑπὲρ δύναμιν*, *beyond (his) power*.

In compounds: *over, away over, excessively, for*.

*With the Dative and Accusative.*

§ 461. 4. *ἀνά* (comp. adv. *ἄνω*, *above*), originally *upon, up* (opposed to *κατά*).

A) with the *Dative* only poet. *on the top of, upon*: Hom. *χρυσέῳ ἀνὰ σκήπτρῳ*, *on the top of a golden staff*.

B) with the *Accusative* *ἀνά* denotes the direction *upwards, up towards* something, then *spreading out over* something (comp. *κατά*).

a) *of space*: *ἀνὰ ῥέον*, *up the stream*; *ἀνὰ πᾶσαν τὴν γῆν*, *over the whole earth, over the whole country*.

b) *of time*: *ἀνὰ πᾶσαν τὴν ἡμέραν*, *per totum diem*.

c) *tropically*: *ἀνὰ λόγον*, *in accordance with*.

d) *distributive*: *ἀνὰ τέτταρας*, *by fours* (four men deep, comp. *κατά*, § 459, d).

Phrase: *ἀνὰ στόμα ἔχειν*, *to have in the mouth, to be talking about* (comp. *διά*).

In compounds: *up, upwards, again, back*.

## III.—PREPOSITIONS WHICH CAN HAVE THREE CASES.

*Obs.*—The original meaning is usually most manifest in connexion with the Dative.

§ 462. 1. ἀμφί (Lat. *amb-*, German *um*, akin to ἄμφω, *both*), radical meaning *around* (i. e. on both sides, comp. περί).

A) with the Dative:

only poet.: Hom. ἰδρώσει τελαμῶν ἀμφὶ στήθεσσι, *the belt around the breast will sweat*; ἀμφὶ φόβῳ, *from fear*.

B) with the Genitive:

Hom. ἀμφὶ φιλότητος αἰδεῖν, *to sing about love*.

C) with the Accusative:

of place, time, measure, occupation: ἀμφὶ τὰ ὅρια, *about the boundaries*; ἀμφὶ τοῦτον τὸν χρόνον, *about this time*; ἀμφὶ τὰ ἑξήκοντα, *circiter sexaginta*; ἀμφὶ δεῖπνον πονεῖν, *to be occupied about a meal*.

Phrase: οἱ ἀμφὶ τινα, *any one with his attendants*; hence even: οἱ ἀμφὶ Πλάτωνα, *Plato and his followers*.

In compounds: *about, around, on two sides, doubly*.

§ 463. 2. ἐπὶ, radical meaning, *upon, on, on the surface, by*.

A) with the Dative:

a) of space: Hom. ἐπὶ χθονὶ σῖτον ἔδοντες, *eating bread on earth*; ἐπὶ τῇ θαλάσῃ οἰκεῖν, *to dwell by the sea*.

b) of time: ἐπὶ τούτοις, *thereupon*.

c) of an ethical relation: ἐπὶ τοῖς πράγμασιν εἶναι, *to preside over the business*; ἐπὶ τοῖς πολεμίοις εἶναι, *to be in the power of the enemy*; ἐπὶ τινι χαίρειν, *to rejoice at a thing*; especially also of purpose: ἐπὶ παιδείᾳ τοῦτο ἔμαθες, *you learnt this for education*; and of condition: ἐπὶ τόκοις δανείζειν, *to lend on interest*; ἐπὶ τούτῳ, *on this condition*.

B) with the Genitive:

a) of space, in answer to the question *where*: Κῶπος

προϋφαίνεται ἐφ' ἄρματος, *Cyrus appeared on a chariot* ; and to the question *whither* : ἐπὶ Σάμου πλεῖν, *to sail to Samos*. (Comp. § 419, c.)

b) of *time* : ἐπὶ Κροίσου ἄρχοντος, *in the reign of Croesus* ; also in many connections : *near, by*.

C) with the *Accusative* :

on, on-to : ἀναβαίνειν ἐφ' ἵππον, *to mount (on-to) a horse* ; ἐπὶ δεξιᾷ, *on the right*.

Phrases : ὥς ἐπὶ τὸ πολὺ, *for the most part* ; τὸ ἐπ' ἐμέ, *for my part*.

In compounds : *on, at, by, in addition, be-*, very often untranslatable.

§ 464. 3. μετὰ (German *mit*), radical meaning, *in the midst*.

A) with the *Dative* :

in poet. only : *amidst, among (inter)* : Hom. Ἐκτορα, ὃς θεὸς ἔσκε μετ' ἀνδράσι, *Hector, who was a god among men*.

B) with the *Genitive* :

*with*, in the sense of participation *with* (comp. σύν, § 457) : μετὰ τῶν ξυμμάχων κινδυνεύειν, *to fight with (in alliance with) the allies* ; μετὰ δακρύων, *with tears*.

C) with the *Accusative* :

a) *into the midst, among* : poet. : Hom. ἰὼν μετὰ ἔθνος ἐταίρων, *going among the crowd of companions*.

b) usually *after* : Hom. οἷχονται μετὰ δεῖπνον, *they go after (for) a meal* ; μετὰ τὸν Πελοποννησιακὸν πόλεμον, *after the Peloponnesian war*.

c) seldom *in* (as with the *Dative*) : μετὰ χειρᾶς ἔχειν, *to have in hand* (comp. διά) ; μεθ' ἡμέραν, *interdiu*.

In compounds : *with, after, trans-* (μετατιθέναι, *transpose*).

§ 465. 4. παρά (Hom. πάρ, παρὰ), radical meaning, *beside, near*.

A) with the *Dative* :

*at or near* : Hom. παρὰ νηυσὶ κορωνίσσι μιμνάζειν, *to*



*linger near the curved ships; καὶ παρ' ἐμοί τις ἐμπειρία ἐστίν, I also have some experience (with me also is, &c.).*

B) with the *Genitive*:

a) *from*, with verbs of motion, and such as denote receiving either bodily or mentally: Hom. ἀπονοοστεῖν παρὰ νηῶν, *to return from the ships*; λαμβάνειν, μανθάνειν παρά τινος, *to receive, learn from some one*.

b) *by*, very rare, and only poet.: ναιετῶν παρ' Ἰσμήνου ῥέθρων, *dwelling by the waters of the Ismenus*.

C) with the *Accusative*:

a) *to*: Hom. τὸ δ' αὖτις ἔτην παρὰ νῆας, *they went again to the ships*.

b) *along, near by*:

*of place*: Hom. παρὰ θίνα θαλάσσης, *along the sea beach*.

*of time: during*: παρ' ὅλον τὸν βίον, *per totam vitam, during the whole of life*;

*compared with*: δεῖ τὰς πράξεις παρ' ἀλλήλας τιθέναι, *you must put the acts by the side of (or compare with) one another*; with the comparative, μείζον τι παρὰ τοῦτο, *something greater than this*;

*on account of (comp. propter, near, and on account of)*: παρὰ τὴν ἡμετέραν ἀμέλειαν Φίλιππος αὖξεται, *on account of our neglect Philip becomes great*.

Taken negatively: *besides*: ἔχομέν τι παρὰ ταῦτα ἄλλο λέγειν, *we have something else to say besides this*;

*contrary to (opposed to κατά with the Acc.)*: παρὰ τὸν νόμον, *contrary to the law, properly past the law, by evading the law*.

Phrases: παρὰ μικρόν, *nearly*; παρ' οὐδὲν ποιεῖσθαι, *to deem as nothing*.

In compounds: *near, at, past, beyond, over* (παραβαίνειν, *overstep*).

§ 466. 5. περί (Hom. adv. περί, *very* = Lat. *per* in *per-magnus*), radical meaning *around* (from above), comp. ἀμφί.

A) with the *Dative*:

*round, around, near, for*: Hom. *περὶ Σκαιῇσι πύλῃσι*, *round the Skaean gate*; *περὶ τοῖς φιλτάτοις κυβεῖν*, *to gamble for what is dearest*.

Hom. *περὶ κῆρι*, *at heart*; *περὶ φόβῳ*, *from fear*.

B) with the *Genitive*:

a) mostly in a figurative sense, *about*, Lat. *de*: *τίνα δόξαν ἔχεις περὶ τούτων*; *what opinion have you about this?* *βουλευόνται περὶ τοῦ πολέμου*, *they consult about the war*.

b) in Hom. *over, above*: *περὶ πάντων ἔμμεναι ἄλλων*, *to be above all others*; hence the prose phrases: *περὶ πολλοῦ ποιεῖσθαι*, *to place above much*, i. e. *estimate highly*; *περὶ οὐδενὸς ποιεῖσθαι*, *place above nothing*, i. e. *estimate at nothing at all*.

C) with the *Accusative*:

almost the same as *ἀμφί* (§ 462): *περὶ Αἴγυπτον* (*around*, i. e. *everywhere*, in Egypt), *about the country of Egypt*; figuratively: *in regard to, about, concerning*: *περὶ φιλοσοφίαν σπουδάζειν*, *to be zealous about philosophy*.

In compounds (with adjectives = Lat. *per-*): *round, round about, besides, over*.

§ 467. 6. *πρός* (Hom. *προτί, ποτί*), akin to *πρό*, radical meaning *at, to* (towards the front), comp. *παρά*.

A) with the *Dative*:

a) *at, near*: *ὁ Κῦρος ἦν πρὸς Βαβυλῶνι*, *Cyrus was near Babylon*.

b) *on, to*: Hom. *ποτὶ δὲ σκῆπτρον βάλε γαίῃ*, *he threw the staff on the ground*; *τὸν νοῦν προσέχετε πρὸς τούτῳ*, *give your mind to this*.

c) *besides, in addition to*: *πρὸς τούτοις*, *besides this*; *πρὸς τοῖς ἄλλοις*, *besides the rest*.

B) with the *Genitive*:

a) *with*, in the sense of community: Hom. *πρὸς γὰρ Διὸς εἰσιν ἅπαντες ξεῖνοί τε πτωχοί τε*, *with* (protected

by) *Zeus are all strangers and the poor*; πρὸς τινος εἶναι, *to be with* (on the side of) *any one*; πρὸς ἰατροῦ ἐστίν, *it is with* (belongs to) *a physician, medici est*; πρὸς τινος λέγειν, *to speak for* (in behalf of) *any one*; πρὸς θεῶν, *with* (in presence of, by) *the gods, per deos*, form of an oath.

b) *towards (versus)*: πρὸς μεσημβρίας, *towards the South*, comp. πρὸς with Acc.

c) *from, by* (comp. παρά with Gen.): ὄλβος πρὸς θεῶν, *blessing from the gods*; sometimes with Passive verbs: πρὸς τινος φιλεῖσθαι, *to be loved by some one*.

C) with the Accusative:

a) *to*: ἔρχονται πρὸς ἡμᾶς πρέσβεις, *ambassadors come to us*; πρὸς τὸν δῆμον ἀγορεύειν, *to speak to the people*.

b) *towards, against (versus, adversus, erga)*: πρὸς Βορρᾶν, *towards the North* (comp. πρὸς with Gen.); δικάζεσθαι πρὸς τινα, *to enter an action against any one*; πιστῶς διακεῖσθαι πρὸς τινα, *to be faithfully disposed towards some one*; πρὸς βασιλέα σπονδὰς ποιῆσθαι, *to make a treaty towards (with) the king*.

c) *in regard to, according to*: διαφέρειν πρὸς ἀρετήν, *to differ in regard to virtue*; πρὸς τὰ κάλλιστα τῶν ὑπαρχόντων δεῖ τὰ λοιπὰ πράττειν, *we ought to arrange the future according to the best of the present means*; πρὸς ταῦτα, *according to this*.

Phrases: πρὸς ἡδονήν, *according to pleasure*; πρὸς χάριν, *in favour of*; πρὸς βίαν, *by force*; οὐδὲν πρὸς ἐμέ, *nothing to me*.

In compounds: *to, in addition, near, together with*.

§ 468. 7. ὑπό (Hom. also ὑπαί, Lat. *sub*), radical meaning *under, below*.

A) with the Dative:

*under*: Hom. τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα, *under their feet the earth loudly groaned*; ὑπ' Ἀθηναίοις εἶναι, *to be under* (subject to) *the Athenians*; poet.

χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσα, (Troy) *conquered under (by) our hands.*

B) with the *Genitive*:

a) *under*, in space: ὑπὸ γῆς, *under the earth*; in the sense of dependency: ὑπ' αὐλητῶν χορεύειν, *to dance under (the guidance of) flute-players*; hence

b) *by*, with Passives and verbs of Passive meaning: ἡ πόλις ἐάλω ὑπὸ τῶν Ἑλλήνων, *the city was taken by the Hellenes*; πολλοὶ ἀπέθανον ὑπὸ τῶν βαρβάρων, *many were killed by the barbarians.*

c) *from*, *because of*: ὑπὸ γήρως ἀσθενὴς ἦν, *he was weak from old age.*

C) with the *Accusative*:

a) *under*: Hom. ὥς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα, *having thus spoken, he dived under the billowy sea*; ὑπὸ τὸ ὄρος ἠϋλίζοντο, *they spent the night under (at the foot of) the mountain.*

b) *of time*: *towards* (Lat. *sub*): ὑπὸ νύκτα, *towards night*; ὑπὸ τὴν νύκτα, *during the night.*

In compounds: *under, down under, gradually, secretly, often untranslatable.*

## CHAP. XVIII.—THE PRONOUNS.

§ 469. 1. The Nominative of the *Personal Pronouns* is used, as in Latin, only when the person is to be mentioned with special emphasis: καὶ σὺ ὄψει αὐτόν, *tu quoque eum videbis*, i. e. οὐ μόνον ἐγώ (*not merely I*).

§ 470. 2. The place of the *Possessive Pronoun* is frequently supplied by the article (§ 373). On the article with the Possessive Pronoun, § 388.

a) Instead of the Possessive Pronoun the Greek likes to use the Genitive of the corresponding Personal Pronoun. Such a Genitive, when the substantive to which it belongs has the article, usually stands either *before*

the article or *after* the substantive: σοῦ ὁ υἱός or ὁ υἱός σου, *thy son*, not ὁ σοῦ υἱός.

b) As the Possessive Pronoun approaches very near to a possessive Genitive (§ 408, 2), it may be qualified by a Genitive: τὰμὰ δυστήνου κακά, *my ills, the unfortunate one's* [*mea miseri mala*].

§ 471. 3. The *Reflexive Pronoun* refers either to the subject of the clause in which it occurs: ὦ ἀγαθὲ, μὴ ἀγνόει σεαυτόν, *good friend, be not ignorant of thyself*; or, in dependent clauses, it refers back to the subject of the *leading* clause: εἰσιέναι ἐκέλευσεν, εἰ μέλλοις σὺν ἑαυτῷ ἐκπλεῖν, *he bade you enter, if you were going to sail away with him (secum)*.

Obs. a)—Instead of the Reflexive Pronoun the usual Personal Pronouns also *may* be employed: δοκῶ μοι οὐκ ἀπαράσκευος εἶναι, *I think myself not to be unprepared*.

Obs. b)—The simple Pronoun of the third person, οὗ, οἱ, ἑ, &c., is commonly used reflexively by the Attic writers, but in Hom. it is exactly like the English, of him, to him, him, &c. (like the Attic αὐτοῦ, αὐτῷ, αὐτόν, &c., according to § 474): λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν ἐρίζοντά οἱ περὶ σοφίας, *dicitur Apollo Marsyae cutem detraxisse de arte secum certanti*; Hom. αὐτόματος δέ οἱ ἦλθε—Μενέλαος, *sponte sua ad eum venit Menelaus*.

Obs. c)—The Reflexive of the third person sometimes supplies the place of that of the first and second: δεῖ ἡμᾶς ἀνερέσθαι ἑαυτούς, *we must ask ourselves*; in like manner the Possessive οὗ sometimes stands for the Possessive of the first two persons: Hom. οὐ γὰρ ἔγωγε ἧς γαίης δύναιμι γλυκερώτερον ἄλλο ἰδέσθαι, *for I can see nothing sweeter than my own country*.

§ 472. The following are used as *Possessives of the Reflexive Pronouns*:

a) the Genitives of the Reflexive Pronouns, especially in the Singular: ἑμαντοῦ, σεαυτοῦ, ἑαυτοῦ. When the substantive to which they are joined has the article, the Genitives stand between the article and the substantive: Ζεὺς τὴν Ἀθηνᾶν ἔφυσεν ἐκ τῆς ἑαυτοῦ κεφαλῆς, *Zeus produced Athene out of his own head*.

b) the Possessives of the Personal Pronouns, espe-

cially in the plural: *ἡμέτερος, ὑμέτερος: σφέτερος* is exclusively Reflexive.

c) the Possessives in connexion with the Genitives of *αὐτός: ἡμέτερος αὐτῶν, &c.*

§ 473. The *Reflexive Pronoun in the Plural* is also used instead of the *Reciprocal Pronoun* *ἀλλήλων: διελεγόμεθα ἡμῖν αὐτοῖς, we conversed with one another* (among ourselves).

§ 474. On *αὐτός, self*, and *ὁ αὐτός, the same*, see § 389.

*αὐτός* in the oblique cases, like the Lat. *is, ea, id*, is used as a Personal Pronoun referring to some person or thing mentioned before: *ἐδέοντο αὐτοῦ παραμείναι, they wanted him to remain.*

The Genitive *αὐτοῦ, ἧς, ὧν*, like the Lat. *ejus, eorum*, is the Engl. *his, her, their*, when it does not refer to the subject. Its position is that pointed out in § 470, a: *ὁ υἱὸς αὐτοῦ* or *αὐτοῦ ὁ υἱός, filius ejus*. Still the Genitive of *αὐτός* often supplies the place of the Reflexive of the third person.

§ 475. Of the *Demonstrative Pronouns*, *οὗτος* points more to what precedes and is already known; *ὁδε* to what follows and has not yet been named; so likewise are distinguished *τοιούτος, of such quality; τοσοῦτος, so great; τηλικούτος, so old*—from *τοιόςδε, τοσόςδε, τηλικόςδε*.—On the article with these Pronouns, § 389.

On the demonstrative uses of *ὅς, § 213, Obs.*

§ 475b. The *Interrogative Pronouns* mentioned in § 216: *τίς, πότερος, ποῖος, &c.*, are used exclusively in direct questions. In indirect ones the compound Relatives *ὅστις, ὁπότερος, ὁποῖος, &c.*, are employed. The former, however, are often used in indirect questions, though the latter never in a direct one: *τίς εἶ; who are you? εἰπέ μοι, ὅστις εἶ* or *τίς εἶ, tell me who you are.*

On the *Attraction with Relative Pronouns*, §§ 597-603.

## CHAP. XIX.—THE VOICES OF THE VERB.

§ 476. 1. *The Active Voice.*

1. The Active voice not unfrequently has an intransitive as well as a transitive meaning. Thus *ἐλαύνειν* means *to drive* and *to ride*; *ἔχειν*, *to have*, *hold*, and *to be in a condition* (*καλῶς ἔχει*, *bene se habet*); *πράττειν*, *to do*, and *to be* (*εὖ πράττω*, *I am doing well*); *δηλοῦν*, *to make* and *to become manifest*.

In some verbs different tenses are assigned to the different meanings: see above, §§ 329, 330.

2. Simple verbs which are transitive often become intransitive when compounded: *βάλλειν*, *to throw*—*μεταβάλλειν*, *to change*; *ἐσβάλλειν* and *ἐμβάλλειν*, *to fall into*, *issue* (of rivers); *διδόναι*, *to give*—*ἐνδιδόναι*, *to give in*; *ἐπιδιδόναι*, *to grow*; *κόπτειν*, *to cut*; *προκόπτειν*, *proficere*, *make progress*; *φέρειν*, *to bear*; *διαφέρειν*, *differre*, *to differ* or *be distinguished*.

3. The Active often denotes an action which the subject accomplishes not *immediately* but *mediately*, that is, *causes* or *allows* to be done by others: *ὁ Κῦρος κατέκαυσε τὰ βασίλεια*, *Cyrus had the royal castle burnt down*. This is called the *Causative* use.

§ 477. 2. *The Middle Voice.*

Its primary meaning is *reflexive*, i. e. the action of the verb in the Middle refers back to the subject from which it issues.

The Middle, in the first place, may be either *transitive* or *intransitive*; it is transitive when it can have an object in the Accusative: *πράττομαι χρήματα*, *I gain for myself money*; intransitive when it is incapable of having such an object: *ἀπέχομαι*, *I restrain myself*.

The Middle, further, can vary much in its mode of referring back to the subject. We distinguish:

§ 478. 1. The *Direct Middle*, in which the subject is at the same time the *direct object* of the verb: λούομαι, *I wash myself*; τρέπομαι, *I turn myself*; ἐπιδείκνυμαι, *I show myself*; ἵσταμαι, *I place myself*; καλύπτομαι, *I hide myself*. This kind of Middle is the rarest. The Active with the reflexive pronoun in the Accusative is more generally used to express direct Reflexion.

*Obs.*—Through the direct Middle several middle verbs have become intransitive or passive: παύω, *I cause to stop*; παύομαι, *I stop myself, cease*; φαίνω, *I shew*; φαίνομαι, *I shew myself, appear*; ἔμμι, *I send*; ἔμμαι, *I send myself, hurry*.

§ 479. 2. The *Indirect, or Dative-like Middle* (§ 431), in which the subject is but indirectly affected by the action. Here the action takes place *for* or *in the interest* of the subject, so that in other languages the Dative may generally be used to denote the reflex influence: πορίζω, *I provide*; πορίζομαι, *I provide for myself*, e. g. χρήματα, *money*; ἄγομαι γυναῖκα, *I take a wife to myself*; μισθοῦμαι στρατιώτας, *I hire soldiers for myself* (but μισθοῦν, *hire out*, μισθοῦν ἑαυτόν, *to hire one's self out*); μεταπέμπομαι τινα, *I send for some one*; Hom. αὐτὸς ἐφέλκεται ἄνδρα σίδηρος, *the iron itself draws a man to it*. Hence the Athenian says: ὁ νομοθέτης τίθησι νόμους, *the lawgiver gives laws*, but ὁ δῆμος τίθεται νόμους, *the people gives laws to itself*.

*Obs.*—The interest of the subject sometimes consists in an object being removed *from* its reach: ἀμύνομαι κίνδυνον, *I ward off danger from me*; προῖεμαί τινα, *I send some one away from me*; ἀποδόσθαι ναῦν (*to give away for one's interest*), *to sell a ship*. (Comp. § 324, 7).

§ 480. 3. The *Subjective or ethical Middle*.

This denotes that an action originates not only externally, but also internally from the subject, *i. e.* from its means, power, or disposition: παρέχειν, *to furnish*; παρέχσθαι, *to furnish from one's own means*; ποιεῖν



εἰρήνην, *to make peace*; ποιεῖσθαι εἰρήνην, *to strive to make peace*; λαμβάνειν τι, *to take something*; λαμβάνεσθαι τινος, *to lay hold of something*; σκοπεῖν, *to look at*; σκοπεῖσθαι, *to reflect*.

*Obs.*—The subjective Middle is formed also from intransitive verbs; it then expresses a state more intensively than the active: πολιτεύειν, *to be a citizen*; πολιτεύεσθαι, *to act as a citizen*; βουλεύειν, *to give advice*; βουλεύεσθαι, *to deliberate with one's self*.

#### § 481. 4. The Causative Middle.

As the Causative Active (§ 476, 3) expresses an action only *occasioned* by the subject, so the Middle is often used to denote that the subject *has* an action *done* for or on itself: ὁ πατὴρ διδάσκεται τὸν υἱόν, *the father has his son instructed*; παρατίθεμαι δέιπνον, *I have a meal placed before me*; δικάζομαι, *I have judgment pronounced for me*; ἀποτέμνομαι τὰς χεῖρας, *I have my hands cut off*.

§ 481b. As examples the following more important verbs may be adduced, whose meaning in the Middle essentially differs in various ways from that of the Active: ἄρχω, *I am first*, ἄρχομαι, *I begin*; ὁ ῥήτωρ γράφει νόμον, *the orator proposes (writes down) a law*; ὁ κατήγορος γράφεται τὸν ἀδίκησαντα, *the accuser prosecutes (has the name written down) the wrong doer*; τιμωρῶ τινι, *I help one*; τιμωροῦμαι τινα, *I avenge myself on one*; αἶρῶ, *I take*, αἶρούμαι, *I choose*; δανείζω, *I put out to interest*; δανείζομαι, *I borrow at interest*; πείθω, *I persuade*, πείθομαι, *I allow myself to be persuaded, I obey*.

One and the same Middle may occur in different senses: διδάσκειν (4), *I cause to teach*, or (1) *I teach myself, learn*; τρέπομαι (1), *I turn myself*, or (2) *I turn to myself*: τρέπονται τὰς γνώμας, *they change their opinion*; τρέπονται τοὺς πολεμίους, *they turn away (put to flight) the enemy* (§ 479, *Obs.*).

§ 482. *Obs.*—The *deponents* are distributed among the different kinds of Middle verbs, and differ from the verbs mentioned only by having no active form. Thus ὑπισχνόμαι, *I pledge myself*, is a

direct Middle; but δέχομαι, *I receive*; κτάομαι, *I acquire*, are indirect; ἀγωνίζομαι, *I contend*; οἶμαι, *I think*, are subjective: ἀναβιώσασθαι, *to revive*, is causative. On the Passive Deponents, § 328.

### § 483. 3. *The Passive Voice*

has a freer use in Greek than in Latin, viz.:

1. even such verbs as in the Active take a different case from the Accusative, form a Passive: καταφρονῶ τινος (§ 424), *I despise one*; καταφρονεῖται τις ὑπ' ἐμοῦ; πιστεύουσι τῷ βασιλεῖ, *they trust the king*; ὁ βασιλεὺς πιστεύεται ὑπ' αὐτῶν; ἐπιβουλεύει τῷ πολεμῷ, *he plots against the enemy*; ὁ πολέμιος ἐπιβουλεύεται ὑπ' αὐτοῦ, *a plot is made against the enemy by him*.

2. Neuters of Passive participles may be formed even from intransitive verbs: τὰ στρατευόμενα, *the warlike measures*; τὰ σοὶ πεπολιτευμένα, *your political course, your policy*.

3. The exclusively Passive forms even of Deponents are sometimes used in a Passive sense: βιάζομαι, *I force*, ἐβιάσθην, *I was forced*; in like manner a Passive may be formed from a Middle: αἰρέω, *I take*, αἰρέομαι, *Pass. I am chosen*; μετεπέμφθην, *he was sent for*, μεταπέμπομαι, *I send for* (§ 479).

## CHAP. XX.—USE OF THE TENSES.

§ 484. In marking the time the Greeks distinguished:

1. The ORDER of time. The three Orders of time being the *Present*, the *Past*, and the *Future*.

2. The KIND of time. In regard to the Kind of time an action is either

a) *going on*, e. g. γιγνώσκειν (*gradually*), *to learn to know*; or,

b) *momentary*, e. g. γινῶναι, *to perceive, know*; or,

c) *completed*, e. g. ἐγνώκειναι, *to have learnt*, to know (Lat. *nosse*).

*Obs.*—The momentary action may be compared to a *point*, the action going on to a *line*, and the completed action to a *surface*.

An action *going on* is indicated by the forms of the *Present-Stem*.

A *momentary* action is indicated by the forms of the *Aorist-Stems*.

A *completed* action is indicated by the forms of the *Perfect-Stem*.

The *Future* denotes the future *Order* of time of an action going on, as well as of a momentary action: γνῶσομαι, *I shall* (gradually) *get to know*, and *I shall perceive*; the Third Future (*futurum exactum*) that of a completed action: ἐγνώκως ἔσομαι, *I shall have learnt* (Lat. *novero*).

In the Present, Aorist, and Perfect, *only the Indicative* indicates a definite *Order* of time; the other Moods, the Infinitive and the Participle, resemble the corresponding Indicatives only in regard to the Kind, not in regard to the *Order* of time.

The following table presents a general view of these relations:

Present.		Past.	Future.
Going on.	Ind. Pres.	Imperf.	Future.
Subj., Opt., Imperat., Inf., Part., of the <i>Present</i> .			
Momentary.		Aor. Ind.	
Subj., Opt., Imperat., Inf., of the <i>Aorist</i> .			
Completed.	Perf. Ind.	Pluperf.	Futurum exact.
Subj., Opt., Imperat., Inf., Part., of the <i>Perfect</i> .			

§ 485. *Obs.*—As the English as well as the Latin language generally neglects the distinction between an action *going on* and a *Momentary* action, it is difficult to comprehend it. A similar dis-

tion, however, may be perceived in some English verbs, as *flee* (φεύγειν), and *escape* (φυγεῖν); *flicker* and *flash*; *fear* (φοβεῖσθαι), and *be frightened* (φοβηθῆναι, δεῖσαι); *wonder* (θαυμάζειν), and *to be surprised* (θαυμάσαι); *to be busy about* (πράσσειν), and *to accomplish* (πράξειν); γελᾶν, *to be laughing*, and γελάσαι, *to burst out laughing*.

## 1. FORMS OF AN ACTION IN PROGRESS.

### a) *The Present Indicative.*

§ 486. The Present Indicative denotes, as in English and Latin, an action going on or in progress *at the present time*: ἱκετεύομέν σε πάντες, *we all implore thee*. Hence by the Present are expressed general assertions, valid for all times, and therefore also for the Present: ἔστι Θεός, *there is a God*.

*Obs.*—Actions whose commencement indeed belongs to the Past, but whose effects extend to the Present, are sometimes expressed by this tense: ἀκούω, *I hear*, also in the sense: *I have heard* and still bear in mind; νικάω, *I conquer*, i. e., *I am victorious*; φεύγω, *I am banished*; ἀδικέω, *I am wrong* (have done wrong); θνήσκει, *he is dead*. In this sense alone are used ἤκω, *I am come*; οἶχομαι, *I am gone*.

§ 487. By a lively apprehension a past action may be represented as present, hence the use, very frequent in Greek, of the *Historical Present*, which frequently alternates with past tenses: poet. καὶ πῶς ὁράται καὶ ἡρέθη; *and how is she seen, and was she captured?* ἦγείτο Ἀρχίδαμος καὶ ἐπορεύετο ἐπὶ τοὺς ἀντιπάλους, ἐνταῦθα οὗτοι οὐκ ἐδέξαντο τοὺς περὶ τὸν Ἀρχίδαμον, ἀλλ' ἐγκλίνουσιν, *as Archidamus took the lead and marched against the enemy, the latter did not wait for the troops of Archidamus, but retreat*.

### § 488. b) *The Imperfect*

is the Preterite of an action in progress, like the Latin Imperfect.

The Greek therefore uses the Imperfect where he wishes to *describe* past states or past actions in their progress, in their continuance along with others, or in

their frequent, continued repetition: Hom. οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ, οἱ δ' αὐτε σπόγγοισι πολυτρήτοισι τραπέζας νίζον καὶ προτίθεν, τοὶ δὲ κρέα πολλὰ δατεῦντο, *some were mingling wine and water in mixing-bowls, others cleaning tables with porous sponges, and placing them, the rest were carving much meat*; τοὺς μὲν οὖν πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο, *the barbarians met the peltasts, and then were fighting*,—Hom. ὄφρα μὲν ἡὼς ἦν καὶ ἄεξετο ἱερὸν ἡμαρ, τόφρα μάλ' ἀμφοτέρων βέλε' ἦπτετο, πίπτει γε λαός, *as long as it was morning, and holy day increasing, so long the darts of both were striking and people falling*. —οὐποτε μείον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τῶν Ἑλλήνων ἐξήκοντα σταδίων, *the barbarians (did not encamp) used never to encamp less than sixty stadia from the Hellenes*.

§ 489. *Obs. 1.*—The Imperfect frequently expresses a merely attempted but not accomplished action: πρῶτος Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἰέναι, οἱ δὲ αὐτὸν ἐβαλλον, ὕστερον δὲ ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκκλησίαν, *first Clearchus tried to force his soldiers to go, but they shot at him; afterwards, however, as he perceived he would not be able to force them he summoned a meeting*. So ἐδίδου sometimes means *he offered to give*, to distinguish it from ἔδωκεν, *he gave*.

§ 490. *Obs. 2.*—The Imperfects of the verbs which denote *should* and *must* are used, just as in Latin, to denote what *should* be done, in opposition to what was done: ἔδει τοὺς λέγοντας μήτε πρὸς ἔχθραν ποιεῖσθαι τὸν λόγον μήτε πρὸς χάριν, *the speakers ought to have made their speeches neither from hatred nor from favour* (Lat. *oportebat*); *σορῆν*, *it ought*; *εἰκὸς ἦν*, *it would be fair*.

On the Imperf. with *ἄν*, § 494, *Obs. 1*, and § 537, &c.

#### § 491. c) *The Subjunctive, Optative, Imperative, Infinitive, and Participle Present*

*simply* express an action in progress, whether it lie in the present, past, or future: *μαίνόμεθα πάντες, ὅπότεν ὀργιζόμεθα*, *we are all mad when we are angry*; *ἔλεγον τῷ Εὐθυδήμῳ, ὅτι πάντες ἔτοιμοι εἶεν μαυθάνειν*, *they told Euthydemus that they were all ready to learn*; *οὕτω*

ποιήσω, ὅπως ἂν σὺ κελεύῃς, *I will do as you may bid me (sic agam, ut tu me agere jubebis)*; ταῦτα λέγων θορύβον ἤκουσε, διὰ τῶν τάξεων ἰόντος καὶ ἤρετο, τίς ὁ θόρυβος εἶη, *saying this, he heard a noise pass through the ranks, and asked what the noise was.*

Obs.—These Present forms sometimes, like the Imperfect (§ 489), express a mere attempt: τὸ ἀποδιδράσκοντα μὴ δύνασθαι ἀποδρᾶναι πολλῇ μωρίᾳ, *for a man not to be able to run away when he tries to run away is great stupidity.*

## § 492. 2. FORMS OF A MOMENTARY ACTION.

### a) *The Aorist Indicative*

is the Preterite of a Momentary action, and therefore denotes the actual beginning of an action in the past, similar to the Historical Perfect of the Latins.

The Greeks employ the Aorist Indicative when they wish to narrate past facts, to state past actions simply as having happened, or to represent them as individual facts without reference to other actions: μετὰ τὴν ἐν Κορωνείᾳ μάχην οἱ Ἀθηναῖοι ἐξέλιπον τὴν Βοιωτίαν πᾶσαν, *after the battle at Coronea the Athenians left all Boeotia*;—Παυσανίας ἐκ Λακεδαιμόνος στρατηγὸς ὑπὸ Ἑλλήνων ἐξεπέμφθη μετὰ εἴκοσι νέων ἀπὸ Πελοποννήσου, ξυνέπλεον δὲ καὶ Ἀθηναῖοι τριάκοντα ναυσὶ καὶ ἐστράτευσαν ἐς Κύπρον καὶ αὐτῆς τὰ πολλὰ κατεστρέψαντο, *Pausanias was sent out from Lacedaemon as general by the Hellenes, with twenty ships from the Peloponnese, but Athenians also accompanied him (accompanying circumstance) with thirty ships, and they proceeded to Cyprus and subdued the greater part of it*; τοξικὴν καὶ ἰατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνεύρεν, *Apollo invented the arts of archery, medicine, and prophecy*;—Hom. τὴν δὲ πολὺν πρῶτος ἶδε Τηλέμαχος θεοειδής, βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ ξεῖνον δητὰ θύρῃσιν ἐφεστάμεν, ἐγγύθι δὲ στὰς χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος, *but her first Telemachus of form divine beheld, and he went straight to*

*the porch, and was grieved at heart that a stranger stood a long time at the door, and going near he took him by the right hand and eased him of his brazen spear.*

§ 493. As the Aorist Indicative simply expresses an action as having taken place in the past, it answers to all the different Preterites in other languages, especially often in subordinate sentences to the Latin and English *pluperfect*: Δαρειὸς Κῦρον μεταπέμπεται (§ 487) ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησεν, *Darius has Cyrus sent for from the province, over which he had made him satrap (fecerat)*. Thus the Aorist is used with the Conjunctions of time, ἐπεὶ, ὥς, ὅτε, *as, when*, like the Latin Perfect with *postquam, ubi, ut*: ὥς ὁ Κῦρος ἤσθετο κραυγῆς, ἀνεπήδησεν ἐπὶ τὸν ἵππον ὥσπερ ἐνθουσιῶν, *when Cyrus perceived (ut audivit) a cry, he sprang upon his horse like one inspired.*

§ 494. The Aorist Indicative is used in *statements of experience* implying that a thing once *happened*, but admitting an application to all times: poet. τῶ χρόνῳ ἡ δίκη πάντως ἦλθ' ἀποτισαμένη, *with time avenging justice always came* (and hence always comes); καὶ βραδὺς εὐβουλος εἶλεν ταχὺν ἄνδρα διώκων, *even a slow man, when well advised, overtook (overtakes) by pursuit a quick man*. In English we employ the Present in such general assertions, and often add such adverbs as *usually, commonly, always, &c.*, τὰς τῶν φαύλων συνουσίας ὀλίγος χρόνος διέλυσεν, *a short time usually dissolves the associations of the bad*. This Aorist is called the *gnomic Aorist*, because it is often used in *gnomes, proverbs, or maxims*. In Hom. it is often also used in comparisons.

Obs. 1.—In expressing what *usually* happens, the Aorist sometimes has *ἄν* in order to express the case as one *that may have occurred*, and therefore *may occur oftener*: ἔλεξεν ἄν, *he may have said*. In the same way the Imperfect is used, but referring to an action in progress: ἀναλαμβάνων αὐτῶν τὰ ποιήματα διηρώτων ἄν, τί λέγοιεν, *taking up their poems I would ask what they meant*.

Obs. 2.—The Aorist Indicative, especially in the 1 Pers. Sing. is frequently used to express actions and states beginning only at the moment of speaking: ἐγέλασα, *I burst out laughing*; poet. ἐπῆνεσ' ἔργον καὶ πρόνοιαν ἣν ἔθου, *I praise the deed and the prudence which you have exercised*.

On the Hypothetical Aorist, § 537, &c.

§ 495. *b) The Aorist Subjunctive, Optative, Imperative, and Infinitive,*

denote a Momentary action *simply*, whether of the present, past, or future: οἱ τριάκοντα προσέταξαν ἀπαγαγεῖν Λέοντα, ἵν' ἀποθάνοι, *the Thirty commanded to take Leon away to die*; ἀπορῶ, τί πρῶτον μνησθῶ, *I am in doubt what first to mention*; μὴ θαυμάσητε, εἰν παράδοξον εἶπω τι, *be not surprised if I say something strange*; σύ μοι ἀπόκριναι, ὦ παῖ, *give me an answer, boy*; μέγα οἶμαι ἔργον τὸ ἀρχὴν καταπρᾶξαι, πολὺ δ' ἔτι μείζον τὸ λαβόντα διασώσασθαι, *I deem it a great thing to found a government, but a still greater to maintain it after acquiring it.*

*Obs.*—The Subjunctive, Optative, Imperative, and Infinitive Aorist, therefore, differ from the corresponding forms of the Present, just as the Aorist Indicative differs from the Imperfect; the Aorist forms express a single fact, conceived as a point, the Present, as a *state* or condition, sometimes of long duration: χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥᾶδιον, *it is difficult to do, easy to command*; εἴ πη ἔχεις ἀντιλέγειν, ἀντίλεγε· εἰ δὲ μή, παῦσαι πολλάκις λέγων τὸν αὐτὸν λόγον, *if you have anything to say in reply, reply (even in a long speech), if not, cease (at once) frequently repeating the same statement.*

§ 496. The *Aorist Participle* regularly expresses something which *took place earlier* or *before* the act of the principal verb: Κροῖσος Ἄλυν διαβὰς μεγάλην ἀρχὴν καταλύσει, *Croesus, after crossing the Halys, will overthrow a great empire*; παθὼν δέ τε νήπιος ἔγνω (§ 494), *after suffering (by suffering) even a fool becomes knowing.*

*Obs.*—As the Aorist generally indicates the moment at which an action actually *begins* (§ 485), so the Aorist Participle also only expresses that the *beginning* of an action took place *before* another action, whilst its progress may continue simultaneously with that other: γελᾶσας εἶπε, *he began to laugh and said (laughing)* [*risu oborto dixit*]. Hom. ἴδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον, *thus would say many a one while looking at his neighbour*; χάρισαί μοι ἀποκρινάμενος, *answer and oblige me*, inasmuch as the *χαρίσασθαι* follows immediately after the beginning of the answer.



§ 497. As the Aorist Indicative may frequently be translated by the Pluperfect (§ 493), so also the Aorist *Optative* and *Infinitive* in assertions generally denotes something which *took place before*: οἱ Ἴνδοι ἔλεξαν ὅτι πέμψειε σφᾶς ὁ Ἰνδῶν βασιλεὺς (Ind. ὅτι ἔπεμψε), *the Indians said that the king of the Indians had sent them*; Κύκλωπες λέγονται ἐν Σικελίᾳ οἰκῆσαι, *the Cyclops are said to have dwelt in Sicily*.

§ 498. Many verbs whose Present-Stem expresses a *state*, denote in all the Aorist forms the *entrance into this state*: ἄρχειν, *to rule*, ἄρξαι, *to obtain dominion*; βασιλεύειν, *to be king*, βασιλεύσαι, *to become king*; ισχύειν, *to be strong*, ισχύσαι, *to become strong*; σιγᾶν, *to be silent*, σιγῆσαι, *to become silent*; ἔχειν, *to have*, σχεῖν, *to obtain*; φαίνεσθαι, *to appear*, φανῆναι, *to become apparent*; νοσεῖν, *to be ill*, νοσῆσαι, *to become ill*; πολεμεῖν, *to be at war (bellum gerere)*, πολεμῆσαι, *to begin war (bellum inferre)*. (Comp. § 485.)

Obs.—This meaning, however, is not always attached to these forms; and ἐπολέμησαν may also signify simply *bellum gesserunt* (§ 492).

### § 499. 3. THE FUTURE

expresses the futurity both of an action in progress and of a Momentary action: ἄρξω, *I shall become ruler, and I shall rule*.

Obs.—The 2 Person Future with οὐ nearly resembles the negative Imperative, οὐκ ἐπιορκήσεις, *thou wilt (shalt) not swear falsely*.

§ 500. The Future Indicative in relative clauses, and in clauses with ὅπως, *that*, is worthy of notice, for there the Future denotes what *may* or *should* happen: οὐκ ἔχομεν ὅτου σίτον ὠνησόμεθα, *we have nothing with which we can buy food (non habemus, quo cibum emamus)*; δεῖ ἅπαντα ἄνδρα τοῦτο παρασκευάζεσθαι, ὅπως ὡς σοφώτατος ἔσται, *every man should take care to be (that he shall be) as wise as possible* (comp. § 553). The Participle is similarly used: ἡ χώρα πολλὴ καὶ ἀγαθὴ ἦν καὶ ἐνῆσαν οἱ ἐργασόμενοι, *the land was large and good and there were people to (who could) cultivate it*; τίς ἔσται ὁ ἡγησόμενος; *who will be there to (who can) guide us* (comp. §§ 380, 578).

Obs.—ἄν (Hom. κέ) is sometimes added to the Future Indicative to denote that a case may possibly occur: εὖ οἶδ' ὅτι ἄσμενος

ἀν πρὸς ἄνδρα οἷος σὺ εἶ ἀπαλλαγῇσεται, *I well know that he will be glad to be reconciled to a man such as you are*; Hom. ὁ δὲ κεν κεχολώσεται ὃν κεν ἴκωμαι, *and he will doubtless be in wrath whom I come upon*.

§ 501. The verb μέλλω is used with the Present, Future, or, though more rarely, the Aorist Infinitive, to express an *immediately approaching* or at least intended action: μέλλω ὑμᾶς ἄγειν εἰς Ἀσίαν, *I am going to lead you to Asia (in Asiam vos ducturus sum)*. This is called the *periphrastic Future*.

Obs. 1.—μέλλω may also be used in other tenses than the Present with an Infinitive, like *esse* in Lat., with the Part. Fut.: πλησίον ἤδη ἦν ὁ σταθμὸς ἔνθα ἔμελλον καταλύσειν, *jam prope aderat statio ubi deversuri erant, where they wished to rest*.

Obs. 2.—πῶς or τί οὐ μέλλω, is elliptical in the sense of *Why should I not?*

#### 4. FORMS OF A COMPLETED ACTION.

##### § 502. a) *The Perfect Indicative*

is the *Present* of a completed action, *i. e.* by the Perfect the Greeks denote an action completed *for* and *with reference to the Present*: poet. λόγος λέλεκται πᾶς, *the whole speech has been spoken [dixi]*; εὔρηκα, *I have found, I have it*; Hom. ἤδη γὰρ τετέλεσται ἃ μοι φίλος ἤθελε θυμός, *for now has been finished what my dear soul desired*; ἡ πόλις ἔκτισται παρὰ τῶν Κορινθίων, *the city has been founded by the Corinthians* (of a still existing city); τὰ χρήματα τοῖς πλουσίοις ἡ τύχη οὐ δεδώρηται ἀλλὰ δεδάνεικεν, *Fortune has not given, but lent (at interest), their money to the rich*.

§ 503. Obs.—Several Perfects have entirely a Present meaning, inasmuch as they present in a completed state the action of which the gradual accomplishment is expressed by the Present: μνησκόμαι, *I remind myself*, μέμνημαι, *I bear in mind, remember (memini)*; καλέομαι, *I am named*; κέκλημαι, *my name is*; πείθομαι, *I follow*; πέποιθα, *I confide in*; ὀλλυμι, *I am perishing*; ὄλωλα, *I am lost*; κτάομαι, *I acquire*; κέκτημαι, *I possess*; ἵσταμαι, *I place myself*; ἵστηκα, *I stand*; βαίνω, *I go*; βέβηκα, *I am gone*.

§ 504. *b) The Pluperfect*

is the *Preterite* of a completed action, *i. e.* by the Pluperfect the Greeks express an action completed for and with reference to a *past time*: Hom. δὴ τότε γ' ἀτρέμας εὔδε λελασμένος ὅσ' ἐπεπόνθει, *then truly he slept quietly, forgetting what he had suffered*; ἐν τοῖς Δράκοντος νόμοις μὲν ἅπασιν ὄριστο τοῖς ἁμαρτάνουσι ζῆναι. θάνατος, *in Draco's laws death had been appointed for all criminals as the only punishment*—says an Athenian after the laws were abolished. (As long as they were in force: ὄρισται.)

*Obs.*—The Pluperfects of the Perfects enumerated in § 503, are to be translated by Imperfects.

On the Aorist in the sense of the Latin Pluperfect, § 493.

§ 505. *c) THE FUTURE PERFECT (FUTURUM EXACTUM)*

is the *Future* of a completed action, *i. e.* it denotes an action which will be completed in the future. It is only in the Middle that the Greeks have a special form for this Third Future, which has generally a Passive meaning. In the Active the circumlocution by means of the Perfect Participle and the Future of εἶναι must be used (§ 291): ἂν ταῦτ' εἰδῶμεν, τὰ δεόντα ἐσόμεθα ἐγνωκότες, *when we know this, we shall (thence) have got to know our duty*; Hom. ἐμοὶ δὲ λελείψεται ἄλγεια λυγρά, *but I shall have gloomy woes left me*.

*Obs.*—The *Future Perfect* of the Perfects mentioned in § 503 serves as a common Future: μεμνήσομαι, *meminero*, &c.

§ 506. *d) The Perfect of all the Moods, of the Infinitive, and of the Participle*

expresses a completed action generally, and may refer to any of the three Orders of time: οὐ βουλευέσθαι ὥρα ἀλλὰ βεβουλευέσθαι, *now is not the time to consult, but to have consulted* (τὸ be resolved); Ξέρξης ὡς ἐπύθετο τὸν Ἑλλήσποντον ἐξεύχθαι, προήγεν ἐκ τῶν

Σάρδεων, when Xerxes learnt that the Hellespont had been bridged over (and was still provided with a bridge, ὅτι ἔξευκτο), he marched forward from Sardis; ταῦτα μὲν οὖν προειρήσθω, thus much be said beforehand (now to something else); Hom. ἔσσεται ἡμαρ ὅτ' ἂν ποτ' ὀλώλη Ἴλιος ἱρή, a day will come when holy Ilios will be lost (has been lost); χρήσιμόν τι ἐσκεμμένος ἦκω, I am come after having devised something useful.

## CHAP. XXI.—USE OF THE MOODS.

### A) THE MOODS IN SIMPLE SENTENCES.

#### § 507. 1. *The Indicative.*

The Indicative, in accordance with the usage of other languages, is employed simply to state something positively or negatively, or simply and directly to ask a question: poet. τῆς ἀρετῆς ἰδρῶτα θεοὶ προπάρουθεν ἔθηκαν, the gods placed sweat before virtue; Hom. πόθεν εἰς ἀνδρῶν; from what class of men are you?

Obs.—On the Indicative in hypothetical sentences with or without ἂν, § 536, &c., in sentences expressing a wish, § 515. On the Aorist Ind. with ἂν, to express what usually happens, see § 494.

#### 2. *The Subjunctive.*

§ 508. The Subjunctive expresses what *ought to* take place; it always refers to the present, to reality. Hence it is used in the following cases:

§ 509. 1. as a challenge in the first person: ἴωμεν, let us go [eamus]; φέρε δὴ, τὰς μαρτυρίας ὑμῖν ἀναγνῶ, well, come! let me read you the testimonies [recitem].

§ 510. 2. with the negative μή in prohibitions and in negative admonitions (comp. § 518): μὴ τοῦτο ποιήσης, ne hoc feceris, you ought not to do this.

§ 511. 3. In hesitating questions, where it is asked

what *should* be done: τί φῶ; *what am I to say?* Hom. πῶς τίς τοι πρόφρων ἔπεσιν πείθεται Ἀχαιῶν; *how shall any of the Achaeans willingly trust thy words?* δέξεσθε ἡμᾶς ἢ ἀπίωμεν; *will you receive us, or are we to depart?*

§ 512. 4. with μή in sentences expressing *fear* or *anxiety*: μὴ ἀγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν, *if it be not rather rude to say the truth*. If the anxiety is to be negatively expressed, μὴ οὐ is used: Hom. μὴ νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο, *lest the staff and wreath of the god should not help thee*, i. e. it will certainly be of little help to thee [Lat. *vereor ne non* or *ut te juvet*]. Comp. §§ 533, 616, *Obs.* 3, § 621, *a*.

§ 513. *Obs.*—The Homeric language employs the Subjunctive of future events, quite like the Fut. Ind. to express a thing that is to be expected (§ 545): οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι, *for never yet did I see such men nor may (shall) I see them*. ἂν is sometimes added in Hom. to this Subjunctive: οὐκ ἂν τοι χραίσμη κιθάρις τὰ τε δῶρ Ἀφροδίτης, *the lyre and Aphrodite's gifts would not help thee*. Comp. § 500, *Obs.*

### 3. The Optative.

§ 514. 1. The Optative alone (without the particle ἂν) is used to express a *wish* that something *may* take place: poet. ὦ παῖ, γένοιο πατρός εὐτυχέστερος, *O boy! may you be happier than your father* [Lat. Pres. or Perf. Subj.].

The particles used (like Lat. *utinam*) to introduce a wish are: εἰ (Hom. *ai*), εἴθε (Hom. *ai*θε), εἰ γάρ, ὥς.

§ 515. *Obs.*—If it is to be intimated that a wish is *not to be realised*, it is referred to the past, and expressed by the *Imperfect* or *Aorist Indicative*: εἴθ' ἦσθα δυνατὸς δρᾶν ὅσον πρόθυμος εἶ, *would that you were able to do what you wish; εἴθε σοὶ τότε συνεγενόμην, would that I then had met you*. The same kind of wish is expressed by the Aorist ὄφελον (properly "I owed") and the Infinitive: ὀλέσθαι ὄφελον τῇδ' ἡμέρᾳ, *would that I had perished on that day* [Lat. Imperf. and Plup. Subj.]. Comp. § 537.

§ 516. 2. The Optative with the particle ἂν (Hom. *κε*

or κέν) expresses *possibility*: τοῦτο γένοιτ' ἂν, *that (could) might be*; τί γὰρ γένοιτ' ἂν ἕλκος μείζον ἢ φίλος κακός; *what greater evil could there be than a bad friend?* ποῦ δῆτ' ἂν εἶεν οἱ ξένοι; *why! where can the strangers be?* [Lat. Pres. and Perf. Subj.] The Optative with ἂν is therefore called the *potential Optative*.

§ 517. *Obs. 1.*—Hence the Optative with ἂν is used in modestly expressed assertions: οὐκ ἂν λέγοιμι, *I would not say* [*non dixerim*]; ὦρα ἂν συσσκευάζεσθαι εἴη, *it is perhaps time to break up*; οὐκ ἂν δύναιο μὴ καμῶν εὐδαιμονεῖν, *you could not without taking trouble be happy*.

*Obs. 2.*—In the poets the Optative in a potential sense is also used without ἂν: Ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σώσσαι, *a god who is willing can easily save a man even afar off*. But this use of the Optative to denote a possible and merely imaginary case is originally peculiar to this mood, and hence is preserved in dependent clauses, §§ 528, 529, 532, *Obs.*, 546, 552, *Obs.*

#### § 518. 4. *The Imperative.*

The Imperative is the mood of command and, with negatives, of prohibition.

A prohibition in the second person can be expressed *only* in two ways, viz. *either* with μὴ and the *Present Imperative*: μὴ πράττε, of a *continued* action, or with μὴ and the *Aorist Subjunctive*: μὴ πράξης, of a *Momentary* action, *do not do*: ταῦτά μοι πράξον, τέκνον, καὶ μὴ βράδυνε μηδ' ἐπιμνησθῆς ἔτι Τροίας, *do me this, child, and delay not nor think further of Troy*.

In the third person also μὴ with the *Aorist Imperative* is admissible: μηδεὶς ὑμῶν προσδοκησάτω ἄλλως, *let none of you expect otherwise*.

On the Infinitive instead of the Imperative, see § 577. On the Imperative as a substitute for a hypothetical clause, § 545, *Obs. 3*.

#### B) THE MOODS IN COMPOUND SENTENCES.

§ 519. Preliminary remarks on the connexion of sentences with one another.

1. Two simple sentences (§ 361, 2) may be combined in two ways, viz. either

a) so, that the one may be quite independent of the other—this combination is called *Co-ordination*, or *Parataxis* (παράταξις).

b) so, that they mutually are referred to each other and express a complete thought only in their combination—this combination is called *Subordination*, or *Hypotaxis* (ὑπόταξις).

2. Of two *Co-ordinate* sentences each is a principal sentence, and in every respect independent of the other: κοινὴ ἡ τύχη καὶ τὸ μέλλον ἀόρατον, *fortune is common, and the future invisible*; τοῦτο ἐγὼ οὐτ' εἶρηκα, οὔτε λέγοιμι ἄν, *I have neither said that, nor could I say it*.

On the manner in which coordinate sentences may be combined, § 624, a.

3. By *Subordination* two sentences are combined in such a way that one expresses the principal idea, the other a secondary one. The former is called the *leading* sentence, the latter the secondary, dependent or *Subordinate*. One leading sentence often has several subordinate ones dependent on it. The moods of subordinate sentences are in many ways determined by the leading sentence: Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ, *Tissaphernes brings a calumny against Cyrus before his brother, (saying) that he was plotting against him*; Hom. σοὶ ἄμ' ἐσπόμεθ', ὅφρα σὺ χαίρης, *we have followed thee that thou mayst rejoice*.

4. The *Correlative* connexion of sentences is a special kind of subordination. Of two correlative sentences, one always refers to the other. The one is called the *Protasis*, and the other the *Apodosis*. The *Protasis*, which requires to be completed by another sentence, is subordinate (3). The *Apodosis* is a leading sentence, which furnishes the necessary completion: Hom. ὥς

ἶδεν, ὥς μιν ἔδυν χόλος, *as he saw it wrath seized him* ; Hom. ὅπποῖόν κ' εἴπησθα ἔπος τοῖόν κ' ἐπακούσαις, *the kind of word you speak such you will hear.*

Obs. 1.—This correlation is frequently expressed by two Pronouns or Particles referring to each other (§§ 216, 217), as in the examples just quoted, but not always: εἴ πῃ ἔχεις ἀντιλέγειν, ἀντίλεγε, *if you can in any way reply, reply.*

Obs. 2.—The Apodosis often precedes the Protasis: οὗτος βέλτιστος ἂν εἴη ὅστις κοσμώτατα τὰς συμφορὰς φέρειν δύναται, *he would be the best who can bear calamities with most dignity.*

5. From the subordination of one clause to another, there arises a *compound* sentence.

Obs. 1.—The same thought may often be as well expressed in two Co-ordinate sentences as in one Compound sentence: μηδενὶ συμφορὰν ὀνειδίσσης, κοινὴ γὰρ ἡ τύχη, *reproach no one with a calamity, for fortune is common* ; or ἐπεὶ ἡ τύχη κοινὴ ἐστὶ, μηδενὶ συμφορὰν ὀνειδίσσης, *since fortune is common reproach no one with a calamity.* The Homeric language abounds in series of Co-ordinate sentences (the paratactic arrangement).

Obs. 2.—Frequently a word belonging to the Dependent sentence is drawn into the Principal sentence, where it may appear in different cases. If the Principal sentence stands first the arrangement is called *prolepsis* (πρόληψις, *taking beforehand*) : καὶ μοι τὸν υἱὸν εἰπέ, εἰ μεμάθηκε τὴν τέχνην = καὶ μοι εἰπέ, εἰ ὁ υἱὸς μεμάθηκε τὴν τέχνην (§ 397). Hom. Τυδείδην δ' οὐκ ἂν γνοίης, ποτέροισι μετείη, *you could scarce perceive on which side Tydides stood* ; καὶ τῶν βαρβάρων ἐπεμελεῖτο, ὥς πολεμεῖν ἱκανοὶ εἴησαν, *he also took care that the barbarians should be capable of carrying on war.* On the other hand a substantive may pass from the Principal to the Subordinate sentence: Hom. μετὰ δ' ἔσσεται ἣν τότε ἀπηύρων κούρην Βρισηῖος, *among them also will be the daughter of Brises whom I then took away* (comp. § 602).

6. On the different kinds of sentences according to their *substance*, § 624, &c. Only those kinds will here be noticed which are most important in regard to the use of the Moods.

§ 520. The use of the Moods in Dependent sentences is subject to the following *general* rules :

1. The *Indicative* in Greek is very extensively used even in Dependent sentences, the Greeks merely



annexing or inserting many sentences without any mark of dependence where the Latin language marks the dependence by the Subjunctive or Infinitive: μή μ' ἀνέρω, τίς εἰμι, ask me not who I am [ne me interroges, quis sim].

§ 521. 2. The *Subjunctive* in Dependent sentences also denotes always that which *ought* to take place, and can generally be employed only when the leading sentence contains a principal tense.

Every verbal form is regarded as a Principal tense which connects the action with the *present*; hence the *Present* (except the Historical Present, § 487), the *Perfect*, and the *Future* Indicative, and all tenses of the *Subjunctive* and *Imperative*.

§ 522. 3. The *Optative* (without ἄν) denotes something merely conceived or supposed (§ 517, *Obs.* 2), and generally can be employed only when the Principal sentence contains an *Historical tense*.

Every verbal form, however, is regarded as an *Historical tense* which connects the action with the past, hence the *Historical Present* (§ 487), the *Indicative* of the *Aorist*, the *Imperfect* and *Pluperfect*.

A Dependent clause, moreover, frequently has the *Optative* when this mood occurs in the Principal sentence.

§ 523. 4. In *indirect speech* (*oratio obliqua*) the *Optative* (without ἄν), but only after an *Historical tense*, is used to denote something which is to be stated, not as the opinion of the speaker, but of another person: οἱ Ἀθηναῖοι Περικλέα ἐκάκιζον, ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι ἐπὶ τοὺς πολεμίους, the Athenians reproached Pericles because being a general he did not lead them out against the enemy [*quod non duceret*]; εὗξαντο σωτήρια θύσειν ἔνθα πρῶτον εἰς φιλλαν γῆν ἀφίκοντο, they vowed to offer thank-offerings whenever they should first come to a friendly land; εἰ τις πόλις ἐπὶ πόλιν στρατεύσοι, ἐπὶ

ταύτην ἔφη ἵνα, *si qua civitas contra [aliam] civitatem pugnatura esset, contra hanc se dixit iturum.*

In this case, however, the Indicative also is admissible according to § 520, but *never* the Subjunctive even after a Principal tense, its employment being limited to the case mentioned in § 527.

§ 524. 5. The *Potential Optative* (with ἄν) may occur in Dependent, in the same sense as in Independent, sentences (§ 516) to denote something as merely possible: λέγω, ὅτι τοῦτο οὐκ ἂν γένοιτο, *I say that this probably could not happen.*

The further use of the Moods in Dependent sentences is treated of specially in what follows according to the different kinds of Dependent sentences.

# I.—MOODS IN DEPENDENT ASSERTIONS AND IN DEPENDENT INTERROGATIVE SENTENCES.

§ 525. Sentences containing Dependent assertions are those which annex the substance of a speech or opinion to a Principal sentence by means of the conjunctions, ὅτι, ὥς, *that*; Dependent or indirect Interrogative sentences are connected with the Principal sentence by means of εἰ, *if*; πότερον...ἢ [*utrum...an*], *whether...or* (in double questions), or Interrogative Pronouns (§ 214) or Adverbs.

§ 526. 1. The *Indicative* is used in those sentences, which when conceived independently would have the Indicative, and thus

a) when the leading sentence has a *Principal tense* the Indicative *must* be used (§ 521): εἰπέ μοι, τίνα γνώμην ἔχεις, *tell me, what opinion you have* (direct: τίνα γνώμην ἔχεις) [*Lat. dic mihi, quam sententiam habeas*];

b) when the leading sentence has an *Historical tense* the Indicative *may* be used (§ 522): εἶπον, ἥντινα γνώμην εἶχον, *dixi quam sententiam haberem*; ἦκεν.

ἀγγέλλων τις, ὥς Ἑλάτεια κατείληπται, *some one came bringing the news that Elatea was taken* (direct: Ἑλάτεια κατείληπται).

Besides the Indicative, the Optative also is in this case admissible, § 528, *a*.

### § 527. 2. The *Subjunctive*

cannot occur at all in Dependent assertions, and in Dependent Interrogative sentences *only* if, when conceived as independent, they would necessarily have the Subjunctive, and thus

*a*) when the leading sentence has a *Principal tense* the Subjunctive *must* remain: βουλεύομαι, πῶς σε ἀποδρῶ, *I am planning how to escape from you* (direct according to § 511: πῶς σε ἀποδρῶ) [*delibero, quo modo te effugiam*];

*b*) when the leading sentence has an *Historical tense* the Subjunctive *may* sometimes occur: ἐβουλευόμην, πῶς σε ἀποδρῶ; but the Optative is more frequent in this case than the Subjunctive (§ 528, *b*). The Subjunctive in Dependent Interrogative sentences accordingly is to be translated by *may* or *shall*.

§ 528. 3. The *Optative* (without ἄν)  
may occur in such sentences:

*a*) as a substitute for the *Indicative* (§ 526, *b*), *i. e.* when there is an *Historical tense* in the leading sentence, in case the Dependent sentence, if conceived independently, ought to have the Indicative: εἶπον, ἥντινα γνώμην ἔχοιμι (direct: εἶχον) [*Lat. dixi, quam sententiam haberem*]; ἔγνωσαν ὅτι κενὸς ὁ φόβος εἶη, *they knew that the fear was groundless* (direct: ὁ φόβος κενὸς ἦν), comp. § 523.

*b*) as a substitute for the *Subjunctive* (§ 527, *b*), *i. e.* when an *Historical tense* occurs in the leading sentence, in case the Dependent sentence, if conceived independently, ought to have the Subjunctive: ἐβουλευόμην, πῶς σε ἀποδραίην (direct: πῶς σε ἀποδρῶ) [*Lat. delibe-*

*rabam, quo modo te effugerem*], *I was reflecting how I should escape you.*

In the second case the Optative is to be translated by *should*.

*Obs.*—Which of the two meanings belongs to the Optative is generally perceived from the connexion quite as easily as in the Latin *nesciebat quid faceret*, *he knew not what he did or what he should do.*

§ 529. The Optative as a substitute for the Indicative is found also without a Conjunction in the continuation of a direct speech: *ἔλεγον πολλοὶ, ὅτι παντὸς ἀξία λέγει* (§ 526 b), *χειμῶν γὰρ εἴη καὶ οἴκαδε ἀποπλεῖν οὐ δυνατόν εἴη*, *many said that he says what is worthy of the utmost regard, for that it was winter, and that it was impossible to sail home.*

On the Infinitive in assertions, § 560. On the Participle in assertions, § 593.

Mixed examples :

*Πυθαγόρας ὁ Σάμιος πρῶτος ἐν τοῖς Ἑλλησιν ἐτόλμησεν εἰπεῖν, ὅτι τὸ μὲν σῶμα τεθνήσκειται* (§ 291), *ἡ δὲ ψυχὴ ἀναπτᾶσα* (§ 316, 5) *οἰχήσεται ἀθάνατος καὶ ἀγήρως*, *Pythagoras the Samian was the first among the Greeks who ventured to maintain that the body will be dead, but the soul, flying upward, will depart immortal and ever young*; *Θεμιστοκλῆς νέος ἔτι ὢν ἔλεγεν, ὥς καθεύδειν αὐτὸν οὐκ ἐφῆ τὸ τοῦ Μιλτιάδου τρόπαιον*, *Themistocles, when still young, used to say, that the trophy of Miltiades would not let him sleep*; *Ἀπορῶ, τοῦ* (§ 214, *Obs.* 1) *πρῶτον μνησθῶ*, *I am at a loss what to mention first*; *οἱ Ἐπιδάμνιοι τὸν θεὸν ἐπήρουντο, εἰ παραδοῖεν Κορινθίοις τὴν πόλιν*, *the Epidamnians asked the god whether they should give up their city to the Corinthians.*

## II.—MOODS IN SENTENCES OF PURPOSE, OR FINAL SENTENCES.

§ 530. Sentences which express an object or a purpose are introduced by the Conjunctions *ἵνα*, (*Hom.* *ὅφρα*), *ὥς*, *ὅπως*, *in order that*, *that*, *in order to*, *μή*, or *ὅπως μή*, *ἵνα μή*, *in order that not*.

As such sentences express something which is *expected* to happen, they take :

§ 531. 1. The *Subjunctive*

a) *necessarily*, when the leading sentence has a Principal tense: εἰς καιρὸν ἦκεις, ὅπως τῆς δίκης ἀκούσης, *you have come at the right time to hear the trial* [*in tempore ades, ut causam audias*].

b) *more rarely*, when the leading sentence has an Historical tense: εἰς καιρὸν ἦκες, ὅπως τῆς δίκης ἀκούσης [*aderas ut audires*]; ἐπίτηδές σε οὐκ ἤγειρον, ἵνα ὡς ἥδιστα διάγῃς, *I purposely did not wake you that you might pass your time as pleasantly as possible*.

Obs.—The Conjunctions ὡς, ὅπως, sometimes have ἄν (Hom. κέ, κέν) added to them in this sense: τοῦτ' αὐτὸ νῦν διδάσχω, ὅπως ἄν ἐκμάθῃ, *explain that very thing now that I may learn it*. The purpose is thereby represented as one whose attainment depends on conditions (as here, if you explain it). Comp. § 554.

§ 532. 2. The *Optative*

as a regular substitute for the Subjunctive (§ 531, b), when the leading sentence has an Historical tense: ἐπίτηδές σε οὐκ ἤγειρον, ἵνα ὡς ἥδιστα διάγοις; Hom. Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη δῶκε μένος καὶ θάρσος ἵν' ἐκδηλος μετὰ πᾶσιν Ἀργείοισι γένοιτο, *to Tydides Diomedes Pallas Athene gave strength and courage that he might be distinguished among all the Argives* [*Diomedē Minerva animos dedit, ut insignis fieret inter cunctos Argivos*].

Obs.—The distinction between the Subjunctive and Optative in sentences of purpose after an Historical tense consists in the rarer Subjunctive expressing the sentence more as an object or demand that may be attained, the Optative, more as the thought or conception of the acting person (comp. §§ 521, 522).

On the Future Indicative with ὅπως, §§ 500, 553. On the hypothetical Indicative in Sentences of Purpose, § 500. On the non-intended consequence (ὥστε), § 565.

§ 533. Sentences expressive of *fear* introduced by μή (Lat. *ne*), or μή οὐ (Lat. *ut*) follow the construction of sentences of purpose (comp. § 512). They have the *Subjunctive* necessarily when depen-

dent on a *Principal tense*: οὐ φοβεῖ, μὴ ἤδη πρεσβύτερος ᾔς; do you not fear to be already too old [*nonne times, ne aetate provectior sis*] ? The *Optative* is commonly used after an *Historical tense*: ἐφοβοῦντο, μὴ τι πάθῃ, they feared he might suffer somewhat [*verebantur ne quid illi accideret*]; but not unfrequently also the *Subjunctive*: οἱ Ἀθηναῖοι τοὺς ξυμμάχους ἐδεδίεσαν, μὴ ἀποστῶσιν, the Athenians were alarmed lest the allies should revolt (comp. § 519, 5, *Obs.* 2).

*Obs.*—μὴ and ὅπως μὴ after verbs of fearing seldom have the *Future Indicative*, oftener the *Perfect Indicative* when the fear refers to a completed action: φοβούμεθα, μὴ ἀμφοτέρων ἡμαρτήκαμεν, we fear we have failed in both.

### Mixed Examples:

τοῦτο οὐ προήρημαι λέγειν, ἵνα τισὶν ὑμῶν ἀπεχθάνωμαι, I have not chosen to say this in order to be hateful to some of you; Κῦρος φίλων ᾤετο δεῖσθαι, ὥς συνεργούς ἔχοι, Cyrus thought friends necessary that he might have helpers; Δέδοικα, μὴ ἐπιλαθώμεθα τῆς οἰκαδε ὁδοῦ, I am afraid lest we should forget the way home; Φίλιππος ἐν φόβῳ ἦν, μὴ ἐκφύγοι τὰ πράγματα αὐτόν, Philip was in fear lest the affairs might escape him.

## III.—THE MOODS IN CONDITIONAL SENTENCES.

§ 534. Conditional or hypothetical sentences belong to the *Correlative sentences* (§ 519, 4). The *Protasis* states a condition under which something is to occur; the *Apodosis* states that something happens under a certain condition. Both sentences together form a *Hypothetical Period*.

§ 535. In the *Protasis* εἰ (Hom. αἰ), εἰάν (i. e. εἰ-άν), contracted to ἦν, or ἄν (Hom. εἴ κε-ν), *if*, are employed; in the *Apodosis* the particle ἄν is sometimes used to show that it is true only under certain conditions.

In Greek there are *four* principal forms of the *Hypothetical Period*:

§ 536. 1. in the *Protasis* εἰ with the *Indicative*, in the *Apodosis* the *Indicative without* ἄν, or the *Imperative*.

This form of the Hypothetical Period is employed when the relation between the Protasis and Apodosis is to be represented as one *absolutely necessary, actual*, without any opinion being expressed by the speaker as to the probability or improbability of the case: *εἰ θεοὶ εἰσιν, ἔστι καὶ ἔργα θεῶν, if there are gods, there are also works of gods; σοὶ εἴ πῃ ἄλλη δέδοκται, λέγε καὶ δίδασκε, if you have any different opinion, speak and explain.*

Obs.—All tenses may be used in this form, consequently also Historical tenses. If these latter occur, care must be taken not to confound this first principal form with the second: *ἔξῃν σοι ἀπιέναι ἐκ τῆς πόλεως, εἰ μὴ ἤρεσκόν σοι οἱ νόμοι, you were free to leave the city, if its laws did not please you* (in the present: *ἔξεστι—εἰ μὴ ἀρέσκουσι*); *εἴ τι τῶν δεόντων ἐπράχθη, τὸν καιρὸν, οὐκ ἐμέ φησιν αἴτιον γεγενῆσθαι, if anything right was done, he says that the occasion, not I, was the cause.* A sure sign of the second principal form is the particle *ἄν* in the apodosis.

§ 537. 2. in the Protasis, *εἰ* with the Indicative of an *Historical* tense; in the Apodosis, *ἄν* with the Indicative of an *Historical* tense.

This form of the Hypothetical Period is applied when the relation between the Protasis and Apodosis is to be represented indeed as one *quite necessary*, but at the same time *neither of them as real*. The Indicative in such conditional sentences is called *the Hypothetical Indicative*, which, therefore, always denotes the *opposite to reality* (comp. § 515).

In such Conditional Sentences, a sentence contradictory of the Protasis may always be supplied in thought.

Hence the *Protasis* may have the following forms:

§ 538. a) The *Imperfect* is used when a condition is stated as *not existing at present*: *εἰ τὸν Φίλιππον τὰ δίκαια πράττοντα ἑώραν, σφόδρα ἂν θαυμαστὸν ἡγούμην αὐτόν, if I saw (were to see) Philip acting justly, I should deem him very admirable.* Here we may oppose to the Protasis the thought *νῦν δὲ οὐχ ὁρῶ τὰ δίκαια πράτ-*

τοντα, *but now I see him not act justly*. The verb of this contradiction to be supplied is in the *Present*.

To this form corresponds in Latin the Imperfect Subjunctive: *si viderem, putarem*.

§ 539. *b*) The *Aorist Indicative* is used when a condition is stated which did *not* take place in the *past*: ἀπέθανον ἂν, εἰ μὴ ἡ τῶν τριάκοντα ἀρχὴ κατελύθη, *I should have died, if the government of the thirty had not been overthrown*.

Here we may oppose to the Protasis the thought κατελύθη δέ, *but it was overthrown*. The verb of this contradiction to be supplied is in the *Aorist*.

To this form corresponds in Latin the Pluperfect Subjunctive: *periissem, nisi dominatio eversa esset*.

§ 540. *c*) The *Pluperfect* is used when a *non-completed* condition is stated: εἰ τοῦτο ὡμολόγητο ἡμῖν, ῥαδίως ἂν διεμαχόμεθα, *if in this we had been agreed, we should easily carry the contest through*.

Here we may oppose to the Protasis the thought ἀλλ' οὐχ ὡμολόγηται, *but we have not been agreed*. The verb of this contradiction to be supplied is in the *Perfect*.

To this form corresponds in Latin the Pluperfect Subjunctive: *si inter nos convenisset*.

§ 541. The *Apodosis* to a Hypothetical Protasis of this kind may have either the *Imperfect* or the *Aorist Indicative*, or the *Pluperfect* with ἂν [Hom. κέ-ν], and that quite independently as to which of the three tenses occurs in the Protasis. In this case, also, the Imperfect corresponds to the Latin Imperfect Subjunctive; the Aorist and Pluperfect, to the Latin Pluperfect Subjunctive: εἰ τότε ἐβοηθήσαμεν, οὐκ ἂν ἡνώχλει νῦν ὁ Φίλιππος, *if we then had rendered help Philip would not now be troublesome*; εἰ αὐτάρκη τὰ ψηφίσματα ἦν, Φίλιππος πάλαι ἂν ἐδεδώκει δίκην, *si plebiscita per se sufficerent, Philippus dudum poenam dedisset*.



§ 542. *Obs. 1.*—The particle *ἄν* is sometimes omitted in the apodosis: ἡσυχυνόμην, εἰ ὑπὸ πολεμίου γε ὄντος ἐξηπατήθην, *I should be ashamed, if I had been deceived by an enemy.*

§ 543. *Obs. 2.*—The Imperfect sometimes refers to a past time when the continuance of an action is to be made particularly emphatic: εἰ τοῦτ' ἐποίει (not ἐποίησεν) ἕκαστος, ἐνίκων ἄν, *if each had been acting so, they would be victorious.* On the other hand, the *Aorist* is sometimes used referring to present time, when the rapid commencement of an action is to be indicated: εἴ τις σε ᾔρηται, τί ἄν ἀπεκρίνω (not ἀπεκρίνου); *if any one asked you, what answer would you give?*

§ 544. *Obs. 3.*—A Hypothetical Apodosis may stand alone, the Protasis being supplied in thought or deduced from the context: ἐβουλόμην ἄν, *I should like* (εἰ ἐδυνάμην, *if I could, dared*); δι' ὑμᾶς αὐτοὺς πάλαι ἄν ἀπολώλειτε, *you would long since have perished through yourselves* (i. e. if left to yourselves).

§ 545. 3. in the *Protasis* εἰάν (ἦν, ἄν, Hom. εἴ κέ-ν) with the *Subjunctive*; in the *Apodosis* the *Indicative* of a *Principal tense* or the *Imperative*.

This form of the Hypothetical Period is used to express or prescribe something in regard to a case that is to be taken for granted and expected. It is admissible only in connexion with *present and future time* (§ 521), and is met with chiefly in maxims or proverbs: δεῖ τὰ βέλτιστα ἀντὶ τῶν ἡδέων, ἂν μὴ συναμφότερα ἐξῇ, λαμβάνειν, *you must choose what is best rather than what is agreeable, when both together are not allowed*; ἂν τὰ παρεληλυθότα μνημονεύης, ἄμεινον περὶ τῶν μελλόντων βουλεύσει, *if you remember the past, you will judge better about the future.*

*Obs. 1.*—The *Aorist Subjunctive* in such conditional sentences often comes very near to the Latin *Future Perfect*: νέος ἂν πονήσης, γῆρας ἔξεις εὐθαλές, si juvenis laboraveris, senectutem habebis jucundam.

*Obs. 2.*—We find εἰ with the *Subjunctive* in Homer, and occasionally also in Attic writers, in the same sense as εἰάν, εἰ ἄν and εἴ κε-ν: Soph. ἄνδρα, καὶ τις ἢ σοφός, τὸ μαθάνειν πόλλ', αἰσχρὸν οὐδέν, *for a man, even if he is wise, to learn much, is no disgrace.*

*Obs. 3.*—The *Subjunctive* in Conditional sentences is akin to the

Subjunctive of Challenging (§ 509). The speaker thereby puts or demands an assertion, to which, for the present, he requires the hearer's assent: τοῦτο ἐὰν σκοπῇτε, εὐρήσετε, ὅτι πάντων ἀριστα ἔχει, *if you consider this you will find that it is the best of all*; which is almost identical with the challenge: consider this, &c. [comp. Lat. *Naturam expellas furca, tamen usque recurret*]. In a similar way the *Imperative* sometimes takes the place of a *Hypothetical Protasis*: Poet. πλούτει τε γὰρ κατ' οἶκον, εἰ βούλει, μέγα καὶ ζῇ τύραννον σχῆμ' ἔχων, ἐὰν δ' ἀπὴ τούτων τὸ χαίρειν, τὰλλ' ἐγὼ καπνοῦ σκιᾶς οὐκ ἂν πριαίμην, *for be rich, if you will, at home, and live in the splendour of a great ruler; but if joy be wanting to it, I would not give the shadow of smoke for the rest.* (Comp. § 549.)

§ 546. 4. in the *Protasis* εἰ with the *Optative*; in the *Apodosis* ἄν (κέ-ν) with the *Optative*.

This form of the *Hypothetical Period* is employed intentionally to represent what is said as quite uncertain, as *merely possible*, as a merely conceived case: εἴ τις κεκτημένος εἴη πλούτου, χρῶτο δὲ αὐτῷ μὴ, ἂρ' ἂν εὐδαιμονοῖ; *should any one possess wealth and not make use of it* (suppose any one possessed), *would he be happy?* Comp. §§ 516, 517, *Obs.* 2. The *Present* or *Perfect Subjunctive* in Latin corresponds to this form: *si possideat* (or *possederit*), *num beatus sit?*

*Obs.*—In Homer the *Protasis* of such a period also sometimes has κέ-ν or ἄν: εἰ τούτω κε λάβοιμεν, ἀροίμεθά κεν κλέος ἑσθλόν, *if we should get these two, we should get glorious fame.* The Attic writers very rarely use ἄν in the *Protasis*.

§ 547. Since εἰ with the *Optative* intimates that a thing is merely possible, it expresses in reference to the past what possibly might have been, *i. e.*, a *repeated* case (comp. § 494, *Obs.* 1); the *Apodosis* then usually has the *Indicative*: εἴ που ἐξελαύνει Ἀστυάγης, ἐφ' ἵππου χρυσοχαλίνου περιῆγε τὸν Κῦρον, *if ever Astyages rode out* (might ride out) *he took Cyrus with him on a horse with a golden bridle.*

§ 548. εἰ with the *Optative* in the *oratio obliqua*, takes the place, according to § 523, of εἰ with the *Ind.* (1),

or *ἐάν* with the Subjunctive (3), when a Hypothetical sentence depends on a *Historical tense*: ἤδει Κῦρος, ὅτι εἴ τι μάχης ποτὲ δεήσοι, ἐκ τῶν φίλων αὐτῷ παραστάτας ληπτέον εἴη, *Cyrus knew that, if ever any battle should be necessary, he would have to take his supporters from his own friends*. In direct language, Cyrus would say, ἦν ποτε δεήσῃ or εἴ ποτε δεήσῃ—ληπτέον ἐστί. If in its relation to the time of the governing verb, the condition lies in the Future, the Future Optative is used. We seldom, in this case, find *ἐάν* with the Subjunctive.

The following general remarks also are to be observed in regard to Conditional sentences:

§ 549. 1. The two members of a Hypothetical Period are not so dependent on each other, as that the one necessarily requires a special form in the other. A Protasis of one form may, on the contrary, be joined with the Apodosis of another form. It occurs very frequently that a Protasis is in the first or third form, and the Apodosis in the fourth, in order to represent the Assertion which it contains as *merely possible*: εἰ τοῦτο λέγεις, ἀμαρτάνοις ἄν, *if you mean this, you would be in error*; ἐὰν ἐθελήσητε πράττειν ἀξίως ὑμῶν αὐτῶν, ἴσως ἂν μέγα τι κτήσασθε ἀγαθόν, *if you should be disposed to act in a manner worthy of yourselves, you would perhaps gain great good*. The connexion of a Protasis of the second form with an Apodosis of the fourth is rare: Hom. καὶ νῦν κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὁξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη, *and now assuredly Aeneas, ruler of men, would there have perished, if Zeus' daughter Aphrodite had not kept a sharp look out*.

§ 550. 2. A Hypothetical Period may partly or entirely be inserted in another sentence. The most peculiar, in this respect, are sentences expressing a purpose, when connected with Conditional sentences: εἰ γὰρ ὄφελον οἰοίτε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἰοίτε ἦσαν αὐ καὶ ἀγαθὰ τὰ μέγιστα, *I would that the many were capable of doing (to a man) the greatest evil, in order*

that they *might also on the other hand be capable of* (effecting) *the greatest good* (instead of : for if they *were* capable, they would also be capable). The Hypothetical Indicative here denotes the impracticable purpose (§§ 515, 537).

On the Hypothetical Participle, §§ 583, 595. On the Hypothetical Infinitive, § 575, &c.

### *Mixed Examples.*

Εἰ ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετητέον, *if you wish to be loved by your friends, you must benefit your friends* ; Εἰ τὸ ἔχειν οὕτως ὥσπερ τὸ λαμβάνειν ἡδὺν ἦν, πολὺ ἂν διέφερον εὐδαιμονία οἱ πλούσιοι τῶν πενήτων, *if having were as sweet as getting, the rich would be greatly distinguished above the poor in blessedness* ; Poet. Εἰ πᾶσι ταὐτὸ καλὸν ἔφν σοφόν θ' ἄμα, οὐκ ἦν ἂν ἀμφίλεκτος ἀνθρώποις ἔρις, *if the same thing were to all beautiful and wise, people would have no bitter disputes* ; Πλάτων πρὸς τινα τῶν παιδῶν, μεμαστίγωσο ἄν, ἔφη, εἰ μὴ ὠργιζόμεν, *Plato said to one of his servants, you would have been flogged if I were not angry* ; Ἐὰν μὲν τι ὑμῖν δοκῶ ἀληθὲς λέγειν, ξυνομολογήσατε, *if you think I utter any truth, agree with me* ; Εἰ πόλις ἀνδρῶν ἀγαθῶν γένοιτο, περιμάχητον ἂν εἴη τὸ μὴ ἄρχειν, ὥσπερ νυνὶ τὸ ἄρχειν, *if there were a state (consisting) of good men, it would be an object of contention to avoid ruling (how one might not rule), as now to rule* ; Ἦν τῶν στρατιωτῶν δόγμα, εἴ τις, ὅποτε ἡ στρατιὰ ἐξίει, ἰδίᾳ ληΐζοιτο, δημόσια εἶναι τὰ ληφθέντα, *it was a decision of the soldiers, if, when the army went out, any one took booty by himself, what he took was common property* (direct εἰ ἂν ληΐζεται—δημόσια ἔστω).

## IV.—THE MOODS IN RELATIVE SENTENCES.

§ 551. *Relative sentences* are those which are connected with others by means of Relative pronouns (§§ 213, 214, 216), or Relative adverbs (§ 217).

§ 552. In Relative sentences *all moods* are possible in the same meanings as in independent or hypothetical

sentences: οὐκ ἔχω ὃ τι πρῶτον λάβω, *I have (know) not what I shall take first* (§ 511, comp. § 527); ὁρῶ σε διώκοντα ὧν μὴ τύχοις, *I see you pursuing what you may not attain*; (§ 514); ὑμεῖς ἐστε παρ' ὧν ἂν κάλλιστα τις τοῦτο μάθοι, *you are they from whom any one might best learn this* (§ 516); οὐκ ἤθελον λέγειν πρὸς ὑμᾶς τοιαῦτα ὅτ' ἂν ὑμῖν ἥδιστ' ἦν ἀκούειν, *I did not wish to say to you such things as might be pleasantest to you to hear*. Comp. § 544.

*Obs.*—Sometimes, especially in the Poets, Relative sentences have the Optative without ἂν in an indefinite assertion, very much like the potential Optative with ἂν: ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν, *whom the State may appoint, him we must listen to* (comp. § 517, *Obs.* 2).

§ 553. On the *Future Indicative* in Relative sentences expressive of purpose, see § 500. ὅπως, *how, that, in order that*, very frequently has the Future Indicative (yet, according to § 531, also the Subjunctive of other tenses) after verbs which denote *looking after, caring for, striving, avoiding*: σκόπει, ὅπως τὰ πράγματα σωθήσεται, *see that the affairs (the state) shall be safe*; δεῖ ἐκ παντὸς τρόπου ἅπαντα ἄνδρα τοῦτο παρασκευάζεσθαι, ὅπως ὡς σοφώτατος ἔσται, *every one ought to take care in every way to (that he shall) become as wise as possible*.

*Obs.*—ὅπως is often used in challenges and warnings in such a manner that the governing sentence has to be supplied: ὅπως παρέσει εἰς τὴν ἑσπέραν, *that you shall be here for the evening* (more completely somewhat like: σκόπει ὅπως, *see that you, &c.*); ὅπως περὶ τοῦ πολέμου μηδὲν ἐρεῖς, *that you shall say nothing about the war* (supply something like: φυλάττου, *take care*).

§ 554. The particle ἂν (Hom. κέ-ν) is added to the Relative when the Relative sentence expresses something *merely conceived*, so that the assertion contained in the leading sentence is true only when what is asserted in the Relative sentence really occurs. Such a Relative is called a *Hypothetical Relative*. The Hypothetical

Relative with *ἄν* in general is used only where the verb in the leading sentence is in a *principal tense*, and is then accompanied by the *Subjunctive*. Such a Relative sentence may easily be changed to a Hypothetical sentence of the third form (§ 545): *πᾶν ὃ τι ἂν μέλλης εἰρεῖν πρότερον ἐπισκόπει τῇ γνώμῃ*, *whatever you may be about to say* (= *εἰάν τι εἰρεῖν μέλλης*), *examine it first in your mind*; in which it is left quite undecided, whether one wishes to say anything; *ἔπεσθε ὅπῃ ἂν τις ἡγήται*, *follow wherever any one may lead you* (= *εἰάν τις πῇ ἡγήται*), where you must first wait to know whether any one leads.

*Obs. 1.*—As the Relative is generalised by the addition of *ἄν*, it may often in English be translated by *ever* (Lat. *cunque*): *ὅς ἂν τούτων τι δρᾷ τεθνάτω*, *quicumque horum aliquid fecerit, perito*; *λέγε ὅσ' ἂν θέλῃς*, *say whatever you wish* (comp. *εἰάν τι θέλῃς λέγε*).

*Obs. 2.*—In the same sense the Poets use the Subjunctive with a Relative without *ἄν* (or *κέ-ν*): *τῶν δὲ πημονῶν μάλιστα λυποῦσ' αἱ φανῶσ' αὐθαίρετοι*, *the sufferings afflict most which appear self-caused* (comp. *εἰ* with the Subj., § 545, *Obs. 2*). Homer has also the Fut. Ind. with *κέ* and the Relative (§ 500 *Obs.*).

§ 555. If the verb in the leading sentence is an *Historical tense* or an *Optative*, the Relative *without ἄν* with the *Optative* is used, quite in the same sense, as a substitute for the Subjunctive (§§ 522, 523). These Relative sentences take the place of those mentioned in § 554, in the same way as the *fourth* kind of Conditional sentences takes the place of the third (§ 548): *ἐκέλευσεν αὐτοῖς ἔπεσθαι, ὅποι τις ἡγοῖτο*, *he bade them follow wherever any one might lead*. Thus we read in Homer: *ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω μιμνᾶζειν, οὗ οἱ ἔπειτα ἄρκιον ἐσσεῖται φυγέειν κύνας ἢ δ' οἰωνούς*, *but whomsoever I may see inclined to remain away from the battle, to him there shall be no security of escaping dogs and birds* (i. e., death), but: *ὄντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχέῃ, τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε*, *but whatever (where a) king or prominent man he*

*might meet with, him he soothed with gentle words.* Hom. ὥς ἀπόλοιτο καὶ ἄλλος ὃ τις τοιαῦτά γε ῥέξοι, *so may any other perish who shall do such things* (but ὃς ἂν ῥέξῃ—ἀπολέσθω).

*Obs. 1.*—This Optative often implies repetition, ὅτινα κίχῃ, *as often as he might find one* (§ 547).

*Obs. 2.*—The Subjunctive and the Relative with ἄν occur only exceptionally after an Historical tense, and the Optative with the Relative and ἄν, in the same case (comp. § 546, *Obs.*).

## V.—THE MOODS IN TEMPORAL SENTENCES.

§ 556. Temporal Sentences, *i. e.* those which indicate time, are properly only a particular kind of Relative sentences, and follow them almost entirely in the use of the Moods. The particles of time employed in such sentences, are: ἐπεὶ, ἐπειδή, ὥς (*when, after, as*); ὅτε, ὁπότε, ἡνίκα, *when, as*; ἕως, ἔστε, μέχρις, *till*; πρὶν, *before*; in Hom. ὅφρα, *as long as, till*; ἥμος, *when*; and besides the Relative expressions: ἀφ' οὗ, ἐξ οὗ, *since*; ἐν ᾧ, *whilst*; ἄχρι οὗ, εἰς ὃ, *until*.

In these sentences the *Indicative* is used when anything *actual* is stated; the *Optative* may supply the place of the Indicative in indirect speech after an Historical tense (§ 522).

§ 557. When a Temporal sentence states something merely *conceived*, occurring only conditionally, the particle of time, like the Relative, has ἄν (κέ-ν) joined to it (§ 554). This occurs usually only when the leading sentence has a *principal tense*, and the *Subjunctive* must then follow. By combination with ἄν, are formed the Hypothetical particles of time: ὅταν, ὁπότεν, ἐπεάν, or ἐπὴν, ἐπειδάν: ἐπειδάν πάντα ἀκούσητε, κρίνατε, *when ye have heard all, judge*; ἕως ἂν σώζηται τὸ σκάφος, τότε χρὴ καὶ κυβερνήτην καὶ πάντ' ἄνδρα προθύμους εἶναι, *as long as the vessel is safe, the sailor, the pilot, and every one ought to be zealous*.

*Obs.*—Here also ἄν is sometimes wanting (§ 554, *Obs. 2*).

§ 558. If the leading verb is in an *Historical tense*, the particle of time with the Optative without *ἄν* occurs in the same sense: ἔλεγεν ὅτι, ἐπειδὴ πάντα ἀκούσειαν, κρίνειαν.

*Obs. 1.*—Here, too, the Optative often implies repetition (comp.

§ 554, *Obs.*, and § 547), so that *ὅτε, ὁπότε, ἐπεὶ* with the Optative may be translated by, “as often as,” “whenever:” *ὁπότε οἱ Ἕλληνες τοῖς πολεμίοις ἐπείον, ῥαδίως ἀπέφευγον, as often as the Hellenes went up to the enemy, the latter readily fled.*

*Obs. 2.*—Here, too, exceptionally, *ἄν* and the Subjunctive sometimes occur after an *Historical tense* (§ 555, *Obs. 2*).

On *πρὶν* with the Infinitive, § 565.

### *Mixed Examples of Relative and Temporal sentences.*

Ἵμεῖς πάντα λογισάμενοι ταῦτα χειροτονεῖθ', ὅ τι ἂν ὑμῖν δοκῇ μάλιστα συμφέρειν τῇ πόλει, *after having weighed all this, vote for what you think will most benefit the state*; Οἱ τῶν βαρβάρων ἱππεῖς, ὅτινι ἐντυγχάνοιεν Ἕλληνι, πάντας ἔκτεινον, *the cavalry of the barbarians, whatever Greek they met, killed them all*; Μέχρις ἂν ἐγὼ ἦκω, αἱ σπονδαὶ μενόντων, *till I come, let the treaty remain*; Poet. Μήποτ' ἐπαινήσης, πρὶν ἂν εἰδῇς ἄνδρα σαφηνῶς, ὀργὴν καὶ ῥυθμὸν καὶ τρόπον ὅστις ἂν ᾖ, *never praise a man before you clearly know his temper, and bearing, and character*; Ἐπειδὴ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο, *after having eaten something, they rose and proceeded*; Ὁ Σωκράτης τοὺς συνόντας ἐπολεῖ οὐ μόνον ὁπότε ὑπὸ τῶν ἀνθρώπων ὀρώντο, ἀπέχεσθαι τῶν ἀδίκων καὶ αἰσχυρῶν, ἀλλὰ καὶ ὁπότε ἐν ἐρημίᾳ εἶεν, *Socrates caused his disciples to abstain from what was unjust and shameful, not only when they were seen by men, but also when they were in solitude.*



## CHAP. XXII.—THE INFINITIVE.

A) *The use of the Infinitive generally.*

§ 559. 1. The Infinitive is a *verbal noun* (§ 225, 5) which, as such, has certain properties in common with a verb, others with a noun.

With a *noun* the Infinitive agrees

a) in expressing the action of a verb in general, like the *nomina actionis* (§ 342): ποιεῖν, πράττειν, *doing*; comp. πώλησις, πῶξις.

b) in the fact that it may have the article like nouns: τὸ ποιεῖν, τὸ πράττειν, *the doing*; comp. ἡ πώλησις, ἡ πῶξις.

With the *verb*, on the other hand, the Infinitive agrees

a) in its power of denoting different *times*: ποιεῖν, ποιῆσαι, πεποιηκέναι, and of being formed from the Active, the Middle, and the Passive: ποιῆσαι, ποιήσασθαι, ποιηθῆναι.

b) in being occasionally joined with ἄν, and thereby sharing the functions of mood (§ 575, &c.).

c) in governing the same case as the verb to which it belongs: ποιεῖν τὰ δέοντα, *doing your duty*; χρῆσθαι τοῖς ὅπλοις, *making use of arms*.

d) in being qualified, like the finite verb, by *adverbs*, never by *adjectives*: καλῶς πράττειν, *doing nobly*, but καλὴ πῶξις, *a noble action*.

2. The Infinitive is used very extensively in Greek. Very often, besides the more definite mode of expression, by means of a Conjunction with a *finite verb*, the less definite, by means of the Infinitive is admissible.

§ 560. The Infinitive serves to complete and qualify different sorts of verbs, viz. :

1. those which express the occasion, capability, modality of an action: δύνανται ἀπελθεῖν, *they can go*

*away*; *μεῖζόν τι ἔχει εἰπεῖν*, *he has something greater to say* (can say); Poet. *οὔτοι συνέχθειν ἀλλὰ συμφιλεῖν ἔφυν*, *I am born not to join in hating but in loving*; *ἄρχομαι λέγειν*, *I begin to speak*; *ἐπιτρέπω σοι ποιεῖν ὃ τι ἂν βούλῃ*, *I leave you to do whatever you wish*;

2. such verbs as denote appearance, perception, opinion: *δοκεῖς ἁμαρτεῖν*, *you seem to have erred*;

3. such verbs as denote striving after something, impelling towards, or frightening, deterring, preventing, something: *μὴ σπεῦδε πλουτεῖν*, *do not hasten to be rich*; Hom. *κέλευαί με μυθήσασθαι*, *you bid me to speak*; *πάντες αἰτοῦνται τοὺς θεοὺς τὰ φαῦλα ἀποτρέπειν*, *omnes homines precantur deos, ut mala avertant*; *φοβοῦμαι διελέγχειν σε*, *I am afraid of refuting you*; *ἐλεγόν σοι μὴ γαμεῖν*, *dixi tibi, ne uxorem duceres*; *τίς αὐτὸν κωλύσει δεῦρο βαδίζειν*; *quis eum impedit, quominus huc veniat?* *ἀνεβάλλετό μοι διαλεχθῆναι*, *he put off conversing with me*.

§ 561. Even the *purpose* of an action may be expressed by the mere Infinitive, as in English by the Infinitive with *to* or *in order to*: *Ξενοφὼν τὸ ἥμισυ τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον*, *Xenophon left half the army behind to guard the camp*; *παρέχω ἑμαυτὸν τῷ ἱατρῷ τέμνειν καὶ καλεῖν*, *I give myself up to the physician to cut and burn (me)*; *πιεῖν δίδοναι τινί*, *to give any one (something) to drink*.

Obs.—Not only with verbs of this kind, but also with those mentioned in § 560, this Infinitive has a much wider application in Homer: *ἀριστεύεσκε μάχεσθαι*, *he used to be the first in fighting*; *εἰσὶ καὶ οἷδε τὰδ' εἰπέμεν*, *these too, then, are (able) to say this*; *βῆ ἵνα*, *he started to go*; *ξυνέηκε μάχεσθαι*, *he urged (them) to fight*.

§ 562. The Infinitive serves to complete or qualify *adjectives* of different kinds, partly in the sense of the English Infinitive with *to*, partly corresponding to the Latin supine in *u*: *χαλεπὸν εὑρεῖν*, *difficult to find* [*difficile inventu*]; *οἰκία ἡδίστη ἐνδαιτᾶσθαι*, *a house very*

*pleasant to live in* ; ἀξίός ἐστι πληγὰς λαβεῖν, *he deserves to get blows* ; ὀξύτατοί ἐστε γινῶναι τὰ ῥηθέντα, *you are very keen in perceiving what is said* ; δεινὸς λέγειν, *powerful in speaking* ; ὁ χρόνος βραχύς ἀξίως διηγῆσθαι τὰ πραχθέντα, *the time is short for worthily narrating what has happened*.

*Obs.*—In Homer such Infinitives are particularly frequent : μέγα καὶ ἐσσομένοισι πυθέσθαι, *great also for posterity to learn* ; θείειν ἀνέμοισιν ὄμοιοι, *like the winds in running* ; so with some substantives : θαῦμα ἰδέσθαι, *a wonder to see*.

On οἶος, οἴόσ τε, and ὅσος, with the Inf., § 601.

§ 563. The Infinitive, as in English and Latin, is used as the *Subject* of a sentence to which the predicate is a neuter adjective, a substantive, or an intransitive verb : πᾶσιν ἀδεῖν χαλεπόν, *to please all is difficult* ; κίνδυνός ἐστιν ἡττᾶσθαι, *there is danger of being worsted* ; σὸν ἔργον λέγειν, *speaking is your business*.

§ 564. The infinitive is used in a freer way, without depending on a particular word, with and without the particle ὥς, in several phrases almost like a free Accusative (§ 404) : ὥς εἰπεῖν, *so to speak* ; ἐμοὶ δοκεῖν, *as seems to me* ; ὀλίγου δεῖν, *almost* ; τὸ νῦν εἶναι, *for the present* ; κατὰ τοῦτο εἶναι, *in this respect*.

On ἐκὼν εἶναι, § 570, *Obs.*

§ 565. The *Conjunctions* ὥστε, *so that* ; πρὶν, *before*, and its Homeric synonym πάρος, are joined with the Infinitive : Φιλομαθέστατος ἦν ὁ Κῦρος, ὥστε πάντα πόνον ἀνατλήναι τοῦ ἐπαινεῖσθαι ἕνεκα, *Cyrus was very fond of learning, so as to endure any trouble for the sake of being praised* ; πρὶν τὴν ἀρχὴν ὀρθῶς ὑποθέσθαι, μάταιον ἡγοῦμαι περὶ τῆς τελευτῆς ὄντιν οὖν ποιεῖσθαι λόγον, *before properly establishing the foundation I deem it useless to make any words whatever about the end*.

*Obs.* 1.—These conjunctions may also be joined with the finite verb (comp. § 556) ; ὥστε with the Indicative represents a sentence as an actual consequence more independent and by itself, and may accordingly be often translated by *therefore*, hence : εἰς τὴν ὑστεραίαν οὐχ ἦκεν, ὥσθ' οἱ Ἕλληνες ἐφρόντιζον,

*he came not on the following day, therefore the Hellenes became anxious.*

Obs. 2.—For *πρίν* we also find *πρὶν ἤ*, *prius-quam*; properly *πρίν*, when it means *sooner than*, is always to be regarded as an abbreviation for *πρὶν ἤ*, *πρίν* originally answering entirely to the Latin *prius*. On the Infinitive after *ἤ*, *than*, see the following §. On *ἐφ' ᾧ*, *on condition that*, with the Infinitive § 601.

§ 566. After a comparative the Infinitive is preceded by *ἢ ὥστε* or *ἢ* alone in the sense of *than that*: *φοβοῦμαι μὴ τι μείζον ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῆναι*, *I fear lest too great an evil should befall the state for it to be able to bear* (greater than that it should be able).

On the Genitive of the Infinitive with the Article, which also is possible here, § 574, 3, Obs.

### B) *The case of the Subject and Predicate with the Infinitive.*

§ 567. The *Subject* of the Infinitive is that word from which the action of the verb in the Infinitive proceeds. When the Subject is to be expressed with the Infinitive it appears:

1. *most generally*, as in Latin, in the *Accusative*, which gives rise to the construction of the *Accusative* with the *Infinitive*: *ἡγγειλαν τὸν Κύρον νικῆσαι*, *nuntiabant Cyrum vicisse*. The use of the *Accusative* with the Infinitive, like that of the Infinitive alone (§ 559, etc.), is more common in Greek than in Latin. Not only can the substance of a statement or perception—which, however, may be also expressed in one of the forms discussed § 525, etc.—be given in this construction, but also the effect and consequence of an action. Hence the *Accusative* with the Infinitive also occurs after verbs of happening, and is admissible after verbs of commanding, demanding, forbidding: *πάντες ὁμολογοῦσι τὴν ὁμόνοιαν μέγιστον ἀγαθὸν εἶναι*, *all agree that concord is a very great good*; *συνέβη μηδένα τῶν στρατηγῶν παρῆναι*, *it happened that none of the generals was present*; *ἔγραψα ἀποπλεῖν τὴν ταχίστην τοὺς πρέσβεις*, *proposui ut quam celerrime legati proficiscerentur*.

The Accusative with the Infinitive is properly dependent on the verb of the leading sentence (comp. the English: I hear you sing, I bid you go), and is explained by the *prolepsis* mentioned in § 519, 5, *Obs.* 2. Instead of ἡγγειλαν ὅτι ὁ Κῦρος ἐνίκησεν, we might have: ἡγγειλαν τὸν Κῦρον ὅτι ἐνίκησεν; and for ὅτι ἐνίκησεν, νικῆσαι, according to § 560, 2; thus we obtain ἡγγειλαν τὸν Κῦρον νικῆσαι. If the governing verb is intransitive or passive, the Accusative is of a freer kind (§ 404): ἐλπίς ἐστι πάντα καλῶς ἔχειν, *there is hope that all is well.*

*Obs.* 1.—The impersonal verbs δεῖ and χρῆ, *it is necessary*, are joined with the Accusative and Infinitive like the Latin *oportet*: χρῆ τολμᾶν χαλεποῖσιν ἐν ἀλγεσι κείμενον ἄνδρα, *the man that lies in painful sufferings ought to be courageous.*

*Obs.* 2.—As a continuation of an Accusative with the Infinitive the same construction may be employed in indirect speech in Relative sentences and after Conjunctions, denoting time and circumstances: τοιαῦτ' ἄττα σφᾶς ἔφη διελεχθέντας λέναι· ἐπεὶ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ τῇ Ἀγάθωνος, ἀνεφωγμένην καταλαμβάνειν τὴν θύραν, *he said that after such conversation they went; but that when they reached Agathon's house, they found the door open.*

§ 568. 2. A Predicate referring to such a Subject must necessarily be in the Accusative: τὸν ἄδικον καὶ πονηρὸν ἄνδρα φημὶ ἄθλιον εἶναι, *I maintain that the unjust and bad man is miserable.*

Not unfrequently a Predicative expression requires an indefinite Subject (τινά) to be supplied: τὰ τοιαῦτα ἔξεστι (τινα) μετρήσαντα καὶ ἀριθμήσαντα εἶδέναι, *one may know such things by measuring and counting.*

§ 569. 3. When the Subject of an Infinitive is the same as that of the leading sentence, it is usually not expressed at all: νομίζω νενικηκέναι, *puto me vicisse, I think I have conquered*; ἐλπίζεις τεύξεσθαι ὧν ἂν δέῃ, *you hope to obtain what you need*; ὑπέσχετο παρέσεσθαι εἰς τὴν ἐσπέραν, *promisit se affuturum ad vesperam.*

*Obs.*—For greater emphasis, especially when opposition to something else is to be expressed, the subject may be added, and that either in the Accusative or Nominative: Herod. οἱ Αἰγύπτιοι ἐνόμιζον ἐώντοὺς πρῶτους γενέσθαι ἀνθρώπων, *the Egyptians thought that they first of all men came into existence*; εἰ οἴεσθε Χαλκιδίας ἢ Μεγαρέας τὴν Ἑλλάδα σώσειν, ὑμεῖς δὲ ἀποδράσεσθαι τὰ πράγ-

ματα, οὐκ ὀρθῶς οἴεσθε, *if you think the Chalcidians and Megarians will save Greece, but you escape from trouble, you are mistaken.*

§ 570. 4. *Predicative* qualifications referring to the *Principal Subject* are in the *Nominative*: ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός, *Alexander dicebat se esse Jovis filium*; ἐγὼ οὐκ ὁμολογήσω ἄκλητος ἦκειν, ἀλλ' ὑπὸ σοῦ κεκλημένος, *I will not acknowledge that I am come uninvited, but invited by you*; οἱ δοκοῦντες σοφοὶ εἶναι, *they who seem to be wise.*

*Obs.*—From the Predicate ἐκὼν joining the freer Infinitive εἶναι (§ 564), arises the combination ἐκὼν εἶναι: τοῦτο ἐκὼν εἶναι οὐ ποιήσω, *this (if I am) to be of free will I will not do.*

§ 571. 5. In many cases a *personal* instead of an *impersonal* form of expression is used in Greek, the Subject of the Infinitive being made the Subject of the leading sentence; so instead of the English, “it was announced that Cyrus had conquered” (ἡγγέλθη τὸν Κῦρον νικῆσαι), we have, ὁ Κῦρος ἡγγέλθη νικῆσαι, *Cyrus was announced to have conquered.* This form of expression occurs not only—as in Latin with *dicitur*, *videtur*—with *δοκεῖ*, *εἵκει*, *it seems*; *λέγεται* [*dicitur*, *traditur*]; *ἀγγέλλεται*, *it is announced*; *ὁμολογεῖται*, *it is agreed*, but also with *συμβαίνει*, *it happens*, and with several adjectives with *εἰμί*, as: *δίκαιος*, *just*; *ἐπιτήδειος*, *fitting*; *ἐπίδοξος*, *probable*; *ἀναγκαῖος*, *necessary*: αὐτός μοι δοκῶ ἐνθάδε καταμενεῖν, *it appears to me that I myself shall remain here*; *δίκαιος εἰ ἄγειν ἀνθρώπους*, *it is just that you should lead men* (you are justified in leading men); *ἐπίδοξοι εἰσι τὸ αὐτὸ περσεσθαι*, *it is to be expected that they will suffer the same*; Poet. *πρέπων ἔφυσ πρὸ τῶνδε φωνεῖν*, *it becomes you to speak in their presence.*

The *Personal* construction is explained, like that of the *Accusative* with the Infinitive (§ 567), by *prolepsis* (§ 519, 5, *Obs.* 2). For ἡγγέλθη ὅτι ὁ Κῦρος ἐνίκησε there might be ἡγγέλθη ὁ Κῦρος ὅτι ἐνίκησε, and for

this again ἡγγέλθη ὁ Κύρος νικῆσαι; for ἐπίδοξόν ἐστιν ὅτι τὸ αὐτὸ πείσονται—ἐπίδοξοί εἰσι ὅτι τὸ αὐτὸ πείσονται, and hence ἐπίδοξοί εἰσι τὸ αὐτὸ πείσεσθαι.

*Obs.*—The Accusative construction, however, is almost everywhere applicable: λέγεται τὸν Κύρον νικῆσαι, *dicunt Cyrum vicisse.*

§ 572. **6.** Predicative qualifications referring to a *Genitive or Dative* may be in these cases: ἦλθον ἐπὶ τινα τῶν δοκούντων σοφῶν εἶναι, *I came to one of those who seem to be wise*; ἔλεγον τοῖς δοκοῦσι σοφοῖς εἶναι, *I said to those, &c.*; Κύρου ἐδέοντο ὡς προθυμοτάτου γενέσθαι, *they begged Cyrus to be as ready as possible*; παντὶ ἄρχοντι προσήκει φρονίμῳ εἶναι, *it becomes every ruler to be judicious.*

Still the Predicate is often in the Accusative: συμφέρει αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους, *it is to their advantage rather to be friends than enemies.*

### C) *The Infinitive with the Article.*

§ 573. The Substantive nature of the Infinitive is made more manifest by prefixing the *Article*. Yet the Infinitive with the Article must nevertheless have a noun in the case required by the verb to which the Infinitive belongs: τὸ τὰς ἡδονὰς φεύγειν, *the shunning of pleasures*; the Infinitive in this case also is qualified by adverbs: τὸ καλῶς ζῆν, *living rightly.*

The rules given §§ 567-572 for the case of the Subject and Predicate are applicable also to the Infinitive with the Article. Thus the Accusative with the Infinitive is often preceded by the Article: τὸ προειδέναι τὸν θεὸν τὸ μέλλον καὶ τὸ προσημαίνειν ᾧ βούλεται, καὶ τοῦτο πάντες καὶ λέγουσι καὶ νομίζουσι, *God's foreknowing the future and pointing it out beforehand to whom he will, all assert and believe.*

§ 574. By having the Article prefixed the Infinitive becomes *declinable*, and thus answers to the Latin Gerund.

1. *Nominative* :

Poet. τὸ φρονεῖν εὐδαιμονίας πρῶτον ὑπάρχει, *to be thoughtful is the first step to happiness*; τὸ ἁμαρτάνειν ἄνθρώπους ὄντας οὐδὲν θαυμαστόν, *that those should commit errors who are human is nothing surprising*.

2. *Accusative* :

αὐτὸ τὸ ἀποθνήσκειν οὐδεὶς φοβεῖται, *dying itself no one dreads*. Especially to be noticed is the Accusative with the Prepositions εἰς, κατὰ, *in reference to*; διὰ, *on account of, because*; πρὸς, ἐπί, *besides*: Κῦρος διὰ τὸ φιλομαθῆς (Nominative according to § 570) εἶναι πολλὰ τοὺς παρόντας ἀνηρώτα, *Cyrus, through being eager for knowledge, asked those present about many things*; πρὸς τὸ μετρίων δεῖσθαι καλῶς πεπαίδευμαι, *I have been well trained to require what is moderate*.

Obs.—This Accusative of the Infinitive with the Article has sometimes a freer connexion with a verb or adjective after the manner of the freer Accusative (§ 404): οἱ Πελοποννήσιοι ἀνελπιστοὶ εἰσι τὸ ἐς τὴν γῆν ἡμῶν ἐσβάλλειν, *the Peloponnesians have no hope in regard to invading our country*.

3. *Genitive* :

ἐπιθυμία τοῦ πιεῖν, *desiderium bibendi*; τὸ εὖ πράττειν παρὰ τὴν ἀξίαν ἀφορμὴ τοῦ κακῶς φρονεῖν τοῖς ἀνοήτοις γίνεταί, *prosperity without merit is an occasion to fools of base sentiments*; ἐμοὶ οὐδὲν πρεσβύτερον τοῦ ὅτι βέλτιστον ἐμὲ γενέσθαι (§ 416), *nothing is more important to me than my becoming as good as possible*. Especially to be noticed is the Genitive with the prepositions ἐκ, *from*; πρὸ, *before*; ἔνεκα, *because, on account of*; ὑπέρ, *for, for the sake of, in order to*; διὰ, *by, through*; ἀνευ, *without*: οἱ ἄνθρωποι πάντα ποιοῦσιν ὑπὲρ τοῦ μὴ δοῦναι δίκην, *people do everything in order not to suffer punishment*.

Obs.—Purpose is often expressed by the Genitive of the Infinitive even without a preposition: τοῦ μὴ διαφεύγειν τὸν λαγὼν ἐκ τῶν δικτύων σκοποὺς καθίσταμεν, *we place scouts that the hare may not escape from the nets*. (Comp. the rare use of the Lat. Genitive of the Gerundive: *arma cepit opprimundae libertatis*.)



4. *Dative.*

The Dative is especially frequent to express *Instrumentality* (§ 438); it is then, like the Latin Ablative of the Gerund, to be translated, *by*: Φίλιππος κεκράτηκε τῷ πρότερος (§ 570) πρὸς τοὺς πολεμίους ἵέναι, *Philip has gained the victory by going first against the enemy* [comp. the Latin, *docendo discimus*]; also with the prepositions ἐν, *in*; ἐπὶ, *on*, *on condition that*; πρὸς, *besides*, and others: πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν τοὺς αἰχμαλώτους ἐκ τῶν ἰδίων ἐλυσάμην, *besides gaining nothing from the embassy, I set free the captives at my own expense.*

D) *The Infinitive with ἄν.*

§ 575. By the addition of ἄν the Infinitive acquires a potential or hypothetical meaning, and denotes therefore either that something only *might happen*, or that under certain circumstances something *would happen*, or *would have happened*. Here two cases are possible:

1. the Infinitive with ἄν can be replaced by the Optative with ἄν: μάλιστα οἶμαι ἄν σοῦ πυθέσθαι (ὅτι πυθοίμην ἄν), *I think I could learn it best from you*; δοκεῖτέ μοι πολὺ βέλτιον ἄν περὶ τοῦ πολέμου βουλευσάσθαι (ὅτι ἄν βουλευσάμσθε), εἰ τὸν τόπον τῆς χώρας πρὸς ἣν πολεμεῖτε ἐνθυμηθείητε, *it seems to me you would much better settle about the war if you took into account the localities of the country against which you are making war.*

This Infinitive with ἄν therefore answers either to the Potential Optative (§ 516), or to the apodosis of a Hypothetical Period of the fourth form (§ 546).

§ 576. 2. The place of an Infinitive with ἄν can be supplied by the *Hypothetical Indicative with ἄν*: Κῦρος εἰ ἐβίωσεν, ἄριστος ἄν δοκεῖ ἄρχων γενέσθαι (οἶμαι ὅτι ἄν ἐγένετο), *if Cyrus had lived, it seems he would have become one of the best of rulers*; τοὺς ταῦτα ἀγνοοῦντας Σωκράτης ἀνδραποδώδεις ἄν κεκλησθαι ἡγάετο (i. e. Σ.

ἡγήετο, ὅτι εἴ τινες ταῦτα ἡγνόουν, ἐκέκληντο ἂν ἀνδραποδώδεις), *Socrates thought that, if any did not know this, they would be called slavish.*

This Infinitive with ἂν thus answers to the apodosis of a Hypothetical Period of the second form (§ 537, &c.).

*Obs.*—The context must show into which of the two forms the Infinitive with ἂν is to be resolved.

### E) *The Infinitive instead of the Imperative*

§ 577. belongs almost entirely to poetry; it is used for the second and, rarely, for the third person. The *Subject* and *Predicate* are in the *Nominative*: Hom. θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι, *courageously now, Diomedes, fight against the Trojans*; παῖδα δ' ἐμοὶ λῦσαί τε φίλην τά τ' ἄποινα δέχεσθαι, *deliver up to me my dear child and accept the ransom.*

## CHAP. XXIII.—THE PARTICIPLES.

### *Preliminary Remark.*

A Participle, like the Infinitive (§ 559, 1), is a *verbal-noun* (§ 225, 5). It has the same things in common with the verb as the Infinitive, the same points also in common with the noun; but it is distinguished from the Infinitive inasmuch as the latter resembles a *nomen actionis*, whereas the Participle has the nature of an adjective.

### § 578. A) *Their Attributive Use.*

A Participle, corresponding to an adjective or to a relative sentence, is joined to a substantive, to ascribe to it a permanent quality: πόλις εὐρείας ἀγυιάς ἔχουσα, *i.e.* Hom. εὐρυνάγνια or ἡ εὐρείας ἀγυιάς ἔχει, *a city having broad streets*; αἱ καλούμεναι Αἰόλου νῆσοι, *the so-called islands of Aeolus*; ὁ παρὼν καιρός, *the present opportunity* (comp. § 361, 11).

*Obs.*—Like an adjective the Participle also becomes a substantive by having the article prefixed: οἱ παρόντες, *those present* (comp. § 379); ὁ τυχών, *the first comer*. Such participles may often be translated by substantives: ὁ δράσας, *the doer*; οἱ λέγοντες, *the speakers*; τὸ συμφέρον, *the advantage*; τὰ δέοντα, *the duty*; πρὸς τὸ τελευταῖον (§ 361, 8) ἐκβὰν ἕκαστον τῶν πρὶν ὑπαρξάντων κρίνεται, *everything that happened before is judged of in accordance with its final result*.

On the peculiar use of the Fut. Part. with the Article, § 500.

### B) *Their Appositive Use.*

§ 579. The Participle serves to ascribe to a substantive a merely transient quality or activity. In this case the Participle is a shorter and less definite mode of expression for what is otherwise expressed by subordinate clauses with conjunctions of the most different kinds (comp. § 583, *Obs.*).

A Participle used in this way is:

§ 580. 1. Temporal,  
with the distinctions of time mentioned in Chap. XX. (esp. § 496): προσέχετε τούτοις ἀναγινωσκομένοις τὸν νοῦν, *give attention to this whilst being read*; Hom. ὥς ἄρα φωνήσας ἀπεβήσето = ἐπεὶ ὥς ἐφώνησε, *after having thus spoken he went away*. Observe especially ἔχων and φέρων in descriptions, which may frequently be translated by the English *with*: τὰς ναῦς ἀπέστειλαν ἔχοντα Ἀλκίδα, *they sent away Alcidas with (having) the ships*; χρώμενος, in a similar sense: πολλῇ τέχνῃ χρώμενος, *with (using) much skill*. So also, ἀρχόμενος, *at first*; τελευτών, *at last*; διαλιπὼν χρόνον, *after a time*; εὖ ποιῶν, *fortunately*; καλῶς ποιῶν, *justly*. The Participle ὦν cannot be omitted when *being* is to be ascribed to a substantive: Ἀλκιβιάδης ἔτι παῖς ὦν ἐθαυμάζετο, *while yet a boy (Lat., merely puer) Alcibiades was admired* (§ 428, *Obs.*).

§ 581. 2. Causal and final,  
where the Participle is to be resolved by *since*, *by* or *by*

*the fact that*, when referring to the present or past, and by *that, in order that*, when referring to the future: οὐκ ἔστιν ἀδικοῦντα δύναμιν βεβαλὼν κτήσασθαι, *firm power is not to be gained by acting unjustly*; τὸν ἀδικοῦντα παρὰ τοὺς δικαστὰς ἄγειν δεῖ δίκην δώσοντα, *he who acts unjustly ought to be brought before the judges in order that he may suffer punishment*.

### § 582. 3. Concessive,

a somewhat rarer use: τὸ ὕδωρ εὐωνότατον ἀριστον ὄν, *water is the cheapest though it is the best*; ὑμεῖς ὑφορώμενοι τὰ πεπραγμένα καὶ δυσχεραίνοντες ἦγετε τὴν εἰρήνην ὅμως, *though suspicious of what had been done, and indignant, you still maintained the peace*.

### § 583. 4. Hypothetical,

a very frequent use, where the Participle is to be resolved by *if*, and corresponds to one of the forms of the Hypothetical *Protaseis* mentioned in § 534, etc.: τοὺς φίλους εὐεργετοῦντες καὶ τοὺς ἐχθροὺς δυνήσεσθε κολλάζειν, *if you benefit your friends you will be able also to punish your enemies (ἐάν)*; also with the article: ὁ μὴ δαρεῖς ἄνθρωπος οὐ παιδεύεται, *a person is not educated if he has not been beaten*. Such a Participle with *μή* may often be translated by *without*: οὐκ ἔστιν ἀρχεῖν μὴ διδόντα μισθόν, *a man cannot rule without giving pay*.

*Obs.*—With the varied use of the Appositive Participles it must not be overlooked that such a Participle of itself does not clearly express any of the meanings developed in §§ 580-583, but that we make use of the one or the other turn in translating, only in order to express in a more precise way what is simply suggested by the Participle. Hence there are many transitions between these meanings, especially between the Temporal and Causal, but also between the Temporal and Hypothetical meanings, just as in Latin sentences introduced by *quum*: πάντα ταῦτα συνιδόντας ἅπαντας (ὕμᾱς) δεῖ βοηθεῖν, *it becomes every one of you, when you have considered all these things, to render help*; νομίζω ἄμεινον ἂν ὑμᾶς περὶ ὧν νῦν ἐρῶ κρίναι, μικρὰ τῶν πρότερόν ποτε ῥηθέντων μνημονεύσαντας, *I think you would better judge about what I am now going to say, when you remember a little what was said before*.

C) *The Participle with an Absolute Case.*

§ 584. The Participle with a noun or pronoun in the Absolute Genitive (§ 428) or Accusative, serves to point out the circumstances mentioned in §§ 579-583. The noun or pronoun to which the Participle refers may be regarded as its *subject*, since from it proceeds the action expressed by the Participle. This construction, therefore, may be resolved by a separate clause, beginning with a conjunction, in which the word in the Genitive or Accusative must appear in the Nominative: *τούτων ἀναγιγνωσκομένων τὸν νοῦν προσέχετε, attend whilst this is being read* (comp. § 580).

1. *The Absolute Genitive* (comp. § 428),  
for which may be substituted clauses with temporal, causal, concessive, or hypothetical conjunctions: *Περικλέους ἡγουμένου πολλὰ καὶ καλὰ ἔργα ἀπεδείξαντο οἱ Ἀθηναῖοι, as long as Pericles led them (Pericle duce), the Athenians produced many and splendid works; ναυμαχίας γενομένης τέτταρας τριήρεις λαμβάνει Γοργώπας, navaḗ pugna facta Gorgopas quattuor triremes capit; ὅλης τῆς πόλεως ἐν τοῖς πολεμικοῖς κινδύνοις ἐπιτρεπομένης τῷ στρατηγῷ, μεγάλα τὰ τ' ἀγαθὰ κατορθοῦντος αὐτοῦ, καὶ τὰ κακὰ διαμαρτάνοντος εἰκὸς γενέσθαι, as the whole state in the dangers of war is committed to the care of the general, it is natural both that great good should happen when he is successful, and great evil when he fails. Poet. γένοιτ' ἂν πᾶν θεοῦ τεχνωμένου, all may be done if a God contrives it (εἰ τεχνῶτο).*

§ 585. The Absolute Genitive differs from the corresponding Latin construction of the *Ablative Absolute* in the following points.

a) The subject of the Participle is more frequently omitted in Greek, when it is either easily understood from what precedes, or from the meaning of the verb, or when it remains indefinite (comp. § 361, 3, Obs. 2): *προϊόντων, as (they) went forwards; ὕνους, when he (Zeus) rains; ἐξαγγελθέντων, when it had been announced.*

b) On the necessity of the Participle of *εἶναι*—*σοῦ παιδὸς ὄντος* [Lat. *te puero*] see §§ 580, 482, Obs. An exception occurs in the case of the adjectives *ἐκών* and *ἄκων*, which very much resemble Participles: *ἐμοῦ ἐκόντας, with my will; ἐμοῦ ἄκοντος, me invito.* The Poets take other licences.

c) As the Greeks have two active Participles to express a past action, they use the Absolute Genitive of a Passive Participle less

frequently than the Romans do their Absolute Ablative: *ὁ Κύρος, τὸν Κροΐσον νικήσας, κατεστρέψατο τοὺς Λυδοὺς, Cyrus, Croeso victo, Lydos sibi subiecit.*

d) The Absolute Genitive is employed even where the subject of the Participle is mentioned also in the leading sentence: *ταῦτ' εἰπόντος αὐτοῦ ἔδοξέ τι λέγειν τῷ Ἀστυάγει, after thus speaking he seemed to Astyages to say something (of importance). [Lat. ita locutus—visus est.]*

### § 586. 2. *The Absolute Accusative*

is usual in the case of some impersonal verbs, especially *δέον, it being a duty; ἔξόν, παρόν, it being allowed, feasible; προσήκον, it being befitting; δόξαν, it having been decided: οὐδεὶς ἔξον εἰρήνην ἄγειν πόλεμον αἰρήσεται, no one, being allowed to be at peace, will choose war; πολλάκις ὑμῖν ἔξον πλεονεκτῆσαι οὐκ ἠθελήσατε, though it was often easy for you to gain more you were unwilling; οἱ Συρακούσιοι κραυγῇ οὐκ ὀλίγῃ ἐχρῶντο, ἀδύνατον ὃν ἐν νυκτὶ ἄλλῃ τῷ σημῆναι, the Syracusans raised no small shout, it being impossible to make a signal during the night by anything else.*

### D) *Supplements to Participles.*

§ 587. For the sake of greater clearness, certain particles are added to Appositive Participles, as well as to Participles joined with an absolute case; they give more distinct prominence to the idea expressed by the Participle. Such *Supplements to Participles* are:

1. *ἅμα, at the same time, denoting contemporaneousness: οἱ Ἕλληνες ἐμάχοντο ἅμα πορευόμενοι, the Hellenes fought whilst marching.*

2. *μεταξύ, between, amidst, with pretty nearly the same meaning: ἐπέσχε με λέγοντα μεταξύ, he checked me in the midst of my speech.*

3. *αὐτίκα and εὐθύς to express immediate succession: τῷ δεξιῷ κέρα εὐθύς ἀποβιβηκῶτι ἐπέκειντο, they pressed upon the right wing immediately after its landing.*

4. *τότε, εἰτα (καῖτα), ἔπειτα, οὕτως, are added to the principal verb, to indicate that the action of the Participle was past before, and take up the substance of it with various accessory ideas: καταλιπὼν φρουρὰν οὕτως ἐπ' οἴκου ἀνεχώρησεν, after having left a garrison*

he thus went away home : Poet. *μὴ νῦν φυγόντες εἴθ' ἀλώμεν ὕστερον*, lest though now escaping we should afterwards be caught.

5. *καίπερ* (more rarely *καί* alone), with a Participle, to be translated *though*, renders prominent the concessive meaning : *καίπερ οὕτω σοφὸς ὢν βελτίων ἂν γένοιο*, though so wise you might perhaps become better ; Homer often separates *καί* from *περ* : *οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἡδὺ γέλασαν*, and though vexed they heartily laughed at him ; ὅμως in the same sense *though* or *yet*, is used with the principal verb : Herod. *ὕστερον ἀπικόμενοι τῆς συμβολῆς ἰμέροντο ὅμως θεήσασθαι τοὺς Μήδους*, though they did not come till after the engagement, yet they desired to see the Medes.

6. *ἄτε* with a Participle (like *οἷον*, *οἷα δὴ*) answers to the English *in as far as*, *since*, and brings into prominence its causal meaning : *κατέδραθε πᾶν πολὺ ἄτε μακρῶν τῶν νυκτῶν οὐσῶν*, he slept a great while since the nights were long. [Comp. Lat. *quippe quum*, *quippe qui*.]

§ 588. 7. *ὥς* and *ὥσπερ* added to a Participle suggest that what is expressed in the participle is *subjective*, i. e. is the opinion, the conception, the view of the principal subject. Both particles are joined to the Appositive Participle as well as to a Participle connected with an absolute case, either the absolute Genitive or the absolute Accusative. The latter case in this connexion is far more extensively used than without those particles (§ 586). If the opinion expressed in the Participial construction is to be characterised at once as false, *ὥς* and *ὥσπερ* may be translated by *as if* : *δεδίασι τὸν θάνατον ὥς εὖ εἰδότες ὅτι μέγιστον τῶν κακῶν ἐστίν*, they fear death as if they well knew that it was the greatest of evils ; but by *in the belief that*, *since*, *in the feeling that*, etc., if the correctness of the opinion is to be left undecided : *ἡμεῖς πάντες ἐβλέπομεν πρὸς αὐτὸν ὥς αὐτίκα μάλα ἀκουσόμενοι θαυμασίους τινὰς λόγους*, we all looked at him expecting immediately to hear some wonderful statements ; Poet. *ἔξεστι φωνεῖν ὥς ἐμοῦ μόνῃς πέλας*, you may speak out since (in the conviction that) I alone am near ; *λέγει ὥς διδακτοῦ οὐσης τῆς ἀρετῆς*, he speaks thinking that virtue is capable of being taught ; *ἀπεβλέψατε πρὸς ἀλλήλους ὥς αὐτὸς μὲν*

ἕκαστος οὐ ποιήσων τὸ δόξαν, τὸν δὲ πλησίον πράζοντα (absolute Accusative), *you looked at one another thinking that each one of you would not do what was decided upon, but that his neighbour would.*

### E) The Predicative Participle.

§ 589. The Participle, like the Infinitive (§ 560), serves to complete a verb, by attributing to a word contained in the sentence something which is not a mere addition but an essential part of the statement. The Supplementary or Predicative Participle may refer either

1. to the *subject* of the sentence (§ 361, 5, 7, 8): *παύεσθε ἀεὶ περὶ τῶν αὐτῶν βουλευόμενοι, cease always consulting about the same things; ἴσθι λυπηρὸς ὢν, know that you are troublesome, or*

2. to a *dependent word* in the sentence (comp. § 361, 10, and § 403): *ὁ πόλεμος ἔπαυσε τοὺς Ἀθηναίους ἀεὶ περὶ τῶν αὐτῶν βουλευομένους, the war caused the Athenians to cease from always consulting about the same things; οἶδα αὐτὸν λυπηρὸν ὄντα, I know him to be troublesome.*

In English such Predicative Participles are mostly expressed by the Infinitive with *to*, or by sentences with *that*, sometimes also in other ways. In some cases however, the English language also makes use of a Participle in a similar way: *I feel myself affected by it, he found him armed* (comp. § 361, 10, *Obs.*).

The verbs which admit of a Supplementary Participle may be classified as follows:

§ 590. 1. Verbs which express *a condition*, as: *ἔχω, I am in a condition; τυγχάνω, I chance to be* (Poet. *κυρέω*); *λανθάνω, I escape notice; φαίνομαι, δηλῶ, φανερός, δηλὸς εἰμι, I am manifest; ἔοικα, I seem; διατελέω, διάγω, I continue; ἀνέχομαι, καρτερέω, I hold out, endure; κάμνω, I grow weary; ἀπαγορεύω, I despair; as well as the verbs which denote the beginning, interrupting, or ending of a condition; ἄρχομαι, I begin; φθάνω,*



*I am beforehand*; οἶχομαι, *I depart, I am off*; ἐπι-, διαλείπω, *I break off, I suspend*; παύω, *I make to cease* (παύομαι, *I cease*). In translating we frequently change the Participle into the principal verb, and render the principal Greek verb by an adverb. Examples: κηρύξας ἔχω (more emphatic than ἐκήρυξα, comp. Lat. *nuntiatum habeo*), *I have announced*; τίς ἔτυχε παραγενόμενος; *who happened to be present?* διατελῶ εὖνοιαν ἔχων πᾶσιν ὑμῖν, *I continue cherishing a kindly feeling for you all*; μὴ καμῆς φίλον ἄνδρα εὐεργετῶν, *don't grow weary of benefiting a friend*; ἄλλα μυρία ἐπιλείπω λέγων, *I refrain from saying innumerable other things*; Hom. ὄχετ' ἀποπτάμενος, *he was gone flying away*.

Obs.—Even the verb εἰμί may be joined with a Participle: ἡ τοῦτο οὐκ ἔστι γιγνόμενον παρ' ἡμῖν; *is this not happening (usual) among us?* A Participle is necessarily so used with εἰμί to complete certain verbal forms, comp. §§ 287, 291, especially the Participle of the Perfect or Aorist with εἰμί instead of the *Future Perfect*: δεδωκὼς or δοὺς ἔσει = *dederis*.

## § 591. 2. Verbs of perceiving,

as: ὁράω, *I see* (περιοράω, *I overlook, endure*); ἀκούω, *I hear*; οἶδα, *I know*; μαυθάνω, *I learn*; γινώσκω, *I get to know*; αἰσθάνομαι, *I perceive*; εὐρίσκω, *I find*; μέμνημαι, *I remember*. In several of these the object is in the Genitive according to § 420. Examples: ὡς εἶδον αὐτοὺς πελάζοντας, οἱ λεηλατοῦντες εὐθὺς ἀφέντες τὰ χρήματα ἔφειγον, *cum eos appropinquantes vilissent, praedantes praeda statim relictā fugam capessiverunt*; ἤκουσά ποτε Σωκράτους περὶ φίλων διαλεγόμενου, *I once heard Socrates discoursing about friends* [*audivi Socratem disputantem*]; Χερρόνησον κατέμαθε πόλεις ἑνδεκα ἢ δώδεκα ἔχουσιν, *he learnt that the Chersonese had eleven or twelve cities*; ἄνθρωποι καλοὶ κάγαθοι ἐπειδὴν γινώσιν ἀπιστούμενοι (comp. § 483, 1), οὐ φιλοῦσι τοὺς ἀπιστοῦντας, *when good men perceive that they are distrusted, they do not like those who distrust them*.

*Obs.*—With σύνοιδά μοι, *I am conscious*, the Participle may be connected with the Nominative of the Subject or the Dative (μοί) : ἐμαυτῷ συνῆδειν οὐδὲν ἐπιστάμενος or ἐπισταμένῳ, *I was conscious of knowing nothing*. In the sense of “to be aware” it may also have the Accusative with the Participle.

§ 592. 3. Verbs of *emotion*,

as: χαίρω, ἡδομαι, τέρπομαι, *I rejoice*; ἀγαπάω, *I am satisfied*; χαλεπῶς φέρω, *aegre fero*; ἄχθομαι, *I am dissatisfied*; ἀγανακτέω, *I am vexed*; αἰσχύνομαι, *I am ashamed*; μεταμέλομαι or μεταμέλει μοι, *I repent*. Examples: Hom. ὁ δὲ φρεσὶ τέρπετ' ἀκούων, *but he rejoiced in heart at hearing (it)*; μεταμέλει αὐτῷ ψευσαμένῳ, *he repents having told a lie*.

§ 593. 4. Verbs of *pointing out and asserting*,

as: δείκνυμι, ἀποφαίνω, *I shew*; ἐξελέγχω, *I prove, convict*; ἀγγέλλω, *I announce*; ὁμολογέω, *I assent*. Examples: Φίλιππος πάντα ἔνεκα ἑαυτοῦ ποιῶν ἐξελέγεται, *it has been proved that Philip does everything for his own sake*; ἀποφαίνουσι τοὺς φεύγοντας πάλαι πονηροὺς ὄντας, *they make manifest that the banished had long been base*.

§ 594. *Obs.*—The Infinitive according to § 560 may be used as well as the Participle with many of the verbs enumerated in §§ 590-593, but in a somewhat different sense: ἄρχομαι διδάσκων, *I begin to be a teacher*; ἄρχομαι διδάσκειν, *I begin to teach (my teaching)*; αἰσχύνομαι λέγων, *I am ashamed though I say it*; αἰσχύνομαι λέγειν, *shame prevents me from saying*.

F) *The Participle with ἄν*.

§ 595. By the addition of the Particle ἄν the Participle, in every case like the Infinitive (§§ 575 and 576), acquires the meaning of *possibility* or that of an *Apodosis* in a *Hypothetical Sentence*, and may therefore be resolved in two ways:

1. by the *Optative* with ἄν (§§ 516 and 546):

ἐγὼ εἶμι τῶν ἡδέως μὲν ἄν ἐλεγχθέντων, ἡδέως δ' ἄν ἐλεγχάντων, *I am one of those who would gladly be refuted (οἱ ἄν ἐλεγχθεῖεν), and would gladly refute (οἱ ἄν*

ἐλέγξειαν); εὐρίσκω ταύτην ἂν μόνην γενομένην τῶν μελλόντων κινδύνων ἀποτροπήν, *I find this would be the only prevention of the coming dangers* (ὅτι ἂν γένοιτο); ἴσμεν καὶ ὑμᾶς ἂν καὶ ἄλλους, ἐν τῇ αὐτῇ δυνάμει ἡμῖν γενομένους, δρῶντας ἂν αὐτό, *we know that you as well as others in the same position would do the same thing*, i. e. ὅτι εἰ γένοισθε δρῶτε ἂν.

2. By the *hypothetical Indicative* with ἂν (§ 536, &c.): Φίλιππος Ποτιδαίαν ἐλὼν καὶ δυνηθεὶς ἂν αὐτὸς ἔχειν, εἰ ἐβουλήθη, Ὀλυνθίοις ἀπέδωκεν, *when Philip had taken Potidaea and might have* (ὅτε ἐδυνήθη ἂν) *kept it himself, if he had wished, he gave it back to the Olynthians.*

### G) The Verbal Adjectives.

§ 596. Verbal Adjectives are, like Participles, verbal nouns of an adjective kind, but differ from participles by a usage much more restricted, and referring to no special time, which has been treated of generally in § 300.

The Verbal Adjectives in -τέος, implying *necessity*, are worthy of notice. A double construction is here possible:

1. The *object* of a necessary action becomes the *subject*, and the Verbal Adjective agrees with it: ὁ πατήρ σου τιμητέος ἐστίν, *pater tibi venerandus est*; ἡ πόλις τοῖς πολίταις ὠφελητέα, *the state must be assisted by its citizens*. In this construction the subject is emphatic.

2. The Neutral or impersonal construction, where the necessity of the *action* is made specially prominent; the object of the action is in each instance in the case required by the verb: διωκτέον τὴν ἀρετὴν, *we must pursue virtue*; εἰρήνην ἀκτέον ἐστίν, *pax agenda est*; ἀπτέον τοῦ πολέμου, *you must try war*; βοηθητέον ἡμῖν ἐστι τοῖς πράγμασιν, *we must help the state*.

The person, who is to, or must, do something, is in both cases in the Dative: in the second, according to the analogy of δεῖ (§ 567, *Obs.* 1), sometimes in the

Accusative: οὐδενὶ τρόπῳ ἐκόντας ἀδικητέον, *in no way must you willingly do injustice.*

Obs. 1.—The Verbal Adjective sometimes has the meaning of a Middle: πιστέον ἐστίν, *we must obey* (πειθομαι not πείθω).

Obs. 2.—In the Neuter construction we often find the Plural: πολεμητέα ἐστίν, *we must fight* (comp. § 364).

## CHAP. XXIV.—SOME PECULIARITIES OF RELATIVE CLAUSES.

### A) *Attraction.*

§ 597. 1. The Relative Pronoun in general follows the rule, that it agrees in Gender and Number with its antecedent, that is, with the word to which it refers, but in Case with what *follows*; that is, it accommodates itself to the sentence in which it stands: μέμνησθε τοῦ ὅρκου ὃν ὁμωμόκατε, *be mindful of the oath which you have sworn.*

2. An exception from this rule is the *Attraction*, or the process, by which the Relative is *attracted* in Case also by the word to which it refers, so as to take its case: μέμνησθε τοῦ ὅρκου οὗ ὁμωμόκατε.

3. With Attraction another process is frequently combined, viz., *shortening*. This consists in the Article or the Demonstrative Pronoun being left out, and the Relative with the word to which it refers being drawn together into a single clause: μέμνησθε οὗ ὁμωμόκατε ὅρκου.

4. If the word referred to by the Relative is a mere pronoun, the Relative remains quite alone, but stands in the case which the Demonstrative would have had: μέμνησθε οὗ ὁμωμόκατε = μέμνησθε τούτου ὃ ὁμωμόκατε, *remember that which you have sworn*; ἀμελῶ ὧν με δεῖ πράττειν = ἀμελῶ τούτων ἃ με δεῖ πράττειν, *I neglect what I should do.*

§ 598. Attraction, however, can occur only under the following conditions:

1. The *Relative clause* must be closely connected with the word to which it refers, must be an *essential* part of it. Attraction is inadmissible in a *Relative clause*, which only loosely adds a remark to a substantive, which might quite as well be wanting, or be annexed by means of *καί* and a demonstrative pronoun.

2. The sentence must be such as would have the *Relative pronoun* in the *Accusative*, but its antecedent in the *Genitive* or *Dative*: *τίς ἡ ὠφέλεια τοῖς θεοῖς τυγχάνει οὐσα ἀπὸ τῶν δῶρων ὧν παρ' ὑμῶν λαμβάνουσιν*, *what advantage have the gods from the presents which they receive from you?* *εἰσφέρετε ἀφ' ὅσων ἕκαστος ἔχει*, *contribute from what each has* (ἀπὸ τοσοῦτων ὅσα); *λέγεις οὐ σύμφωνα οἷς τὸ πρῶτον ἔλεγες*, *you do not say what harmonises with what you first said* (τούτοις ᾧ); *τῷ ἡγεμόνι πιστεύσομεν ᾧ ἂν Κῦρος δῶ*, *we shall trust the commander whom Cyrus gives (us)*, (τούτῳ ὧν).

*Obs.*—Attraction very seldom takes place with other cases: *ὧν ἐντυγχάνω μάλιστα ἀγαμαί σέ, i. e., τούτων οἷς*, *I admire you most of all I meet.*

§ 599. All clauses subordinate to a *Relative Sentence*, so far as they consist of words referring to the *Relative*, and are capable of inflexion, must likewise be modified in the *Attraction*: *οἷς οὖσιν ὑμετέροις ἔχει, τούτοις πάντα τὰλλα ἀσφαλῶς κέκτῃται*, i. e., *ἂ ὄντα ὑμέτερα ἔχει, τούτοις*, *he keeps all the rest in safety by means of what he has of yours.*

§ 600. *οἷος*, and sometimes *ὅσος* and *ἡλίκος* have quite a peculiar attraction; viz., *εἶναι* is often omitted when it would stand with *οἷος* in the nominative, and the latter is put in the same case as its antecedent: *οἷῳ γε ἐμοὶ παντάπασιν ἄπορον τοῦτο*, i. e., *τοσοῦτῳ οἷος ἐγὼ εἰμι*, *that is quite impossible to such a man as I am.* Sometimes the article is prefixed at the same time: *τοῖς οἷοις ἡμῖν*, *to such as we.* By the same ellipsis *ὅστις* acquires the fixed meaning, *whoever*, i. e., *any whatever*: *οὐκ ἔστι δικαίου ἀνδρὸς βλάπτειν ὅτινοῦν ἀνθρώπων*, *it is not a just man's nature to injure any person what-*

ever (i. e., any one, whoever he may be). [Comp. Lat. *cuiusque homini nocere*.] So *ὅστις βούλει* means the same as *οὗτος ὃν βούλει*, like *quivis*.

§ 601. Other Relative expressions, all involving either Shortening or Attraction, are:

*ἀνθ' ὧν*, because, i. e. *ἀντὶ τούτων ᾧ*, or *ἀντὶ τούτων ὅτι*: *σὺ εὖ ἐποίησας ἀνθ' ὧν ἔπαθες*, you did good because you received good (for that which you received).

*ἐφ' ᾧ*, *ἐφ' ᾧτε* (Herod. *ἐπὶ τούτῳ, ἐπ' ᾧτε*), for the purpose of, on condition that, i. e. *ἐπὶ τούτῳ ὥστε*, often with the Infinitive: *οἱ τριάκοντα ἡρέθησαν ἐφ' ᾧτε συγγράφαι νόμους*, the thirty were chosen for the purpose of drawing up laws.

*ἐξ οὗ, ἀφ' οὗ*, *ex quo*, since, i. e. since the time that. On *ἐν ᾧ, εἰς ᾧ, ἄχρι οὗ*, § 556.

*οἷος*, more complete *τοιούτος οἷος*, with the Infinitive, of the kind that, of the kind to, and *οἷόςτε*, with the Infinitive, able, possible: *οὐκ ἦν ὥρα οἷα ἄρδεν τὸ πεδῖον*, it was not the season to water the field; *οὐχ οἷόλτε ἦσαν βοηθήσαι*, they were not able to render help (comp. § 562). *ὅσον*, for *τοσοῦτο ὅσον*, enough to, with the Infinitive: *ἔχομεν ὅσον ἀποζῆν*, we have enough to live on.

§ 602. An inverted Attraction takes place when a noun or pronoun is put in the same case as the Relative which refers to it: *τὴν οὐσίαν ἣν κατέλιπε τῷ υἱεὶ οὐ πλείονος ἀξία ἐστίν*, the property which he left his son is not worth more, instead of *ἡ οὐσία ἦν*; Poet. *τάςδε δ' ἄσπερ εἰσορᾷς ἤκουσι πρὸς σέ, those whom you see* (the girls) have come to you (*αἶδε ἄς*). So *οὐδεῖς, μηδεῖς*, become one word, as it were, with *ὅστις οὐ*: *οὐδεὶς ὅτῳ οὐκ ἀποκρίνεται*, properly *οὐδεῖς ἐστὶν ὅτῳ οὐκ*, nobody whom he does not answer. Observe also such expressions as: *θαυμαστὸς ὅσος*, i. e. *θαυμαστόν ἐστιν ὅσος*, wonderfully great; *θαυμαστῶς ὥς*, i. e. *θαυμαστόν ἐστιν ὥς*, it is wonderful how. Comp. § 519, 5, Obs. 2.

§ 603. A singular anomaly is presented by Relative sentences after *ἔστι*, in the sense of "there is." *ἔστι* is in the Singular even

when the relative is in the Plural: *ἔστιν οἱ*, *there are those who*, i. e. some; *ἔστιν οἷς οὐχ οὕτως ἔδοξεν*, *there are some to whom it did not appear so*. So *ἔστιν ὅτε* (= *ἐνίοτε*), *sometimes*; *ἔστιν οὐ*, *in some places*; *ἔστιν ἣ*, *in some ways*.

### B) *Complication.*

§ 604. In translating Greek Relative clauses into English, difficulties sometimes arise through the particular relations of the sentences:

1. When the Relative as an *Accusative of the Subject* belongs to an Infinitive: *οἱ πολέμιοι οὓς ᾤοντο ἀποφυγεῖν, ἐξαίφνης παρήσαν*, *hostes, quos aufugisse putabant, subito aderant, the enemy whom they thought to have fled, were suddenly there*.

2. When the Relative depends on a *participle*: *καταλαμβάνουσι τείχος ὃ τειχίσασμεν οἱ ποτε Ἀκαρνανες κοινῷ δικαστηρίῳ ἐχρῶντο* (= *ὃ ἐχρῶντο τειχισάμενοι αὐτό*), *they take possession of the fort which the Acarnanians, after building it, used as a common judgment hall*.

3. When the Relative is in the *Genitive* dependent on a *comparative*: *ἀρετή, ἥς οὐδὲν κτήμα σεμνότερον*, *virtue, than which no possession is more venerable* (§ 416).

4. When the Relative depends on the verb of an inserted clause: *αἰρούμεθα αὐτομόλους, οἷς ὁπόταν τις πλείονα μισθὸν δίδῃ, μετ' ἐκείνων ἀκολουθήσουσιν* (*duces eligimus transfugas, quibus si quis plus stipendii praebuerit illos sequentur* (i. e. *οἱ, ὁπόταν τις—διδῷ, ἀκολουθήσουσιν, qui, si iis—praebuerit, sequentur*), *we choose deserters, who, if any one gives them more pay, will follow him*.

Obs.—In the cases enumerated under 2 and 4, as well as those discussed in § 605, and others besides, the Greek language satisfies itself with putting *only once* a word which has to be supplied in different cases for several clauses belonging to one another.

### § 605. C) *Combination of several Relative Clauses.*

When several Relative clauses follow one another, the Relative pronoun need be expressed only once, even when, the second time, it would require to be in a different case: Hom. *ἀνωχθὶ δέ μιν γὰ-*

μέεσθαι τῷ ὅτεφ τε πατὴρ κέλεται καὶ ἀνδάνει αὐτῇ, *bid her marry whomsoever her father urges and (who) pleases herself*; Ἀριαῖος, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι καὶ [ᾧ] ἐδώκαμεν καὶ [ἀφ' οὗ] ἐλάβομεν πιστά, οὗτος ἡμᾶς κακῶς ποιεῖν πειράται, *Aríaeus, whom we wished to make king, and (to whom we) gave and (from whom we) received pledges of fidelity, attempts to ill use us*.

*Obs.*—Sometimes instead of the repeated Relative αὐτός is substituted in the case required by the construction of the sentence. So likewise μὴν in Homer: οἱ πρόγονοι, οἷς οὐκ ἐχαρίζονθ' οἱ λέγοντες οὐδ' ἐφίλουν αὐτούς, ὥσπερ ὑμᾶς οὗτοι νῦν, πέντε καὶ τετταράκοντα ἔτη τῶν Ἑλλήνων ἥρξαν ἐκόντων, *your ancestors, whom the speakers did not gratify, nor did they flatter them, as these now do you, ruled forty-five years over the readily submitting Hellenes*. Hom.: ἀντίθεον Πολύφημον, δὸν κράτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι, Θόωσα δέ μιν τέκε νύμφη, *godlike Polyphemeus whose power is the greatest among all the Cyclops, and him (whom) the nymph Thoosa bore*.

## CHAP. XXV.—INTERROGATIVE SENTENCES.

§ 606. 1. The simple direct question may be introduced by the Interrogative pronouns or adverbs mentioned § 214, etc. In Greek several different questions may be included in one interrogative sentence: Hom. τίς πόθεν εἰς ἀνδρῶν; *what man, whence are you?* ἀπὸ τούτων φανερόν γενησεται, τίς τίνος αἰτίως ἐστίν, *from this it will be clear who is chargeable with what* (who is chargeable and with what).

*Obs.* 1.—An Interrogative pronoun may be joined with a demonstrative: ἀγγελίαν φέρω βαρεῖαν τίνα ταύτην; *I bring heavy tidings; what (is) that?* (τίς αὕτη ἐστίν;)

*Obs.* 2.—A question may also be expressed in a subordinate clause and by a participle: πότε ἂ χρή πράξετε; ἐπειδὴν τί γένηται; *when will you do your duty? when what shall happen?* τί ἰδὼν τὸν Κριτόβουλον ποιοῦντα ταῦτα κατέγνωκας αὐτοῦ; *what have you seen Critobulus doing that you have charged him with this?* οἱ πάλαι Ἀθηναῖοι οὐ διελογίσαντο, ὑπὲρ οἷα πεποιηκότων ἀνθρώπων κινδυνεύσουσιν, *the old Athenians did not calculate how*



*much people have done for whom they were going to incur risk.*  
Of this kind also are the phrases: *τί παθών; what have you passed through, that? τί μαθών; what have you got to know, that? τί παθών ἀδικεῖς τὴν πατρίδα; what have you passed through to make you act unjustly towards your country?*

§ 607. 2. When the question refers not to a single word, but to a whole sentence, it may be indicated

a) merely by the *tone* of voice: οὐ φοβεῖ μὴ ἤδη πρεσβύτερος ᾖς; *do you not fear that you are already too old?*

b) by *Interrogative particles*, which, in translating into English, cannot always be expressed by separate words, but often may be rendered by the position of the words and the tone of pronunciation. The most important Interrogative particles are *ἄρα* and *ἤ*, both comparable to the Latin affix *-ne*. Which answer is expected, is indicated by neither of these particles: *ἄρ' εἰμὶ μάντις; am I a prophet? ἤ οὗτοι πολέμιοι εἰσιν; are those enemies?*

*Obs.*—If an *affirmative* answer is to be specially indicated οὐ is added, if a *negative*, μὴ is added to *ἄρα*. Hence *ἄρα οὐ* corresponds to the Latin *nonne*. *ἄρα μὴ* to the English, *surely not*.

§ 608. Of other Interrogative expressions the following may be noticed: *ἤ γάρ; isn't it? ἤ που; surely? ἄλλο τι ἤ, properly ἄλλο τι ἔστιν ἤ; does anything else happen than?* hence, also with *ἤ* omitted (comp. § 626, *Obs.*), like the Lat. *nonne*, where an affirmative answer is expected: *ἄλλο τι ἤ ἀδικοῦμεν; are we not doing wrong? ἄλλο τι οὖν πάντα ταῦτα ἂν εἴη μία ἐπιστήμη; would not this, then, be all one science?* οὐ put in a question also anticipates an affirmative answer, and may be compared with *nonne* and the English *not*. The opposite to it is *μὴ*, which may often be translated by *surely*, as *μὴ οὖν, surely not*, always points to a negative answer. *μὴ Ἀχιλλεῖα οἶε φροντίζειν θανάτου καὶ κινδύνου; surely you do not think Achilles cared about death and danger?*

§ 609. 3. The indirect question in Greek, according to § 520, is by no means clearly distinguished in regard to Mood from the direct. So likewise the direct Interrogatives, pronouns and adverbs, are often used instead of the indirect ones: *αἱ γυναῖκες ἡρώτων αὐτοῦς,*

τίνες εἶεν, *the women asked them who they were* (§ 475, b).

§ 610. 4. The English indirect Interrogative *if* or *whether* is represented by εἰ (§ 525, etc.), more rarely by εἰάν (with the Subj.), sometimes by ἄρα, and in Hom. by ἦ (ἦέ). *Whether or not* or *whether perhaps* may be rendered by μή: σκοπεῖτε, εἰ δικάως χρήσομαι τῷ λόγῳ, *see whether I speak justly*; ὅρα, μὴ παλῶν ἔλεγεν, *see whether or not he spoke in jest*.

On the subject of the Interrogative Sentence being drawn proleptically into the principal sentence, see §§ 397, 519, 5, *Obs.* 2.

§ 611. The direct *double question* (disjunctive question) is most generally introduced by πότερον (πότερα)—ἦ, Lat. *utrum*—*an*: πότερον δέδρακεν ἦ οὐ; ποτερόν ἄκων ἦ ἐκὼν; *has he done it or not? willingly or unwillingly?* In an indirect double question the same Interrogatives may be used, but also εἰ—ἦ, *whether*—*or*, and εἴτε—εἴτε: ἀποροῦμεν, εἴτε ἄκων εἴτε ἐκὼν δέδρακεν, *we are in doubt whether he did it willingly or unwillingly*.

*Obs.*—The Homeric language has for the direct, but more frequently for the indirect double question, the conjunctions ἦ (ἦέ), ἦ (ἦε): ἦ ὕμ' ἐν νήεσσι Ποσειδάων ἐδάμασεν, ἦ που ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσῳ; *did Poseidon overpower you in your ships, or have hostile men injured you on land?* εἰπέ δέ μοι μνηστῆς ἀλόχου βουλήν τε νόον τε, ἦ ἔ μένει παρὰ παιδὶ καὶ ἔμπεδα πάντα φυλάσσει, ἦ ἤδη μιν ἔγχευεν Ἀχαιῶν ὅστις ἀριστος, *tell me the purpose and inclination of the wooed wife, whether she remains with the son and guards all carefully, or has already married him who is the best of the Achaeans?* ἦ (ἦέ) is also used for ἦ (ἦε) in the second member.

## CHAP. XXVI.—THE NEGATIVES.

### A). *Simple Negatives.*

§ 612. The Greeks have two different negatives, οὐ and μή. Numerous compounds and derivatives are

formed from each, as: οὔτε, μήτε, οὐδεῖς, μηδεῖς, οὐδαμῶς, μηδαμῶς. The principal distinction between οὐ and μή is that οὐ *denies*, but μή *declines*. Hence arise the following special rules:

§ 613. 1. οὐ is used in all direct statements, whether the reality of something is denied by the *Indicative*, or the possibility or probability of something by the *Optative with ἄν*: Φίλιππος οὐκ ἄγει εἰρήνην, *Philip does not maintain peace*; οὐκ ἄν ἄγοι εἰρήνην, *he would not (will hardly) maintain peace*; οὐκ ἄν δύναιο μὴ καμὼν εὐδαιμονεῖν, *you could not be happy without labouring* (§ 516).

*Obs.*—οὐ is also used in the peculiar Subjunctive of the Homeric language mentioned § 513.

2. οὐ is used in direct questions to which an affirmative answer is expected (§ 608); but μή when a negative answer is expected (§ 608).

§ 614. 3. In independent sentences μὴ is used with the *Subjunctive* (§§ 510, 512), with the *Optative of wishing* (§ 514), with the *Indicative of wishing* (§ 515), and with the *Imperative*: μὴ θορυβήσητε, *do not make a disturbance*; μὴ γένοιτο, *may it not happen*; Hom. ὥς μὴ ὠφέλλε γενέσθαι, *would it never happened!* μὴποτ' ἐπ' ἀπρήκτοισι νόον ἔχε, *never devote your thoughts to what is impracticable*.

*Obs.*—In these cases μὴ generally corresponds to the Latin *ne*. It is often used in negative oaths with the *Indicative*, in so far as the swearer declines something (§ 612): Hom. ἴστω νῦν τόδε Γαῖα . . . μὴ δι' ἐμὴν ἰότητα Ποσειδάων . . . πημαίνει Τρῶας, *let Gaea now know this . . . not with my consent does Poseidon afflict the Trojans*.

§ 615. 4. οὐ in general is used in all those dependent sentences which do not express a negative *purpose* or a *condition*: ἤδειν, ὅτι οὐ ῥάδιον εἶη, *I knew it was not easy*; ἀ οὐκ ἔατε τοὺς παῖδας ποιεῖν, ταῦτα αὐτοὶ ποιεῖτε, *what you do not allow your children to do you do yourselves*.

Obs. 1.—In indirect questions οὐ as well as μή may be used with εἰ in the sense of *whether*: σκοπῶμεν, εἰ πρόπει ἢ οὐ, *let us consider whether it is becoming or not*; πειράσομαι μαθεῖν, εἰ ἀληθές ἢ μή, *I will try to learn whether it is true or not*.

Obs. 2.—In such Relative Sentences as contain quite a general idea, μή may be used: ἃ μὴ οἶδα, οὐδὲ οἶομαι εἰδέναι, *what I do not know, I do not think I know*.

§ 616. 5. μή in general is used in all those dependent sentences in which a *negative purpose* or a *condition* is expressed; hence μή is the negative in *sentences denoting intention or purpose* (§ 530), in those indirect Interrogative and Relative sentences where a purpose of *hindering* is implied, in all the *Protaseis* of *Hypothetical Periods* (§ 534, &c.), and lastly in *Hypothetical Relative* (§ 554) clauses, as well as in *Hypothetical Temporal* clauses (§§ 556, 557): ἐάν τις κάμῃ, παρακαλεῖς ἰατρόν, ὅπως μὴ ἀποθάνῃ, *when any one is ill, you send for a physician, that he may not die*; ψηφίσασθε τοιαῦτα ἐξ ὧν μηδέποτε ὑμῖν μεταμελήσει, *vote for such things as will never cause you to repent* [*ea quorum numquam vos poeniteat*]; ὅρα, ὅπως μὴ σοι ἀποστήσονται, *see that they do not abandon you*; ἐξήν σοι ἀπιέναι ἐκ τῆς πόλεως, εἰ μὴ ἥρεσκόν σοι οἱ νόμοι, *it was at your choice to leave the state, if its laws did not please you*; θεάσασθε, ὡς σαθρόν ἐστι πᾶν, ὃ τι ἂν μὴ δικαίως ἢ πεπραγμένον, *see, how rotten everything is, which is not justly done*; μεγίστη γίνεταί σωτηρία, ὅταν γυνὴ πρὸς ἄνδρα μὴ διχοστατῇ, *it is the greatest safety when a wife is not at variance with her husband*.

Obs. 1.—In sentences of this kind, sometimes οὐ is used to negative a single word: πάντως οὕτως ἔχει, ἐάν τε οὐ φῆτε ἐάν τε φῆτε, *it is entirely so whether you deny or assert it*.

Obs. 2.—The Optative expressing repetition likewise has μή (§ 547).

Obs. 3.—With verbs of fearing, μή, like the Latin *ne*, signifies *lest* or *that*: δέδοικα, μὴ ἐπιλαθώμεθα τῆς οἰκαδε ὁδοῦ, *I fear lest we forget the way home* (comp. § 533). Even without a governing verb the fear that something may happen is introduced by μή, which in this case is to be translated *if only not*,

or if but not : *μὴ ἐπιλαθόμεθα τῆς οἴκαδε ὁδοῦ, if only we do not forget the way home* (comp. §§ 620, 621, and 512).

§ 617. 6. The *Infinitive* generally has *μή*, particularly when the Infinitive has the article : *τὰς ὁμοίας χάριτας μὴ ἀντιδιδόναι αἰσχρόν, not to return equal thanks is base ; σοὶ τὸ μὴ σιγῆσαι λοιπὸν ἦν, it remained for you not to be silent.*

*Obs. 1.*—οὐ may be put with the Infinitive after verbs of declaring and conceiving : *ὁμολογῶ οὐ κατὰ τοὺτους εἶναι ῥήτωρ, I acknowledge I am not an orator in their sense.*

*Obs. 2.*—ὥστε, so that, when joined with the Infinitive generally has *μή*, more rarely οὐ.

*Obs. 3.*—After verbs of hindering, forbidding, refusing, denying, and others which contain the idea of declining (§ 612), *μή* is usually added to the Infinitive, and is rendered in English by *from*, or not expressed at all : *κωλυόμεθα μὴ μαθεῖν, we are hindered from learning ; ἤρνούντο μὴ πεπτωκέναι, they denied having fallen.*

§ 618. 7. With *Participles* *μή* is used when they are to be understood hypothetically, i. e., in the sense of a *Hypothetical Protasis* (§ 583) : *οὐκ ἂν δύναιο μὴ καμὼν εὐδαιμονεῖν, i. e. εἰ μὴ κάμοις* (§ 613) ; so, likewise, when the Participle has the article, if it can be resolved into a hypothetical or a hypothetical relative clause : *ὁ μὴ δαρεὶς ἄνθρωπος οὐ παιδεύεται, i. e. εἰάν τις μὴ δαρῇ, or δς ἂν μὴ δαρῇ* (§ 583).

*Obs. 1.*—When *μή* is added as a Negative to single words, they are likewise to be taken hypothetically : *τὸ μὴ ἀγαθόν, the not good, i. e., δ ἂν μὴ ἀγαθὸν ᾖ.*

*Obs. 2.*—With Participles as well as with other words *μή* often occurs as a Negative on account of the prohibitive, declining, or hypothetical nature of the whole sentence : *ψηφίσασθε τὸν πόλεμον μὴ φοβηθέντες τὸ αὐτίκα δεινόν, determine upon the war without fearing the immediate danger.*

### B) Several Negatives combined.

§ 619. 1. A Negative is not neutralised by a subsequent compound Negative of the same kind, but only continued. In translating, the Negative is employed *only once* in

English, and the place of the other Negative is supplied by an indefinite: Poet. οὐκ ἔστιν οὐδὲν κρεῖσσον ἢ νόμοι πόλει, *there is not anything better for a state than laws*; οὐδεὶς πώποτε Σωκράτους οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον οὔτε πρᾶττοντος οὔτε λέγοντος ἤκουσεν, *no one has ever heard Socrates either doing or saying anything impious or unholy*.

*Obs.*—A Negative is neutralised by a subsequent *simple* Negative of the same kind: οὐδεὶς ἀνθρώπων ἀδικῶν τίσιν οὐκ ἀποδώσει, *no one who does wrong will not (i. e., every one will) pay the penalty*.

§ 620. 2. οὐ followed by μή with the Subjunctive or Future Indicative is an *emphatic* negative. This mode of speaking is to be explained by the idea of fear being supplied after οὐ (comp. § 616, *Obs.* 3): οὐ μὴ ποιήσω, about the same as οὐ φοβητέον μὴ ποιήσω, *there is no fear that I shall do it*, i. e. *I shall certainly not do it*: οὐδεὶς μῆποτε εὐρήσει τὸ κατ' ἐμὲ οὐδὲν ἐλλειφθέν, *no one will ever find that anything, as far as depends on me, is neglected*; οὐ μῆποτε ἔξαρκος γένωμαι, *I shall certainly never deny*.

§ 621. 3. μή followed by οὐ is used in very different ways:

a) After verbs of *fearing*, μὴ οὐ corresponds to the Lat. *ne non*, or *ut*, and is to be translated by *that not*: δέδοικα, μὴ οὐ θεμιτὸν ᾗ, *vereor, ne non justum sit, I fear that it is not just* (comp. § 616, *Obs.* 3); also without a governing verb, μὴ οὐ θεμιτὸν ᾗ, if it be but *not right*, i. e. if it be only *not wrong* (comp. § 512, and § 616, *Obs.* 3); Hom. μὴ νύ τοι οὐ χαλίσμῃ σκῆπτρον καὶ στέμμα θεοῖο, *the god's staff and garland will surely not help you*.

b) In indirect questions where μὴ would mean *if perhaps* (§ 610), μὴ οὐ means *if or whether perhaps not*: ἄθρῃ μὴ οὐ τοῦτο ᾗ τὸ ἀγαθόν, *look whether perhaps this is not the good*.

*Obs.*—In the cases adduced under *a* and *b*, μὴ is a Negative *Conjunction*, and οὐ the Negative to a special word.

c) *μὴ οὐ* is used with the Infinitive after *Negative* expressions, in the sense of *so as not*, or *not to*: οὐδεὶς οἶός τε ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι, *no one speaking otherwise is able not to be ridiculous*.

d) *μὴ οὐ* is further used with the Infinitive after *negative* verbs, or questions containing verbs of hindering, forbidding, denying, refusing (§ 617, *Obs.* 3). The Infinitive in this case is often preceded by the Article. In English the negative is not expressed: οὐ κωλυόμεθα μὴ οὐ μαθεῖν, *we are not hindered from learning*; μὴ παρῆς τὸ μὴ οὐ φράσαι, *do not omit saying it*; τίνα οἶε ἀπαρνήσεσθαι μὴ οὐχὶ ἐπίστασθαι τὰ δίκαια; *whom do you think will deny at all understanding what is just?*

*Obs.*—οὐ is here only a repetition of the Negative contained in the principal sentence.

### C) Some Negative Phrases.

§ 622. 1. οὐδέν, μηδέν, and οὔτι, μήτι, *nothing*, are often used as free Accusatives, like the Latin *nihil*, meaning *not*, *not at all*; comp. § 404, *Obs.*

2. οὔπω, μήπω, *not yet*; are to be carefully distinguished from οὐκέτι, μηκέτι, *no longer*: οὔπω πεποίηκα, *nondum feci*; οὐκέτι ποιήσω, *non amplius faciam*.

3. οὐχ ὅτι stands for οὐ λέγω ὅτι, *I do not say that, not to mention*; καὶ οὐχ ὅτι ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ, *and not to mention (i. e. not only) Crito was quiet, but his friends also were*.

4. μὴ ὅτι for μὴ εἶπω ὅτι (μὴ ὅπως) means *don't suppose, nedum*, by which the mention of something is declined as unnecessary, and hence may sometimes be translated in Negative sentences by *not only not*: μὴ ὅτι θεός, ἀλλὰ καὶ ἄνθρωποι οὐ φιλοῦσι τοὺς ἀπιστοῦντας, *don't suppose that only God, but men also do not love the faithless* [*non homines infidos amant; nedum deus*]. In like manner οὐχ ὅπως, properly *not that, don't suppose*,

may frequently be rendered in connexion with Negatives by *not only not*.

5. *μόνον οὐ, μόνον οὐχί, only not*, is equivalent to *almost, nearly*; *ὅσον οὐ*, temporal [*tantum non*], *nearly, almost*: *καταγελαῖ ὑπ' ἀνδρῶν οὗς σὺ μόνον οὐ προσκυνεῖς, you are ridiculed by men whom you almost worship*.

6. *οὐ μὴν* or *οὐ μέντοι ἀλλά, however, notwithstanding*, is to be explained by an ellipsis: *ὁ ἵππος μικροῦ ἐκείνου ἐξετραχίλισεν οὐ μὴν* (*viz. ἐξετραχίλισεν*) *ἀλλὰ ἐπέμεινεν ὁ Κῦρος, the horse nearly threw him off, (did) not, however, but Cyrus kept his seat*.

On οὔτε, μήτε, οὐδέ, μηδέ, § 625.

## CHAP. XXVII.—THE PARTICLES.

§ 623. Particles are those indeclinable words which serve partly to connect sentences, partly to give emphasis to particular parts of a sentence, and to enliven language. The Particles which serve to connect sentences are called *Conjunctions*; those which give prominence to particular parts of a sentence, or impart animation by making entire sentences prominent, are called *emphatic particles*.

In regard to position they are either *prepositive*, i. e. take the first place in a sentence, or *postpositive*, i. e. always stand after at least one other word in a sentence.

*Obs.*—The Conjunctions are divided into various classes according to their meaning. Several Conjunctions, however, belong equally to different classes. They will be arranged according to their original or primitive signification.

### A) *Conjunctions*.

#### Preliminary Remark.

§ 624. a. The Conjunctions are here enumerated without regard to the formal relation of sentences to one another (§ 519). But



1. *Co-ordination* is implied in all Copulative and Disjunctive Conjunctions, the Adversative Conjunctions with the exception of ὅμως which is used principally in the Apodosis, among the Causal Conjunctions γάρ, and all Illative Conjunctions except ὥστε ;

2. *Subordination* is implied in all the rest.

*Obs.*—Much more rarely than in modern languages, more rarely also than in Latin, is one word or one sentence added to another in Greek without some Conjunction. The *Asyndeton* (ἀσύνδετον, *want of connexion*) takes place more frequently only in an *Epeægesis* (ἐπεξήγησις), i. e., a subsequent explanatory addition to something already alluded to in the previous sentence: εἰμί τις γελοῖος ἰατρός· ἰώμενος μείζον τὸ νόσημα ποιῶ, *I am an odd physician ; by curing the disease I make it worse*. Wherever the Asyndeton occurs in other cases, the speaker generally intends to produce a special effect by it.

### I.—Copulative Conjunctions.

§ 624. 1. The two Copulative Conjunctions are *καί*, which in general corresponds to the Latin *et*, and the postpositive enclitic *τέ*, which in general corresponds to the Latin *que*. The language of poetry has besides ἡδέ and ἰδέ with the meaning *and* [comp. *atque*].

2. The Greeks, like the Romans, are fond of expressing the idea of addition in two connected parts of a sentence, either by *καί*—*καί* or *τέ*—*καί*, or *τέ*—*τέ*: *καὶ κατὰ γῆν καὶ κατὰ θάλασσαν*, *both by land and by water* ; Hom. Ἀτρεΐδαί τε καὶ ἄλλοι ἐὺκνήμιδες Ἀχαιοί, *ye Atridae as well as ye other well-greaved Achaeans* ; Hom. αἰὲν γάρ τοι ἔρις τε φίλη πόλεμοι τε μάχαι τε, *for strife is always pleasant to you and wars and battles*. We may further add the Epic ἡμέν—ἡδέ, *as well—as also*.

*Obs.*—In single instances we also find *τέ*—*δέ*, where the second member is made more prominent by contrast.

3. *καί* has, moreover, the meaning *also* : Hom. παρ' ἔμοιγε καὶ ἄλλοι, οἳ κέ με τιμήσουσι, *with me are also others, who will honour me*.

In this sense, also, *καί* is frequently used in both the connected parts of a sentence: *καὶ ἡμῖν ταῦτὰ δοκεῖ ἄπερ καὶ βασιλεῖ*, *we also approve the same thing as the king does (also)*. The meaning *also* by intensification becomes *even*: *καὶ λίαν*, *even very much*; and in the opposite case *even but*: *καὶ βραχὺν χρόνον*, *even but a short time*. *καὶ δέ* answers to the English *and also*: *δίκαιον καὶ πρέπον δὲ ἅμα*, *just and at the same time also becoming*.

After words of resemblance or likeness *καί* means *as*: *ὁμοίως καί*, *aeque ac*.

4. *ἄλλως τε καί* properly means, "both in other respects, and also;" it serves to give prominence to the subsequent word or words, and may be translated by *especially*: *χαλεπὸν ἐστὶ διαβαίνειν τὸν ποταμὸν ἄλλως τε καὶ πολεμίων πολλῶν ἐγγὺς ὄντων*, *it is difficult to cross the river especially as many of the enemy are near*. *καὶ δὴ καί* is used to make the last part of a series emphatic: Herod. *Κροίσου βασιλεύοντος ἀπικνέονται ἐς Σάρδεις ἄλλοι τε οἱ πάντες ἐκ τῆς Ἑλλάδος σοφισταί, καὶ δὴ καὶ Σόλων*, *during the reign of Croesus there came from Hellas both all the other wise men and especially Solon* [Lat. *cum—tum*].

5. In the Epic Dialect *τέ* is frequently employed to indicate the agreement not only of separate parts of a sentence, but of whole sentences, often, too, in connexion with other Particles, such as *καί*, *μέν*, *δέ*, *ἀλλά*, and with relatives (*ὅστε*, *ὅσποτε*). In these cases *τέ* must generally be left untranslated or rendered by an unaccented *also*: Hom. *ὅς κε θεοῖς ἐπιπείθεται μάλα τ' ἔκλυνον αὐτοῦ*, *whoever obeys the gods they greatly listen to him also*.

*Obs.*—The *τε* in *ὥστε*, *οἷόστε*, which occurs also in prose, is of the same origin.

6. The rising climax is also expressed by *οὐ μόνον—ἀλλὰ καί*, *not only—but also*. On *οὐχ ὅτι*, *μὴ ὅτι*, *οὐχ ὅπως*, see § 622.

§ 625. 1. The Particles *οὐδέ*, *μηδέ* and *οὔτε*, *μήτε* serve to form a negative series. Two different meanings belong to *οὐδέ* and *μηδέ*, viz.

a) *nor either, and not*; in this sense they are used to connect a single member of a sentence with a preceding one negatively: Hom. *βρώμης οὐχ ἄπτεται οὐδέ ποτῆτος*, *you touch not meat nor drink either*; *πρὸς σοῦ οὐδ' ἐμοῦ φράσω*, *to your advantage and not to mine I will speak*.

b) *also not, not even*: ἐλπίζω οὐδὲ τοὺς πολεμίους μενεῖν ἔτι, *I hope that the enemy also will not longer stay*; οὐδὲ τοῦτο ἐξήν, *not even this was allowed* [*ne hoc quidem licebat*].

2. οὔτε—οὔτε, μήτε—μήτε, are used with mutual reference to each other, and may be translated *neither—nor*: Hom. οὔτε ποτ' ἐς πόλεμον πωλέσκετο, οὔτε ποτ' εἰς ἀγορὴν, *he neither went to war nor to the assembly*. Sometimes a negative member of a sentence is brought into relation with a positive one, by means of οὔτε or μήτε—τέ [*Lat. neque—et*]: ὥμοσαν μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι, *they swore not to betray one another and to be allies*.

Obs.—If something else be added to two members connected by οὔτε—οὔτε, or μήτε—μήτε, it may be done by οὐδέ, μηδέ. When, on the contrary, οὐδέ or μηδέ corresponds to a preceding οὔτε or μήτε, it must be called an irregularity (comp. τέ—δέ, § 624, 2, Obs.), and the member thus added is emphatic, ἀλλὰ γὰρ οὔτε τούτων οὐδέν ἐστιν ἀληθές, οὐδέ γ' εἴ τινος ἀκηκόατε, ὥς ἐγὼ παιδεύειν ἐπιχειρῶ ἀνθρώπους, *but neither is any of these things true, nor even if you have heard from any one that I undertake to train men*.

## II.—Disjunctive Conjunctions.

§ 626. 1. ἢ, carefully to be distinguished from ἡ (§§ 643, 607), means

a) *or*, and in this sense is often doubled: ἢ—ἢ, *either—or*, for which ἢτοι—ἢ is used when greater emphasis is to be given to the first member of the sentence: ἢ ἀστὸς τις ἢ ξένος, *either some citizen or a stranger*.

b) *than*, after comparatives and comparative adjectives like ἄλλος, *alius*; ἕτερος, *alter*; διάφορος, *different*; ἐναντίος, *opposed to*, &c.: τίνι ἂν μᾶλλον πιστεύσαιμι ἢ σοί; *whom should I trust more than you?* οὐδὲν ἄλλο ἐπιτηδεύουσιν ἢ ἀποθνήσκειν, *they think upon nothing else than dying*.

Obs.—After πλεόν (πλείον contracted πλεῖν), *more*, and ἑλαττον, *μείον*, *less*, ἢ is sometimes omitted with numerals, just as *quam*

is after *plus*: ἔτη γεγονὼς πλείον ἐβδομήκοντα, *more than seventy years old* [*plus septuaginta annos natus*]. The same is the case also after ἄλλο τι in questions (§ 608).

§ 627. 2. εἴτε—εἴτε, εἴαντε—εἴαντε are used like the Latin *sive—sive*, when it is to be left undecided which of two sides is to be chosen: εἴτε ἀληθὲς εἴτε ψεῦδος, οὐ καλὸν μοι δοκεῖ τοῦτο τοῦνομα ἔχειν, *whether true or false it seems to me not fair to have this name*.

### III.—Adversative Conjunctions.

§ 628. 1. δέ, expresses so slight a contrast or opposition, that though it is generally rendered by *but*, it may also, and especially in Hom., be translated by *and*. The Greeks, however, also like to indicate the first of two sentences which are contrasted to one another, and this they do by μέν, *in truth, truly, indeed*; but it may often be left untranslated: Hom. ἄλλοι μὲν ῥα θεοὶ τε καὶ ἀνέρες ἵπποκορυσταὶ εὔδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος, *the other gods, indeed, and the horse-hair crested men slept through the night, but sweet sleep did not hold Zeus*. As here, μέν—δέ express a contrast, so elsewhere they indicate only a difference: Δαρείου καὶ Παρυσάτιδος γήγονται παῖδες δύο, πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος, *Darius and Parysatis had two children, the elder Artaxerxes, the younger Cyrus*; Hom. περὶ μὲν βουλῇ Δαναῶν περὶ δ' ἔσσε μάχεσθαι, *in council, on the one hand, and in battle on the other, you are distinguished among the Danaï*.

Obs.—In Homer an Apodosis also may be opposed to its Protasis by means of δέ, especially when the Protasis is introduced by a temporal conjunction: ἕως ὃ ταῦθ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν, ἦλθε δ' Ἀθήνη, *while he pored on this in his mind and spirit Athene came*. This is founded on a combination of co-ordination and subordination. Comp. § 519, 1 and 5, Obs.

§ 629. 2. ἀλλὰ, *yet, but* (originally Acc. Pl. Neut. of ἄλλος), denotes a stronger contrast than δέ: Hom. ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί—ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἤνδανε θυμῷ, ἀλλὰ κακῶς ἀφίει,

*then all the other Achaeans assented, yet it did not meet the feelings of Atrides Agamemnon, but he harshly dismissed him.*

Obs. 1.—After a hypothetical sentence either expressed or understood, ἀλλὰ, sometimes with a strengthening γέ added to it, may frequently be rendered by *but* or *yet at least*: εἰ μὴ πάντα, ἀλλὰ πολλά γ' ἴστε, *if not all, yet you know at least much*; Poet. ὦ θεοὶ πατρῶοι συγγένεσθέ γ' ἀλλὰ νῦν, *oh gods of my fathers, be with me at least now* [if not before].

Obs. 2.—ἀλλὰ frequently serves to break off a long discussion and emphatically to introduce a request: Hom. ἀλλὰ πίθεσθε καὶ ἔμμεν, *but do you also follow me*.

Obs. 3.—After negatives ἀλλ' ἢ or ἀλλά alone means *except*: ἀργύριον μὲν οὐκ ἔχω ἀλλ' ἢ μικρόν τι, *I have no money except a little*. On οὐ μὴν ἀλλά, § 622, 6.

§ 630. Other Conjunctions which point out a contrast or a transition to something different are:

3. αὖ, αὖτε, properly *again*, then *on the other hand*, *yet*.

4. Hom. ἀντάρ, and ἀτάρ, *but*, *on the contrary*, *yet*.

5. μέντοι, *certainly*, *however*, see § 643, 13.

6. καίτοι, *and yet*, *still*.

7. ὅμως, *nevertheless*, *yet*, denotes a strong contrast [Lat. *tamen, nihilominus*]. On ὅμως as a supplement to a participle, § 587, 5.

#### § 631. IV.—Conjunctions of Comparison.

1. ὥς, *as* (Lat *ut*)  
is properly the adverb of ὅς, ἥ, ὅ. It differs in accent from ὡς, *so* or *thus* (§ 99), except when in poets and the Homeric Dialect, it is placed after the word compared (§ 98, a) in which case it is oxytone: πατήρ ὥς ἥπιος ἦεν, *he was gentle as a father*. Like the Lat. *ut* it is employed in very different ways:

a) In its original *comparative* sense ὥς means *as* or *how*, and is used in *comparisons*: ὥς βούλει, *as you wish*; μακρὸν ὥς γέροντι, *far for me an old man* (Lat. *tantumquam*); Hom. ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεὶ (*how with me one evil follows another*, Lat. *quam*); with super-

latives like the Lat. *quam*: ὥς τάχιστα, *quam celerrime*; *as quickly as possible* (comp. ὅτι). In statements of number and measure it means *about, nearly*; ὥς δέκα, *about ten*; ὥς ἐπὶ τὸ πολὺ, *for the most part*; with verbs of motion or action it indicates what is merely intended, apparent: ἀπῆει ὥς εἰς τοὺς πολεμίους, *he went away in the direction of the enemy* (as if he went against the enemy); hence it occurs with *participles* in the manner described § 588. On its use with the Infinitive, § 564, and on ὥς as a preposition, § 450.

b) In a *temporal* sense ὥς means *when, as soon as* (comp. Lat. *ut*): Hom. ὥς εἶδ', ὥς μιν μᾶλλον ἔδν χόλος, *when he saw him, anger pierced him the more*; ὥς τάχιστα ἕως ὑπέβαινε, ἐθύοντο, *as soon as dawn appeared, they sacrificed* [Lat. *ut primum*].

c) In a *causal* sense ὥς means *as* (Lat. *quum*), *since*, and with subsequent statement of the reason, *for*: δέομαι σοῦ παραμεῖναι, ὥς ἐγὼ ἥδιστα ἀκούσαιμι σοῦ, *I beg you to stay here, as I should hear you with the greatest pleasure*.

d) After verbs of saying and declaring ὥς means *that*: ἦκεν ἀγγέλλον τις, ὥς Ἐλάτεια κατεῖληπται, *some one came announcing that Elataea was taken*. § 526, b.

e) ὥς is rarely used in a *consecutive* sense, *so that* (ὥστε).

f) In a *final* sense ὥς means *in order that*: ὥς μὴ πάντες ὄλωνται, *in order that all may not perish*. Comp. § 530, &c.

g) On ὥς expressing a wish (Lat. *utinam*) see § 514.

§ 632. 2. ὥσπερ, *as*,  
is only a strengthened ὥς (comp. § 641, 3), and is used only in a comparative sense.

3. ὅπως, *how, that, in order that*,  
is principally used as a *final* Conjunction, and may then

be translated by *that*, or *in order that*, comp. § 530, &c.  
On οὐχ ὅπως, § 622, 4.

4. ὥστε, *as, so that*,  
has rarely the comparative meaning *as*, generally the  
consecutive *so that*, when it is followed either by an  
Infinitive or a finite verb. Comp. § 565.

5. Hom. ἥντε, *as, just as, like*, only in comparisons.

### § 633. V.—*Declarative Conjunctions.*

1. ὅτι, *that, because* [Lat. *quod*],  
is originally nothing but the Neuter of the pronoun  
ὅστις, ὅ τι, on the distinction of which from ὅτι, compare  
§ 214, Obs. 2. Like the Latin *quod*, ὅτι has two prin-  
cipal meanings, the *declarative that*, and the *causal*  
*because*.

a) ὅτι means *that* after verbs of saying and declaring  
(comp. § 525): 'Ηράκλειτος λέγει, ὅτι πάντα χωρεῖ καὶ  
οὐδὲν μένει, *Heraclitus says, that everything moves and*  
*nothing is stationary*. Hence the phrase δῆλον ὅτι (also  
written δηλονότι), *it is clear that, manifestly*.

Obs.—Sometimes, also, a direct speech is introduced by ὅτι, so that  
the Conjunction is, as it were, a mere sign of quotation: ἐδήλου  
ἡ γραφή, ὅτι Θεμιστοκλῆς ἦκω παρὰ σέ, *the letter stated (that) I*  
*Themistocles am come to you*.

b) *because, that* [Lat. *quod*]: Hom. χωόμενος, τὸν  
ἄριστον Ἀχαιῶν οὐδὲν ἔτισας, *angry that you have not*  
*honoured the best of the Achaeans*.

The use of ὅτι (or ὅ τι) with a superlative deserves  
attention: ὅτι τάχιστα like ὥς τάχιστα, *as quickly as*  
*possible*; and ὅτι μὴ, *except, besides*: οὐκ ἦν κρήνη ὅτι μὴ  
μία, *there was no fountain except one*.

2. ὥς, *that*, § 631, d.

3. διότι, *that*, § 636, 2.

4. οὐνεκα, *that*, § 636, 3.

VI.—*Temporal Conjunctions.*

§ 634. (Respecting the Moods, see § 556, &c.)

1. ὅτε, ὁπότε, *when, as* [*quando, cum*]: ὅταν, ὁπότεν, *when, if*: ἦν ποτε χρόνος, ὅτε θεοὶ μὲν ἦσαν, θνητὰ δὲ γένη οὐκ ἦν, *there once was a time when gods existed, but mortal races did not exist*; Hom. οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἴκοντο, ἰστία μὲν στείλαντο, *but when they got within the deep harbour they furled the sails*. ὅτε and ὁπότε with the Optative, according to § 558, Ods. 1, mean *whenever, as often as*: Hom. ἐνθα πάρος κοιμᾶθ' ὅτε μιν γλυκὺς ὕπνος ἰκάνοι, *where formerly he used to lie down whenever sweet sleep came upon him*. Sometimes ὅτε has the causal meaning *since*.

2. Hom. εὔτε = ὅτε.

3. ἡνίκα, ὁπηνίκα, *when, at the time when* (§ 217), denotes rather a point of time: ἡνίκα ἦν δελή, ἐξαπίνης ἐπιφαίνονται οἱ πολέμιοι, *when it was evening the enemy suddenly appeared*.

4. ἥμος, poet. *when*:

Hom. ἥμος δ' ἥελιος μέσον οὐρανὸν ἀμφιβεβήκει, καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα, *when (at the moment) the sun had entered mid heaven, just then the father raised the golden scales*.

§ 635. 5. ἐπεὶ, *after, when, as*: ἐπεάν, ἐπήν, ἐπὰν, *when*; Hom. αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἔντο, *but when they had quenched the desire for food and drink*; Κύρος ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν πέντε ἀργυρίου μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἥκωσιν, *Cyrus promised to give each man five silver minae when they should come to Babylon*. ἐπεὶ frequently introduces a reason, and then is to be translated by *because* or *for*: Hom. ἀλλὰ πείθεσθε καὶ ὑμμες, ἐπεὶ πείθεσθαι ἄμεινον, *but do you also obey me, for it is better to obey*.

6. ἐπειδὴ, *now since, since*: ἐπειδάν, *when*, is ἐπεὶ strengthened by δὴ (§ 642), and points more strongly to the reason assigned than ἐπεὶ: ἐπειδὴ ἀνεώχθη τὸ



δεσμωτήριον, εἰσῆλθομεν, *now since the prison was opened we entered.*

7. ἕως, *as long as, till* [*quamdiu, dum, donec*]: ἕως ἔτι ἐλπίς, *as long as there is still hope*; περιεμένομεν ἕως ἀνοιχθεῖν τὸ δεσμωτήριον, *we waited till the prison should be opened.*

8. ἔστε.

9. μέχρι, ἄχρι (comp. § 455) } = ἕως.

10. poet. ὅφρα, *as long as, till*:

Hom. ὅφρα μὲν ἦν ἡν, *as long as it was morning*; Hom. ἔχει κότον, ὅφρα τελέσῃ, *he nurses wrath till he fulfils it.* ὅφρα is very often a Particle of purpose or intention, and then to be translated by *that, in order that*: Hom. ὅφρα μὴ οἶος ἀγέραςτος ἔω, *in order that I may not be alone unhonoured.*

11. πρὶν, *before, sooner* [*priusquam*] (comp. § 565), is joined sometimes with the Infinitive, sometimes with a finite verb. Its original adverbial meaning, *previously, earlier*, has been preserved, especially in τὸ πρὶν, *formerly*. In Hom. the Conjunction πρὶν may refer back to the adverb πρὶν: οὐδ' ὄγε πρὶν Δαναοῖσιν ἀεικέα λαιγὸν ἀπώσσει, πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην, *and he will not avert the dreadful suffering from the Danaï, before they have given back the quick-eyed maiden to her father.*

12. πάρος, Hom. = πρὶν.

†

## VII.—Causal Conjunctions.

§ 636. 1. ὅτι, § 633, b.

2. διότι, *because*, properly διὰ τοῦτο ὅτι, *for this reason that, or that.*

3. οὐνεκα, *because*, poet., from οὐ ἔνεκα, *for τούτου ἔνεκα ὅτι, for this reason that*; *because*, also declarative *that*. So likewise ὁθούνεκα from ὅτου (οὐτινος) ἔνεκα.

4. ἐπεὶ, § 635, 5.

5. ὅτε, § 634, 1.

6. γάρ (always postpositive), *for, namely, to wit.* Special peculiarities in the use of γάρ are:

a) In animated discourse the sentence containing a reason is often put before the one for which the reason is given, especially after a Vocative: Hom. Ἀτρεΐδῃ, πολλοὶ γὰρ τεθνῶσι κερηκομόωντες Ἀχαιοί—τῷ σε χρὴ πόλεμον παῦσαι, *Atrides, for many rich-haired Achaeans have died, therefore you ought to put an end to the war.*

b) By *namely*, γάρ may be translated when it introduces the substance of a speech or opinion before announced, so especially after τεκμήριον δέ, μαρτύριον δέ (supply ἔστι), *for that there is a proof, a testimony.*

c) In answers γάρ may often be rendered by *yes, certainly*, but must in reality be explained by an ellipsis: ἀγωνιστέον μὲν ἄρα ἡμῖν πρὸς τοὺς ἄνδρας; ἀνάγκη γάρ, ἔφη, *must we then contend with the men? yes, it is necessary, said he*—the complete answer would be, *we must contend, for it is necessary.*

d) In animated questions γάρ serves to give emphasis like the Lat. *nam*: τί γάρ; *quidnam? how so?* ἦ γάρ; οὐ γάρ; *is it not so?* πῶς γάρ οὐ; *how could it be otherwise?* εἰ γάρ is the Lat. *utinam*. ἀλλὰ γάρ [*at enim*] corresponds to the English *but surely*; οὐ γὰρ ἀλλά properly: *for it is not so, but, hence however.*

### VIII.—Inferential Conjunctions.

§ 637. 1. ἄρα (Ep. ἄρ and enclitic ῥά, poet. also ἄρα, postpositive), *then, therefore, accordingly*, always refers to something known or resulting from what has gone before. It is most frequently used in Homer to connect sentences slightly: ὥς ἄρ' ἔφη, *thus then he spoke*; Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν, *and Atrides accordingly drew the fleet ship to the sea* (as was to be expected). οὐκ ἄρα often means *not forsooth*, εἰ ἄρα *if then or if perhaps*, and in indirect questions *whether perhaps*.

On the Interrogative ἄρα, § 607, b.

2. οὖν (New Ion. ὦν, postpositive), *then, consequently*,

is more emphatic than ἄρα: Hom. ἤτοι νόστος ἀπώλετο πατρός ἐμοῖο· οὐτ' οὖν ἀγγελίῃ ἔτι πείθομαι, εἰ ποθεν ἔλθοι, οὔτε θεοπροπίης ἐμπάζομαι, *surely my father's return is lost, therefore I no longer believe a message, if one comes from anywhere, nor concern myself about prophecy.* μὲν οὖν (comp. § 643, 12), *no doubt, certainly, well then*; δ' οὖν, *certainly*; ἀλλ' οὖν, *but certainly*; γὰρ οὖν, *yet surely*. When joined to relatives, οὖν has the generalising meaning of the Lat. *cunque*: ὅστις οὖν, *whoever, quicunque* (§§ 218, 600).

By combination with οὖν we obtain the *Negative οὔκουν*, *not then*, to be carefully distinguished from οὐκοῦν, which is properly an Interrogative, *not then?* but as an affirmative answer is expected after an interrogative with οὐ (§ 608), it has acquired the *positive* meaning, *therefore, accordingly, now*: οὔκουν ἔμουγε δοκεῖ, *hence I do not think so*; Poet. οὐκοῦν ὅταν δὴ μὴ σθένω, πεπαύσομαι, *well, then, I will cease when I really have no strength*.

3. νύν (enclitic, postpositive), a weakened νῦν, corresponds to the unaccented English *now*.

4. τοίνυν, *hence, therefore, surely*, is a νύν strengthened by the assuring τοί (§ 643, 10).

5. τοίγαρ, *so then, therefore, yet*; more emphatic τοιγάροισι, *τοιγαροῦν*.

6. ὥστε, *so that*, § 632, 4.

### IX.—Final Conjunctions.

(Respecting the Moods, § 530, &c.)

§ 638. 1. ἵνα, *that, in order that, in order to* [Lat. *ut*], as an adverb also signifies *where* in a relative sense and in indirect questions: οὐχ ὁρᾷς ἵν' εἰ κακοῦ; *do you not see in what (position of) evil you are?* ἵνα as a Particle of *purpose* is elliptical in ἵνα τί; where γένηται must be supplied, i. e. *that what may happen? why?*

On 2. ὥς and

3. ὅπως, see §§ 631, 632, 3.

4. ὅφρα, § 635, 10.

5. μή = Lat. *ne*, *that not*, *in order that not*, §§ 530, etc., 614; after verbs of fearing, § 616, *Obs.* 3.

### X.—*Hypothetical Conjunctions.*

(Respecting the Moods, § 535; etc.)

§ 639. 1. εἰ, *if*,

in indirect questions *whether*, § 610; in wishes (where εἴθε, εἰ γάρ are also used), *if only*, *if but*, § 514. Observe also εἰ μή in the sense of *except*, like the Lat. *nisi*: ἡμῖν οὐδέν ἐστιν ἀγαθὸν ἄλλο εἰ μὴ ὅπλα καὶ ἀρετή, *we have no other good except weapons and valour*; εἰ μὴ εἰ, *nisi si*, *unless*; εἴπερ, *siquidem*, *if indeed*, *certainly if*, contains an emphatic assurance: Poet. ἦ καὶ γεγηθὼς ταῦτ' ἀεὶ λέξεν δοκεῖς; εἴπερ τί γ' ἔστι τῆς ἀληθείας σθένος, *do you really think you will always speak thus joyously?* (answer) *if indeed* (certainly if) *there is any force in truth.*

2. εἰάν, i. e. εἰ ἂν (ἄν, ἦν), *if*;

in indirect questions, *whether*, § 610.

3. ἄν, *I suppose*, *perhaps* (postpositive)

always denotes that something may happen only under certain conditions, and hence is often untranslatable.

On ἄν with the (potential) Optative, § 516.

„ „ (hypothetical) Indicative, § 537.

„ „ Indicative, denoting repetition, § 494.

„ „ Future Indicative, § 500, *Obs.*

„ „ Subjunctive with relatives, § 554.

„ „ „ „ with particles of time, § 557.

„ „ Infinitive, §§ 575, 576.

„ „ Participles, § 595.

*Obs.*—ἄν is often used twice in the same clause: οὐκ ἂν ὁρθῶς οὐδ' ὑγιῶς ὁ τοῦτο ποιήσας περὶ οὐδενὸς ἂν λογίσαιτο, *he who did*

*this would not, I suppose, judge correctly or soundly about anything.*

4. Hom. *κέ, κέν* (enclitic and postpositive) is used almost entirely like *άν*.

### XI.—Concessive Conjunctions.

§ 640. 1. *εἰ καί* (ἐάν καί), *if even, although*, denotes a simple concession: poet. *πόλιν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως, οἷα νόσφ' ἔyleneστιν*, *though you have not sight, yet you are aware in what misery the city is involved.*

2. *καὶ εἰ* (*καὶ ἐάν, κᾶν*), *even if, even though* denotes an emphatic concession, like *etiamsi*: *ἡγήτο ἀνδρὸς εἶναι ἀγαθοῦ ὠφελεῖν τοὺς φίλους, καὶ εἰ μηδεὶς μέλλοι εἶσεσθαι*, *he deemed it to belong to a good man to benefit his friends, even if no one should know it.*

*Obs.*—The distinction between *εἰ καί* and *καὶ εἰ* consists mainly in the former giving the emphasis of the *καί* to the Protasis, the latter to the Apodosis. Hence the meaning is in many cases almost the same.

3. *καίπερ* with the participle, § 587, 5.

In the Apodosis the Concessive Conjunctions are often followed by *ὅμως, notwithstanding*, § 630, 7.

### B) Particles of Emphasis.

§ 641. 1. *γέ* (enclitic and postpositive), *at least* [Lat. *quidem*], gives the word before it greater weight, and is often represented in other languages merely by a more emphatic accent on the word to which *γε* is attached: Hom. *εἴπερ γὰρ Ἑκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει, ἀλλ' οὐ πείσονται Τρῶες*, *for if Hector shall call (you) base and effeminate, yet the Trojans will not believe (it)*; Hom. *ἀλλὰ σύ, εἰ δύνασαι γε, περισχεο παιδός*, *but do you, if you can, protect the son*; *τοῦτό γε οἶμαι ὑμᾶς ἅπαντας ἥσθησθαι*, *this at least I think you all have perceived*; Hom. *ὅστις τοιαῦτά γε ῥέξοι*, *whoever should do such things*. *γέ* is very frequently affixed to pronouns:

ἔγωγε, *ego quidem*, ὄγε (Hom. *he, he specially*); ὄσγε strengthened ὅς, *qui quidem*.

2. γοῦν (postpositive), *at least* [Lat. *certe*], is compounded of γέ and οὔν, and hence more emphatic than γέ alone.

3. πέρ (enclitic and postpositive), *just, exactly, very*, shortened from the adverb περί, *very* (§ 466), serves to give precision to the relative: ὅσπερ (§ 218), *the very one who*; ὥς περ, *just as*. In Homer it is added to participles in a sense similar to that of κάππερ (§ 587, 5): μηδ' οὕτως ἀγαθός περ ἔων θεοεικελ' Ἀχιλλεὺ κλέπτε νόφ, *be not so stealthy in purpose, divine Achilles, though you are so very noble (ironical)*.

§ 642. 4. δή (certainly, to be sure, well then, therefore), points to what is *obvious* in a single idea, or in a whole sentence. δή is used principally in three ways:

a) to emphasize single words: ποῖά ἐστιν ἃ ἡμᾶς ὠφελεῖ; ὑγεία καὶ ἰσχύς καὶ κάλλος καὶ πλοῦτος δή, *what kind of things are those which benefit us? health and strength and beauty, and, certainly, wealth*; δῆλα δή, *to be sure it is clear*; νῦν ὁρᾶτε δή, *now you surely see*; ἄγε δή, *well! come*; τί δή; *what then?* μάλιστα δή, *very much so*, at the beginning of an apodosis; καὶ τότε δή, *now, just then*. On καὶ δὴ καί, § 624, 4.

b) to confirm a sentence by referring to what precedes: τὸν μὲν δὴ πέμπει, *him, then, he sends*; Poet. οἱ τηλικοῖδε καὶ διδαξόμεσθα δὴ φρονεῖν πρὸς ἀνδρὸς τηλικοῦδε; *we even at such an age are, then* (according to the preceding speeches), *to be taught wisdom by a man of such an age?* ὥς ἔν τινι φρουρᾷ ἐσμεν οἱ ἄνθρωποι, καὶ οὐ δεῖ δὴ ἑαυτὸν ἐκ ταύτης λύειν, *we men are, as it were, placed at some post, and it is therefore not proper to abandon it*.

c) referring to time, very much like the particle of time, ἤδη, Lat. *jam*: καὶ πολλὰ δὴ ἄλλα λέξας εἶπεν, *and after having already stated many other things, he*

said; νῦν δὲ, *just now*. Hom. τὰ δὲ νῦν πάντα τελείται, *all that is just now being done*.

5. δήπου, *surely, I suppose*, also δήπουθεν, is often used ironically in assertions which admit of no reply: τρέφεται δὲ ψυχὴ τίνι; μαθήμασι δήπου, *the soul is nourished by what? (answer) surely by learning*. τί δήπου, *well then, what do you suppose?*
6. δῆτα, *certainly*, negative οὐ δῆτα, *certainly not*; τί δῆτα, *well! what then?*
7. δῆθεν, *clearly, evidently*.
8. δαί, another form of δῆ, but only used in questions: τί δαί; *well! what? how so?*

§ 643. θ. ἦ, *verily, truly*, (to be distinguished from ἦ, *or, than*, § 626), strengthens an assurance. ἦ μὴν (Hom. ἦ μὲν) is the common form of an oath: ὤμοσαν ὅρκους ἦ μὴν μὴ μνησικακήσειν, *they swore that they would truly not cherish revenge*. On the Interrogative ἦ, §§ 607, 608.

In Homer ἦ is appended to ἐπεὶ and τί, to add strength to them: ἐπεὶ ἦ, τί ἦ, for which also ἐπειή, τιή is written.

10. τοί (enclitic and postpositive), *I assure you, let me tell you*. οὔτοι, *truly not*, strengthened forms: τοίγαρ, τοιγαροῦν, τοιγάροισι (§ 637, 5).
11. ἦτοι, *verily, faith* (ἦ and τοί), serves as a naive assurance in Epic poetry: ἦτοι ὃγ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, *now when he had so spoken he sat down*. On the disjunctive ἦτοι—ἦ, *either, or*, see § 626, a.

12. μὴν (Hom. μάν, μέν), *verily, truly* [Lat. *verum, vero*],

Hom. ὦδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται, *for so will I speak out, and truly it will be fulfilled*; τί μὴν; *why! what? why not?* (comp. § 404, Obs.).

13. μέντοι, *yet, however, certainly*, Lat. *vero*, from μὲν the weaker form of μὴν: ἐς Οἰνιάδας ἐστράτευσαν καὶ ἐπολιόρκουν, οὐ μέντοι εἰλὼν γε, ἀλλ' ἀνεχώρησαν ἐπ' οἴκου, *they made an expedition against*

*Oeniadae, and besieged it ; yet they did not conquer it, but returned home.*

14. *ναί, yea, in fact.*

15. *νή, truly,*

followed by the names of gods in the Accusative, who are invoked as witnesses in an oath : *νῇ Δία, by Zeus.*

16. *μά, truly,*

in negative oaths : *οὐ μὰ Δία, no, by Zeus ;* also in positive ones, when *ναί* precedes : *ναὶ μὰ Δία, truly by Zeus (§ 399, Obs.).*

17. Hom. *θήν* (enclitic), *truly, surely,*

similar to the Attic *δήπου* (§ 642, 5), often with an ironical meaning : *οὗ θήν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγήνωρ νεικελεῖν βασιλῆας, his courageous heart will surely not again incite him to taunt kings.*





## ENGLISH INDEX.

(The numbers indicate the §, not the pages.)

ABODE.	ATTRIBUTE.	COMPLETED.
" <i>Abode</i> ," to be supplied, 411.	Adv., 223—with the Art., 379—as Adject., 382.	Attr. compounds, 359, 2, and Obs. (Comp. 360)—Attributive additions, 383-386
<i>Absolute</i> Genit., 428; 584—Acc., 586.	" <i>Aim</i> ," expressed by Acc., 406.	Attributive Partic., 578.
<i>Abstracts</i> in the Plur., 362, Obs.—mostly Fem., 103.	<i>Alphabet</i> , 3.	<i>Augment</i> , 234, etc.—Omitted, 234, D.; 235—Double, 237; 240—in Compounds, 238, etc.—Irreg., 270, D.
<i>Accent</i> , 17, etc.—General rules, 79, etc.—of Nouns, 107, etc.; 118; 123; 148—of Comparatives, 171—of Pron., 207—Irregularities in the declensions, 121; 123; 131; 133; 142; 163; 166; 181; 183—in Adverbs, 201; 165—in Verbs, 229; 331, etc.—in the Strong Aor., 255—in the Perf., 276; 284—in the Strong Pass. Stem, 293—Irreg., 332, etc.—in derivation, 340, Obs. 4, etc.	<i>Anastrophe</i> , 90.	
<i>Accusative</i> , orig. ending, 173, Obs.—meaning, 395—of the outer obj., 396, etc.—of the inner obj., 400, etc.—of double obj., 402, etc.—of the predicate, 403—free Acc., 404, etc.—Adverbial, 201; 203; with Prep., 447, 1—with the Inf., 567, etc.	<i>Aorist</i> , weak, with trans. meaning, 329—with κ, 310—strong with intrans. meaning, 329—of proverbs and gnomes, 494—Ind., 492, etc.—in Condit. sentences, 543—in Condit. sentences, 539; 541—Moods, 495, etc.—Subj. in cond. sent., 545, Obs. 1.—Opt. and Inf., 497—Part., 496.	<i>Barytones</i> , 19.
" <i>Accustomed to</i> ," expressed by Aor. and Imperf. Ind., with αἰ, 494, Obs. 1.	<i>Apocope</i> , 64, D.	" <i>Be</i> ," "become," "make," etc., 417; 361, 7.
" <i>Acquainted with</i> " or " <i>ignorant of</i> " with Genit., 414, 3.	<i>Apostrophe</i> , 15; 64; 65, D.	" <i>Begin</i> ," "interrupt," "end," verbs with Part., 590—with Genit., 419, b.
<i>Action</i> , Suffixes for, 342.	<i>Apposition</i> , 361, 12; 385—Appositive Partic., 579; 583.	" <i>Benefiting</i> ," Verbs of, 396.
<i>Active</i> , 476—Act., Mid., Pass. meaning, 328.	<i>Article</i> , 106—Crisis, 65—without Accent, 97, 1—as Demonstr. Pron., 212, D.—for the Relative, 213, D.—Origin in Homer, 368; 370, Obs.—omitted, 376, etc.—Meaning, 369, etc.—Neut., with Genit., 381; 410—Position, 383-390.	" <i>Buy</i> ," Verbs with Genit., 421.
<i>Acute</i> Accent, 17; 80, etc.—87, 2.	<i>Aspirates</i> , 32; 52, etc.—at the begin. of two successive syll., 53; 274, 1—Reduplicated by Tenuis, 62.	" <i>Capability</i> ," etc., Verbs with Inf., 560, 1.
" <i>Adapted for</i> " Suffix, 351.	<i>Aspiration</i> dropped or removed, 32, D.—thrown back, 54—omitted, 52, D.—in the strong Perf., 279.	<i>Cardinal</i> Num., 220.
<i>Adjectives</i> , declens., 114; 126; 154; 164, etc.—Compar., 197—Genders, 180, etc.—of 3 Endings, 185, etc.—of 2 Endings, 182; 189—of 1 Ending, 190—Derived, 350—Contr., 183—Subs. fem., 127, 4—with Art., 379—follow the Genit., 412, Obs.	<i>Assimilation</i> , 45; 47, etc.; 50, b; 51; 56.	<i>Case</i> , 100—Use of, 392, etc.—Endings, 100—Acc., 142; 153—in Comps., 354, Obs.
<i>Adverbs</i> , 201, etc.—Correlative, 217, etc.—Num.	<i>Asyndeton</i> , 624, α, Obs.	" <i>Cause</i> ," in the Genit., 408, 7—422; 426—Dat., 439—Part., 581.
	<i>Atona</i> , 97—before Enclit., 93, e; 98.	<i>Challenge</i> or <i>Command</i> —in the Subjunc., 509—by ὅπως, 553, Obs.
	" <i>Attempting an action</i> ," expressed by the Imperf., 489.	<i>Characteristic</i> , 249.
	<i>Attic</i> Decl., 132—Ending, 157—Fut., 263—Reduplic., 275, 1; 278.	<i>Circumflex</i> , 21; 80; 83, etc.; 87, a.
	<i>Attraction</i> , 597, etc.—inverted, 604.	<i>Classes</i> of Verbs in ω, 247-250; 320-327; of Verbs in μ, 305-319.
	<i>Attribute</i> , 361, 11—Attributive Adject. Art., 384—	<i>Collective</i> Sing., 362.
		<i>Common</i> Genit., 127, 5; 140.
		" <i>Community</i> ," expressed by Dat., 436.
		<i>Comparative</i> , 192, etc.—declens., 170, etc.—Irreg., 199—Adv., 203—with Genit., 416—Adj. and Verbs with Genit., 416, Obs. 3; 423.
		<i>Compensation</i> by lengthening, 42—for ν, 49, Obs. 3; 147, 1; 233, 2—for ντ, νθ, νδ, 50; 147, 1; 187—for σ, 270.
		<i>Completed</i> Action in Verbs, 484; 435; 502-506.

COMPOUNDS.

*Compounds*, Divis. of Syll., 73—Accent, 85; 131; 165; 183; 332—Adj., 182, etc.; 189, 3—Augm. in Comp. Verbs, 238, etc.—treated as simple Verbs, 402—with Genit., 424—with Dat., 437.  
*Concessive Participle*, 582.  
*Conditional Sentences*, 534, 549—negat., 616.  
*Conjunctions*, 623, etc.  
*Connecting Vowels*, 233, 1, 2, 5; 262, etc.; 275.  
*Consonants*, Divis. of, 30, etc., 44—in dividing Syll., 71, etc.  
*Contraction*, 36, etc.—in Declens., 118; 122; 128; 130, etc.; 163, D.; 166; 168—Double, 167—Omitted, 35, D. 1; 165; 166, D.; 233, D. 4; 243, D.; 268, D.—of the Pres. Stem, 243, etc.—of Adv., 201—Contr. Syll. long, 75, Obs.—Accent, 87; 163; 331—Contr. Fut., 259; 262, etc.  
*Coordination*, 519, 1 a, 2.  
*Coronis*, 16; 65.  
*Correlation*, 519, 4—Correl. Pron., 216; 218—Adv., 217, etc.  
*Crasis*, 16; 65—Accent in, 89.  
*Dative*, Perispome, 109—Oxytone, 133, 2—in Monosyl., 142—in *σ(ν)*, 68; 165, D.—represented by *φιν*, 178, D.—Meaning, 429, etc.—with Prepos., 447, 3—of advant. and disadv., 431—of interest, 431, etc.—ethical, 433—of community, 436, etc.—of instrument, 438, etc.—of measure, 440—free, 441–443.  
*"Declaration,"* Verbs of—with Acc. and Inf., 567—with Inf., 560, 2—with Part., 593—with *οὐ*, 617, Obs. 1—Sentences of, 525.  
*Decomposites*, Augm. in, 239.  
*Defectives* in Compar., 200.  
*Defining Object*, 400 c—Inf., 562.  
*Deminutives*, 347; 104.  
*Demonstrative Article*, 369—Pron., 212; 216; 475—follows the predicate, 367—Art. with, 389.  
*Denominatives*, 339.  
*Dental Cons.*, 30—dissim. 46—become *σ*, 47; 67—mutes dropped before *σ*, 49; 147, 1; 149; 260—in Perf., 281—Charact. in Verbs, 250, Obs.—Fut., 260, 3.

GENDER.

*Deponents*, 482—Pass., 328, 2—Pass. Mean., 328, 4; 483, 3.  
*Derivative Ending* in Comps., 357.  
*Description* expressed by the Imperf., 488.  
*Desideratives*, 353, Obs. 2.  
*Determinative Comps.*, 359, 1, and Obs. (Comp. 360).  
*Diaeresis*, 9; 22, Obs.  
*Digamma*, 3, D.; 34, D.; 35, D. 2; 63, D.; 75, D.; 160; 237; 253, Obs.; 360, Obs.  
*Diphthongs*, Pronunt., 8—Origin, 26; 35, 2—before Vowels, 35, Obs.; 160; 248, Obs.—without Augm., 235—spurious, 27.  
*Disjunctive questions*. (See Double question.)  
*Dissimilation*, 46.  
*Distributives*, 223.  
*Doric Fut.*, 264.  
*Doubling of Conson.*, 62; 34.  
*Double questions*, 611—*οὐ* and *μή*, 615, Obs. 1.  
*Dual* represented by Pl., 365.  
*Effect and Consequence* expressed by Acc. and Inf., 567.  
*Elision*, 64—Accents, 88—before Enclit., 96, 3.  
*Enclitics*, 92, etc.—retaining the Accent, 96.  
*Ending*, 100—changed in Comps., 355—of the 1st Declens., 134—of 2nd, 172.  
*Enjoying*, verbs of, with Genit., 419, d.  
*Epezegeia*, 624, a, Obs.  
*Ethical Dative*, 433.  
*Exclamations*, 393—in Acc., 399, Obs.—in Genit., 427.  
*Extent*, exp. by Acc., 405.  
*Fear and Anxiety*, 533; 512; 616, Obs. 3.  
*Feeling*, verbs of, with Acc., 399—with Dat., 439, Obs.—with Genit., 422, Obs.—with Part., 592.  
*Feminines*, 103; 127; 138; 163.  
*Final letters*, 67, etc.—Syll. long—bef. vowels short, 75, D. 2—Contr. Accent, 87; 183.  
*Future*, 499, etc., 484—Act. with trans. Meaning, 329—periphrastic, 501—Fut. Perf., 505—Ind. with *κε*, 554, Obs. 2—Part. with Art., 500.  
*Gender*, known by general rules, 101, etc.; 127—by ending of Stem, 125; 137, etc.—by Declens., 105; 122

INTERROGATIVE.

—in A Declens., 122—in O Declens., 127—in Cons. Declens., 137, etc.  
*Generic Article*, 375.  
*Genitive Perispome*, 100; 118—Oxytone, 133, 2—Paroxytone, 181—in Monosyl., 142—represented by *θεν* and *φιν*, 178, D.; 118—Meaning, 407—with Prepos., 447, 2—with Subst., 408, etc.—with Adj. and Adv., 414, etc.—with Verbs, 417, etc.—free Genit., 425, etc.  
*Gentile Names*, 349; 350.  
*Grave accent*, 19, etc.; 86.  
*Gutturals*, 30—with *σ* form *ξ*, 48; 260—before *μ*, become *γ*, 47—with *ι*, become *σ*, 57—Charact. of Pres., 250; 251, D.  
*Heteroclitcs*, 174.  
*Hiatus*, 63—apparent, 63, D. 4.  
*Hypothetical Sent.* (See Conditional Sent.).  
*Imperative*, 228—1 Aor., 53—268, D.; 518—in Cond. Sent., 545, Obs. 3—exp. by 2 Pers. Fut. with *οὐ*, 499, Obs.—supplied by Inf., 577.  
*Imperfect*, 488, etc.—in Cond. Sent., 543—in Prot. and Apod., 538; 541.  
*Inclination*, 91, etc.  
*Incomplete Action*, 484, etc.  
*Indefinite Subject*, 361, 3, Obs. 2—in Neut., 364.  
*Indefinite Pronouns*, 214, etc.; 216—Adv., 92, 4.  
*Indicative*, 507—in Depend. Sent., 520; 523—in depend. declar. and Interr. Sent., 526—in Condit. Sent., 536, etc., 545—in temp. Sent., 556—hypoth. Ind. in Cond. Sent., 537—in Sent. of purpose, 550.  
*Indirect Object*, 430 a.  
*Individualising Article*, 371, etc.  
*Infinitive Act.*, in *μεναι*, *μεν*, 233, D. 3; 255, D.—in *vai* Aor. and Perf. Accent, 333, 1–5; 268, Obs. 1—Use, 559—with Art., 379—as Subject., 563; 574, 1—Acc., 2—Gen., 3—Dat., 4—with *μή*, and *οὐ*, 617—with *μή* *οὐ*, 621, c d—for Imper., 577.  
*"Injure,"* Verbs—with Acc., 396.  
*Instrument*, suffix, 344—Dative of, 438; 574, 4.  
*Interest or Advantage*, Dat. of, 431, etc.—Middle of, 479.  
*Interrogative Pron.*, 214; 216

## IRREGULAR.

—direct and indirect, 475, b; 609—in depend. Sent., 525  
—joined with Demonstr., 606, Obs. 1.  
*Irregular Nouns*, 177—Verbs, 320, Obs.  
*Iterative form*, 334, D., etc.—in Imperf. and Aor., 335, D.  
*Judicial Proceedings*, Verbs of —with Genit., 422.

*Kinds of Verbs*, 225, 2.

*Labials*, 30—before  $\mu$ , 47—before  $\sigma$ , 48; 260—verbal stem, 249.

*Lengthening*, 40, etc.; 147; 155; 165; 173, Obs.—in Pres., 248—in the Fut., 260, 2; 261—in Redupl., 275, (Comp., 273, D.; 278)—of Vowels, 243, D. 3; 263, D.

*Liquids*, 33—in divia. of Syll., 72, 1.

*Locative*, 179.

*Long by Nature*, 75.

*Manner*, exp. by Dat., 441.

*Masculines*, 102; 137—disting. from Fem., 113; 122; 134 —for Fem., 362, Obs. 2.

*Material*, suffix, 352, 3, 4—Genit., 408, 3; 414, 2; 418.

*Measure*, in Dat., 440.

*Mediæ*, 32.

*Metaplasms*, 175.

*Metathesis*, 59; with strong Aor. Act. and Mid., 257; D., 282, 285; with strong Aor. Pass., 295, D.

*Middle*, 477, etc.—direct, 478 —indirect, 479—Subjunctive, 480—Causative, 481—Aor. with Mid. meaning, 255, 2; 271, Fut. with Act. meaning, 264; 266; 328, 1—with Pass. meaning, 266.

*Modesty of Assertion*, exp. in Opt., with  $\acute{\alpha}\nu$ , 517, Obs. 1.

*Momentary Action*, 484; 492—498.

*Monosyllabic Stems*, lengthened, 142, b—in  $\lambda$ ,  $\nu$ ,  $\rho$ , Perf., 282—Accent of Mon. words, 142—with Enclit., 94.

*Moods*, 225, 4.

*Multiplicatives*, 223.

"*Must*" and "*Should*," Verbs of, in Imperf., 490.

*Mutes*, 31, etc.—Assimilation, 49, D.; 52—before Liquids and Nasals, 78—Stems of Verbs, 248.

*Name* in Genit., 408, 9—of Animals, Gender, 140.

"*Name*," "*Select*," etc., Verbs of, 361, 7, 10; 392; 403.

## PASSIVE.

*Narrative* in Aor. Ind., 492.  
*Nasals*, 33—in divia. of Syll., 72, 1.

*Necessity*, exp. by Verbal Adj., 300.

*Negatives*, 619, and Obs.

*Negative Pron.* and Adv., 219.

*Neuters*, 104; 139—Dental Stems, 147, b; —Liquid Stems, 151—Sigma Stems, 165—Marks of, 105, 3; 125; 136—Accent, 340, Obs. 4—as Adv., 201; 203; 401—Plu. with Sing. Verbs, 363 —Adj. as Predic., 366.

*Nominal Predicate*, 361, 4, etc.

*Nominative Dual oxytone*, 131, 1—for Voc., 129; 393—meaning, 392.

*Nouns* from Verbal Stems, 245.

*Numbers*, 100, 1; 225, 1—"two" in the Pl., 365.

*Numerals*, 220, Obs.—with Art., 374.

*Objective Inf.*, 561—Genit., 574, 3 Obs.—Part., 581; 361, 9; 395.

*Objective Comps.*, 359, 3, and Obs.—Genit., 408, 5, b; 413. "*Opinion to be of*" Verb, with Inf., 560, 2; 567.

*Optative*, 228—Pres., 2 Pers. Sing. in  $\sigma\delta\alpha$ , 233, D. 1—Perf. Mid., 289—514—potential with  $\acute{\alpha}\nu$ , 517, Obs. 2; 552, Obs.—in dep. sent., 524 —Opt. in dep. Sent., 522, etc.—in indir. Speech, 523—in depend. declar. and interr. Sent., 528—in Sent. of purpose, 532—in Sent. of fear, 533—in Condit. Sent., 546, etc.—in Relat. Sent., 555—in tempor. Sent., 556; 558—exp. Interest, 430.

*Ordinal Numbers*, 220—in Acc., 405, Obs. 1.

*Oxytones*, 17—before Enclit., 93, a.

*Parazytones*, 17—in Crasis, 89 —before Enclit., 93, c.

*Participles*, Declens., 187—Voc. Sing., 148—Perf. Act., 276, D.—Fem., 188; 277, D.—Pres. Aor. and Perf. Mid., 333, 6—10—with Art., 379, etc.; 578, Obs.—in Dat., 435, Obs.—hypoth. with  $\mu\eta$ , 583, 618.

*Particles*, 92, 5; 623, etc.

*Partitive Genitive*, 408, 4; 412; 419.

*Passive*, 483—with Dative, 434—Aor. in Act. verbs with Mid. meaning, 328, 3.

## PRESENT.

*Patronymics*, 348.

*Peculiar Charact. Suffix*, 351—Genit., 408, 8.

"*Perceive*," Verbs of with Genit., 420; 417, Obs.—with Inf., 560, 2—with Part., 591.

*Perfect*, weak, 277, D.; 280, etc.—strong, 277, etc.—intrans. meaning, 330—trans. and intrans. meaning, 329 —use of the Ind., 502—Moods, Inf., Part., 506—Perfects with Pres. meaning, 503.

*Period*, hypoth., 534—interposed, 550—Negative, 616.

*Periphrases*, 21—before Enclit., 93, b.

*Personal Endings*, 226—Pronoun, 250, etc.; 92, 2—Meaning, 469—Genit., 470, a —for reflex. pron., 471, Obs. a, b—Personal Constr., 571.

*Place*, Suffix of, 345—Genit. of, 412; 415; 425—Dat., 442—Adv. with Genit., 415 —Desig. of, 82, 2; 179; 412.

*Plenty* and *Want*, Adj. of, 414, 2—Verbs, 418.

*Plural*, 3 Pers. Pl. Mid. in  $\alpha\tau\alpha\iota$ ,  $\alpha\tau\omega$ , 226, D.; 233, D., 6—1 Mid. in  $\mu\epsilon\sigma\theta\alpha$ , 233, D. 5, 362, etc.

*Position*, 71, etc.; 193.

*Possessive Article*, 373—Pron., 208—with Art., 388; 470—of the reflective, 472, b, o—Poss. exp. by Genit., 408, 2; 414, 1—by Dat., 422.

*Possibility*, exp. by Verb Adj., 300—by Opt. with  $\acute{\alpha}\nu$ , 516, etc.; 546—by Part. with  $\acute{\alpha}\nu$ , 595.

*Predicate*, 361, 3, etc.—dependent, 361, 10; 589, 2—without Art., 378, 387.

*Predicative Acc.*, 403—Genit., 417—Acc. with Inf., 570—Gen. or Acc., 572—Part., 589.

*Prepositions*, lose their Accent, 88—Elision in dasyll., 64; 90; 238—Anastrophe, 90—Augm. aft. Prep., 238, etc.—Use, 444—Adverbial, 446—with Acc., 449, f—Genit., 451, etc.—Dat., 456, etc.—Genit. and Acc., 458—with three cases, 462, etc.—spurious, 445.

*Present Ind.*, 486, etc.—Moods, Inf. Part., 491—hist., 487—exp. by Ind. Aor., 494, Obs. 2—enlargement of, 246—Stem, 231—like the Verb Stem, 247—with lengthened Stem Vowel, 248—from Verb

PRIMITIVE.	SUBJUNCTIVE.	WORTH.
<p>Stem with <math>\tau</math>, 249—with <math>\epsilon</math>, 250, etc.</p> <p><i>Primitive words</i>, 339.</p> <p><i>Principal Conjugations</i>, 230—first, 231, etc.; 320, etc.—second, 302-319—Declensions, 111—first, 112-134—second, 135.</p> <p><i>Proclitics</i> (see <i>Atona</i>).</p> <p>"<i>Prohibition</i>," 518; 510; 499—Prohibit, Hinder, Deny, etc.—have the Inf. with <math>\mu\eta</math>, 617, Obs. 3—with <math>\mu\eta</math> ov, 621, d.</p> <p><i>Prolepsis</i>, 519, 5, Obs. 2 (Comp., 567; 571).</p> <p><i>Pronunciation</i>, 4, etc.</p> <p><i>Proparoxytones</i>, 17—before Encl., 93, d.</p> <p><i>Properispomes</i>, 21—before Encl., 93, d.</p> <p><i>Proper Names</i> in <math>\alpha</math>, 115, D. 2—<math>\eta\varsigma</math>, 174—<math>\kappa\lambda\eta\varsigma</math>, 167—with Art., 371, Obs.; 375, Obs.; 387, Obs.</p> <p>"<i>Property</i>," Suffix of, 346; 343, Obs.</p> <p><i>Quantity</i>, in Crasis, 65—in Monosyl., 142—doubtful, 75, D. 1—reversing quant., 37, D. 2; 161, Obs.</p> <p><i>Quantitative Adj. and Adv.</i>, 224—with Art., 374.</p> <p><i>Questions</i>, dubious in the Subj., 511.</p> <p><i>Reciprocal Pron.</i>, 211.</p> <p><i>Reduplication</i>, 53, 10, <math>\alpha</math>—in the Perf., 273, etc.—in the 2 Aor., 257, d—in Verbs in <math>\mu</math>, 308.</p> <p><i>Reflective Pron.</i>, 210—Meaning, 471—3rd for 1st and 2nd Pers., Obs. <math>\sigma</math>—to denote possession, 472—for Recipr., 473.</p> <p><i>Relative Adj.</i>, 414.</p> <p><i>Relative Pron.</i>, 213; 216—Crasis, 65—Compound, 214, Obs. 2—Hypoth., 554—follows the Predic. Subst., 367—used once only, 605.</p> <p><i>Relative Sentences</i>, 551—with Fut. Ind., 500—with <math>\mu\eta</math>, 615, Obs. 2—complication, 604—Connection, 605.</p> <p>"<i>Reference to</i>," exp. by the Acc., 404.</p> <p><i>Rejection of letters</i>, 61—of a Vowel at begin., see Syncope of a vowel at end, see Elision.</p> <p><i>Repetition</i>, exp. by the Opt., 547 (Negative, 616, Obs. 2) 555, Obs. 1; 558, Obs. 1.</p>	<p><i>Result of an Act</i>, 343—in the Acc., 400, d.</p> <p><i>Root</i>, 245.</p> <p>"<i>Scare</i>," "Obstruct," and other Verbs, with the Inf., 560, 3.</p> <p><i>Semivowels</i>, 31.</p> <p><i>Sentences</i>, Compound, 519, 3, 5—Principal, Subordinate, 519, 4—Moods of, 525, etc.—Condit., 534; 549, etc.—Negat., 616—of Experience in Aor. Ind., 494—Interr., 525—of Purpose, 530-533—Negat., 616.</p> <p>"<i>Shew</i>," Verbs of with Part., 593; 580.</p> <p><i>Shortening</i>, at the begin., 74, D.—of the final syll., 75, D. 2—in the Perf., 285, D.—in the Subj., 228, D.; 233, D. 2—in Rel. Sent., 597, 3.</p> <p>"<i>Should</i>," exp. in depend. Sent. by the Subj., 527, b, Opt., 528, b.</p> <p><i>Sigma</i>, future, 259; 260, etc.—Aor., 260.</p> <p><i>Singular</i>, 3 Pers. in <math>\epsilon</math> (<math>\nu</math>), 68, 4—Accent on Imp. Mid., 268, 2—Accent on 2 Aor. Imper. Act. and Mid., 333, 11, 12, 362.</p> <p>"<i>Space</i>," exp. by the Acc., 399, b.</p> <p><i>Spiritus</i>, position, 12; 22—with <math>\rho</math> and <math>\phi</math>, 13—Spir. Asper, 60, b—in Augm., 235, Obs.—Spir. Lenis, 11.</p> <p><i>Stem</i>, 100—St. Vowel lengthened, 147, 2; 248; 253, Obs.; 261, 270, changed to <math>\epsilon</math>, 157.</p> <p>"<i>Strive</i>," "Aim at," Verbs with Genit., 419, <math>\sigma</math>—with Inf., 560, 3.</p> <p><i>Subject</i>, 361, 3—Omitted, Obs. 2—with Genit. Abs., 585, <math>\alpha</math>—of a Subord. Sent. as Object of the Principal Sent., 397; 519, 5—Obs. 2—Subj. of Prin. Sent. in the Subord. Sent., 602; 519, 5, Obs. 2.</p> <p><i>Subjective Genit.</i>, 408, 5, <math>\alpha</math>.</p> <p><i>Subjunctive</i>, 228—Shortened, 233, D. 2; 255, D. 1; 302, D.—of the Perf. Mid., 289—of verbs in <math>\mu</math>, accent, 309—Meaning, 508, etc.—similar to Fut., 513—in dep. sent., 521—in dep. assert. and interrog., 527—in sent. of purpose, 531, 532, Obs.—express fear, 533—in condit. sent., 545, 554, 555, Obs. 2.</p>	<p>—in tempor. sent., 557, 558, Obs. 2.</p> <p><i>Subordination</i>, 519, 3.</p> <p><i>Substantive</i>, degrees of, 199, D.—joined to the Dat., 430, Obs., 432, Obs.</p> <p><i>Suffixes</i>, 340; 178.</p> <p><i>Superlatives</i>, Adv., 203—with Genit., 416, Obs. 2—with <math>\omega\varsigma</math>, 631, <math>\alpha</math>—with <math>\delta\tau\iota</math>, 633, 1, b.</p> <p><i>Supplements to the Part.</i>, 361, 8.</p> <p><i>Supplementary Aorist</i>, 270, etc.</p> <p><i>Syllabic Augm.</i>, 234—with initial vowel, 237—omitted, 283.</p> <p><i>Syllables</i> of both quantities, 75, D., 1; 77.</p> <p><i>Synizesis</i>, 39; 66; 243, D., 3.</p> <p><i>Syncope</i>, 61, c; 257, D.</p> <p>"<i>Taking part in</i>," with Genit., 414, 5; 419, <math>\alpha</math>.</p> <p><i>Temporal Adj.</i>, 352, 4, Obs.—Augm., 234, b; 235.</p> <p><i>Tenses</i>, 225; 3 Princip. Tenses, 521—Subord., 522—Tense Stems, 227.</p> <p><i>Tenues</i>, 32—for Aspirates, 32, D.</p> <p><i>Time</i>, in Acc., 399, b; 405—in Genit., 426—in Dat., 443—Adv. of with Genit., 415—kinds, degrees of, 484, 1, 2.</p> <p><i>Transitive and Intrans. Meaning</i>, 329, etc.; 476—Mid., 477.</p> <p>"<i>Touch</i>," and other Verbs with Genit., 419, b.</p> <p><i>Uncontracted Syll.</i>, 35, D., 1.</p> <p><i>Verba Contracta</i> among Iteratives, 336, d—V. pura, impura, 247.</p> <p><i>Verbal Predic.</i>, 361, 4—Nouns, 225, 5—Stem, 245, etc.—Prea. Stem, 246; 260, 3.</p> <p><i>Vocal Stems</i>, 1 Perf., 280.</p> <p><i>Vowels</i>, 24, etc.—in divis. of Syll., 470—before others, 74—long without Augm., 235—Changea, 40, etc.—in 2 Perf., 278—in derivation, 340, Obs. 3.</p> <p><i>Weakening of Conson.</i>, 60.</p> <p>"<i>When</i>," exp. by Dat., 443.</p> <p>"<i>Whither</i>," exp. by Acc., 406.</p> <p>"<i>Wish</i>," exp. in the Opt., 514, etc.</p> <p><i>Worth and Price</i>, in the Genit., 408, 6; 421.</p>

## GREEK INDEX.

- ā**  
 ā for η, 24, D. 2; 41, D.; 115, D. 1; 121, D. 2; 235, D.; 270, Obs.  
 ā for η, 277, D.  
 ā bec. ω, 268; 278—bec. o, 268.  
 a bec. η, 40; 115, 1, c; 116, d; 235; 270; 268; 278; 303.  
 a bec. e, 37, D. 2; 169, D.; 243, D. 3.  
 a bec. ai, 24, D. 3.  
 ā from ao, aw, see ao.  
 ā after ε, ι, ρ, 41; 115, 1, a; 116, c; 121; 180; 261; 270; 278.  
 a before vowels, 235.  
 a, connecting vowel, 276; 336, D.; 338, D.—in the 3 Plur., 302, 3.  
 a, characteristic of the First or Weak Aorist, 268.  
 a, privative, 360—in Adj. with the Genit., 414, Obs. 5.  
 -a, ending of the Accus., 141; 156; 173, Obs.; 181; 276.  
 -a, quantity of, 117; 121; 161; 169; 181, 1.  
 -a, Plur. ending of Neuters, 125, 2; 136; 141; 173.  
 -a, Adverbs in, 202.  
 -a, Nom. of Substant. in, 172.  
 -a, from ao in the Genit., 122, Obs.  
 ἀγαθός, Comparison, 199, 1.  
 ἀγαμαί (ἀγάομαι), 312, 8—Pass. Depon., 328, 2.  
 ἀγανακτέω, with the Particip., 592.  
 ἀγαπίω, with the Dative, 439, Obs.—with the Partic., 592.  
 ἀγγέλλομαι, construed personally, 571—ἀγγέλλω, with a Partic., 593.  
 ἄγε δὲ, 642, 4, a.  
 ἀγείρω, 2 Aor., 257, D.—Perf., 275, 1.  
 ἀγήροχα, 279.  
 ἀγινέω, 323, D. 39.  
 ἀγνυμι, 319, 13—Perf., 275, 2—Signif. 330, 1.  
 ἄγχι, Comparison of, 203, D.—with the Genit., 415.  
 ἄγω, 2 Aor., 257—Imper. of 1 Aor., 268, D.  
 ἀδελφός, Voc. Sing., 129.  
 ἀδικέω, with the Accus., 396—Signif., 486, Obs.  
 αε (αη) into ā, 38; into η, 243, D. 2—into aa, 336, D.  
 αει into α, 38—into α, 243, Obs.—into αι, 38, Obs.  
 ἀέξω, 322, D. 13.  
 ἄεσα, 327, D. 17.  
 -αῶ, Verbs in, 353, 6—Fut., 263.  
 ἀηδών, Gen. Sing., 163.  
 ἄημι, 313, D. 3.  
 ἄηρ, Masc., 140.  
 αι, in the Compar. for o or ω, 195—into η, 235.  
 -αι, Elided, 64, D.—Short in regard to the Accent, 83, Obs. 2; 108; 229; 268, Obs. 1.  
 αι, αἶθε, see εἰ, εἶθε.  
 αἰδέομαι, αἰδομαι, 301, 1; 326, 10—Pass. Depon., 328, 2—with the Accus., 399.  
 Ἄιδως, 177, D. 19—ἐν, εἰς Ἄιδου, 411.  
 αἰδώς, 163.  
 -αιν, in the Dual, 173, 4.  
 -αινα, Fem. ending, 115, 1 b.  
 αἰνέω, 301, 3.  
 αἰνυμαι, 319, D. 27.  
 -αινω, Verbs in, 353, 7.  
 αἰξ, of both genders, 140.  
 αἰρέω, 327, 1—Perf., 275, D. 1—Distinct between Act. and Mid., 481 b.—Pass. meaning, 483, 3.  
 αἰρώ, Aor., 270, Obs.  
 -αις, Subst. in, 172.  
 -αις, in the Dat. Pl., 119.  
 αἰσθάνομαι, 322, 11—with the Gen., 420—with the Partic., 591.  
 αἰσχρός, Comparison of, 198.  
 αἰσχύνομαι, with Acc., 399—with Dat., 439, Obs.—with Partic., 592—with the Inf., 594—αἰσχύνω, Perf., 286, D.  
 αἰτέω, with double Acc., 402.  
 ἀπαχίζω, 319, D. 30.  
 ἀπέομαι, 301, 1.  
 ἀπὸ, 275, 1; 280, Obs.  
 ἀπὸ, 287, D.  
 ἀκούω, Perf. Act., 275, 1—Perf. Mid., 288—with the Nom., 392, Obs.—with Gen., 420, and Obs.—with Partic., 591.  
 ἀκράτος, Comparison of, 196 b.  
 ἀκροάομαι, Fut., 261—with Gen., 420.  
 ἄκων, Gen. Abs., 585, b.  
 ἀλαλκον, 326, D. 11.  
 ἀλάλημαι, 275, D.  
 ἀλάομαι, Pass. Depon., 328, 2—Perf., 275, D. 1.  
 ἀλγεινός, Comparative of, 199, 8.  
 ἀλόησκω, 324, D. 30.  
 ἀλέσθαι, 269, D.  
 ἀλειφαρ, 176.  
 ἀλειφω, Perf., 275, 1.  
 ἀλεκτρονών, of both genders, 140.  
 ἄλεν, ἀλήμεναι, 325, D. d.  
 ἀλέξω, 326, 11.  
 ἀλέω, 301, 1.  
 ἄλῃθες, 165.  
 ἄλθομαι, 326, D. 39.  
 ἄλις, with Gen., 414, 2.  
 ἀλίσκομαι, 327, 17—Perf., 275, 2—Aor., 316, 12—with the Genit., 422.  
 ἀλιταίνω, 323, D. 37.  
 ἀλκή, Dat. Sing., 175, D.  
 ἄλλα, 629—ἄλλα γάρ, 636, 6, d.; ἄλλ' ἤ, 629, Obs. 3—ἄλλ' οὖν, 637, 2.  
 ἄλλασσω, 1 Aor. Pass., 294, Obs.  
 ἀλλήλοιν, etc., 211.  
 ἄλλομαι, 1 Aor., 270, Obs.—2 Aor., 316, D. 32.  
 ἄλλος, 211—ἄλλο τι ἤ; ἄλλο τι; 608.  
 ἄλλως τε καί, 624, 4.  
 ἄλς, 150.  
 ἄλυσκω, 324, 27, Obs.  
 ἀλφάω, 323, D. 38.  
 ἀλῶναι, 324, 17.  
 ἀλώπηξ, irreg. Nom. Sing., 145.  
 ἄμα, with Dat., 436 c—with Part., 587, 1.  
 ἀμαρτάνω, 322, 12—with Genit., 419 e.  
 ἀμβλίσκω, 324, 18.  
 ἀμβίβομαι, with Acc., 398.  
 ἀμεινών, Signif., 109, 1, Obs.  
 ἀμελέω, with Genit., 420.  
 ἀμειναι, 312, D. 13.

ἀμιλλάομαι. Depon. Pass. 328, 2.  
 ἀμνήσκω, with Genit., 414, 3.  
 ἀμοιρος, with Genit., 414, 5.  
 ἀμός, ἀμός, 208, D.  
 ἀμπέχω, 53, d.  
 ἀμπισχνούμαι, 323, 36.  
 ἀμπλακίσκω, 324, 23.  
 ἀμπνύνθη, 298, D.—ἀμπνυτο, 316, D. 29.  
 ἀμφί, 462—without Anastrophe, 90.  
 ἀμφιέννυμι, 319, 5—Augm., 240—with double Acc., 402.  
 ἀμφω, ἀμφοτέροι, ἀμφοτέρων, 221—ἀμφοτέρωθεν, with Genit., 415.  
 -αν-, affixed to form the Present Stem, 322.  
 -αν- privative, 360.  
 'αν, see εἰν.  
 'αν, 639, 3—with particles of time, 557—in the Apodosis of Conditional Sentences, 535; 537; 541; Comp. 542; 546—with Aor., 494, Obs. 1—with Subj., 513—with Fut. Ind., 500, Obs.—with Imperf., 494, Obs. 1—with Ind., 536, etc.—with Inf., 575, etc.—with Opt., 516; 546—with Part., 595—with Relatives, 554; 555, Obs. 2.  
 -αν, Nom. Mas. and Neut., 172.  
 -αν for ὧν, Gen. Plur. of a-Decl., 118, D.  
 ἀνα, see ἀναξ.  
 ἀνά, 461—Apocope, 64, D.—without Anastrophe, 90.  
 ἀναβάλλομαι, with Inf., 560, 3.  
 ἀναβαλίσκομαι, 324, 11.  
 ἀναγκαῖός εἰμι, construed personally, 571.  
 ἀναλίσκω, ἀναλώσω, 324, 19.  
 ἀναμυνήσκω, with double Acc., 402.  
 ἀναξ, Voc. Sing., 148, D.  
 ἀνάξιος, with Genit., 414, 4.  
 ἀνδάνω, 322, 23—Augm., 237.  
 ἀνδράποδον, Dat. Pl., 175, D.  
 ἀνέγνω, ἀνέγνωσα, Diff. of Signif., 329, D.  
 ἀνευ, 445; 455, 5.  
 ἀνέχομαι, double Augm., 240—with Part., 590.  
 ἀνέψωγα, ἀνέψωγα, 319, 19—Distinction, 279.  
 ἀνήνοθεν, 275, D.  
 ἀνήρ, 153; 177, 1—Genit., 51, Obs. 2.  
 ἀνήρ, 65, Obs. 1.  
 ἀνὴρ ὧν, 601.  
 ἀνοίγω, Augm., 237—Perf., 275, 2; 279.  
 ἀνορθόω, double Augm., 240.  
 ἀντα, ἀντην, ἀντικρύ, see ἀντί.  
 ἀντέχομαι, with Genit., 419 b.

ἀρχήν.  
 ἀντί, 451—without Anastrophe, 90.  
 ἄνω, Compar. 204—with Genit., 415.  
 ἄνωγα, 317, D. 11—Plup., 283, D.  
 ἄξιος, with Genit., 414, 4—with Inf., 562.  
 ἀξιόχρεως, 184.  
 αο into α, 37, D. 3; 122, D. 2.—into ω, 37; 122, D. 3 c—into ew, 37, D. 2; 122, D. 3 b; 132; 243, D. 3.  
 -αο, Genit. Sing., 122, Obs., etc., D. 3 b.  
 αοι, into ψ, 37.  
 αου, into ew, 243, D. 3 b.  
 ἀπαγορεύω, with Part., 590.  
 ἀπαντάω, Fut. Mid. with Act. meaning, 266.  
 ἀπαφίσκω, 324, D. 33.  
 ἀπειπον, 327, 12.  
 ἀπειρος, with Genit., 414, 3.  
 ἀπεχθάνομαι, 322, 16.  
 ἀπέχομαι, with Genit., 419 e.  
 ἀπό, 452—Apocope, 64, D.; Compar., 204.  
 ἀποδίδομαι, with Genit., 421.  
 ἀποδιδράσκω, with Acc., 398.  
 ἀπόερα, 270, D.  
 ἀπολαύω, Fut. Mid. with Act. meaning, 266—with Genit., 419, d.  
 Ἀπόλλων, Acc., 171; Voc., 148, Obs.  
 ἀποστρέφω, with Double Acc., 402.  
 ἀποτυγχάνω, with Genit., 419, e.  
 ἀπούρας, 316, D. 18.  
 ἀποφαίνω, with Part., 593.  
 ἀπόχη, 312, 6.  
 ἄπτομαι, with Genit., 419, b.—ar, Subst. in, 172.  
 ἄρα and ἄρα, Distinction, 99.  
 ἄρα (ἄρ'), Apocope, 64, D.; 637, 1.  
 ἄρα, in questions, 607, b—in direct, 610; ἄρ' οὐ, ἄρα μή, 607, Obs.  
 ἀραρίσκω, 324, D. 34—Perf., 275, D. 1.  
 ἀρείων, ἀριστος, 199, 1, and Obs.  
 ἀρέσκω, 324, 10.  
 ἀρῆρως, 280, D.  
 ἄρῃς, 177, 2.  
 -αριον, Neuters in, 347, Obs. 1.  
 ἀρκέω, Aor., 301, 1.  
 ἀρμύνω, 250, Obs.—Fut., 260, 3.  
 ἀρνέομαι, Depon. Pass., 328, 2.  
 ἄρνος, etc., 177, 3.  
 ἀρνυμαι, Aor., 319, D. 29.  
 ἄρώ, 301, 1—Perf. Pass., 275, D. 1.  
 ἄρρηγ, 189, 3.  
 ἄρνω, 301, 1.  
 ἀρχήν, 405, Obs. 2.

βασιλεύς.  
 ἄρχομαι and ἄρχω, Distinction, 481, b.  
 ἄρχομαι, with Genit., 419, b—with Inf., 560, 1—with Part., 590—with Inf. and Part., 594.  
 ἄρχω, with Genit., 423—Diff. of Pres. and Aor., 498.  
 -ας, Ending of the Acc. Pl., 141.  
 -ας, Fem. in, 138.  
 -ας, Neut. in, 139.  
 -ας, Subst. in, 172.  
 ἄσμενος, 319, D.—Compar., 196, b.  
 ἄσπον, ἀσπότης, 203, D.  
 ἀστήρ, Dat. Pl., 153.  
 ἄστυ, 158—Gend., 139.  
 -αται, -ατο, 3 Pl. Mid., 226, D.; 233, D. 6; 287, and D.  
 ἀτάρ, αὐτάρ, 630, 4.  
 ἄτε, with Part., 587, 6.  
 ἄτερ, 455, 5.  
 ἄττα, ἄττα, 214.  
 αὐ, αὐτε, 630, 3.  
 αὐξάνω, αὐξω, 322, 13.  
 -αυς, Fem. in, 172.  
 αὐτίκα, with Part., 587, 3.  
 αὐτός, 200—position with the Art., 389—with Dat., 441, Obs.—in the Genit. with Possess., 474—for the Relat., 605, Obs.—ὁ αὐτός, with Dat. 436, b.  
 ἀφαιρέομαι, with double Acc., 402.  
 ἀφάσσω, 250, D.  
 ἀφήμι, 313, 1—Augm. 240.  
 ἀφ' οὗ, 556; 601.  
 ἀφύσσω, 1 Aor., 269, D.  
 ἄχαρις, compar. 191, D.  
 ἄχθομαι, 326, 12—Depon. Pass., 328, 2—with Part., 592.  
 ἄχθυμαι, 319, D. 30—Plup., 287, D.  
 ἄχρι(ς), 69, Obs. 3; 445; 455, b; without Elision, 64, Obs. 1—ἄχρι οὗ, 556.  
 -αιω, Verbs in, 535, 2, and Obs. 2—lengthening, 243, D. 3.  
 -αιω, Fut. in, 263, D.  
 β, inserted between μ and ρ, 51, Obs. 2, and D.; β for μ, see μ.  
 βαδίζω, Fut. Mid. with Act. meaning, 266.  
 βαίνω, 321, 1, and D.—Perf., 317, 1—2 Aor., 316, 1—1 Aor. Mid., 268, D.—meaning, 329, 2—of the Perf., 503.  
 βάλλω, Aor., 316, D. 19—Perf., 282—Signif., 476, 2.  
 βάριδος, 198, D.  
 βασίλεια and βασιλεία, 117.  
 βασιλεύς, 161, D.

**βασιλεύω.**  
*βασιλεύω*, with Genit., 423—  
 Diff. of Pres. and Aor., 498.  
*βεβρώθω*, 324, D. 13.  
*βείομαι*, *βέομαι*, 265, D.  
*βείω*, *βήη*, etc., 316, D. 1.  
*βελτίων*, *βέλτιστος*, 199, 1.  
*βιάζομαι*, Pass. meaning,  
 483, 3.  
*βίβας*, 312, D. 14.  
*βίβλος*, Fem., 127, 5.  
*βιβρώσκω*, 324, 13—Aor.,  
 316, D. 23—Perf. Part.,  
 317, D. 16.  
*βιδώ*, Aor., 316, 13.  
*βλ*, Redup., 274, Ex.  
*βλάβεται*, Hom. Pres., 249, D.  
*βλάπτω*, Aor. Pass., 299—  
 with Acc., 396.  
*βλαστάνω*, 322, 14.  
*βλήσθαι*, etc., 316, 19.  
*βλίττω*, 250, Obs.  
*βλώσκω*, 324, 12; 51, D.  
*βοάω*, Fut. Mid. with Act.  
 Meaning, 236.  
*βόλεται*, 366, D. 14.  
*βορῆας*, Genit. Sing., 122, Obs.  
*βορῆα*, 326, 13.  
*βότρυν*, Masc., 140.  
*βουλομαι*, 326, 14—Augm.,  
 234, Obs.—2 Sing. Pres.  
 Mid., 233, 3—Depon. Pass.,  
 328, 2.  
*βοῦς*, 159; 160; 35, Obs.—of  
 two Genders, 140.  
*βράσσω*, 250, Obs.  
*βράσσων*, 198, D.  
*βραχύς*, with Inf., 562.  
*βροτός*, 51, D.  
*βυνῶ*, 323, 32.  
*βώσας*, 35, D. 1.  
  
**γ.** Pronunt., 4—Char. of  
 Verbs, 251, Obs.—their  
 Fut., 260, 3—Perf., 279.  
*γαμέω*, 325, 1.  
*γάννυμαι*, 319, D. 31.  
*γάρ*, 636, 6—*γάρ οὖν*, 637, 2.  
*γαστήρ*, 153—Fem., 140.  
**γγ**, Char. of Verbal Stems,  
 251, Obs.  
*γέ*, 641, 1—Affix, *ibid.*  
*γέγονα*, 327, 14.  
*γεγονώς*, 325, D. a.  
*γεῖνομαι*, Signif., 329, 8.  
*γελῶ*, 301, 1—Aor. Pass., 298  
 —Fut. Mid. with Act.  
 meaning, 266.  
*γέλως*, 169, D.  
*γέμω*, with Genit., 418.  
*γενέσθαι*, *γενήσομαι*, etc., 327,  
 14.  
*γέντο*, 316, D. 33.  
*γεραίος*, Compar., 194.  
*γεῖω*, with Genit., 419, D.  
*γηθῶ*, 325, 2.  
*γηράσκω*, 324, 1—Aor., 316, 2.  
*γι* into ζ, 58; 251.  
*γίγνομαι*, 327, 14—Perf., 317,

**δεύτερος.**  
 2—with Genit., 417—with  
 Dat., 432.  
*γιννώσκω*, 324, 14—Aor., 316,  
 14—with Part., 591.  
*γλ*, *γν*, Redupl. with, 274, Ex.  
*γοάω*, 325, D. n.  
*γόνυ*, 177, 4.  
*γούρ*, 641, 2.  
*γραῦς*, 159.  
*γράφομαι*, with Genit., 422.  
*γράφομαι* and *γράφω*, Diff.,  
 481, 6.  
*γυνή*, 177, 5.  
  
**δ** inserted betw. *ν* and *ρ*, 51,  
 Obs. 2; 287, D.; 612—Char-  
 acter, 251. See Dentals.  
*δαί*, 642, 8.  
*δαιμῶν*, of two Genders, 140.  
*δαίνυμι*, 319, D. 32—Opt.,  
 318, D.  
*δαίω*, Meaning, 330, D. 9.  
*δάκνω*, 321, 8.  
*δάκνυν*, 175.  
*δάμαρ*, 147, 1, Ex.  
*δάμνημι*, 312, D. a—Aor.  
 Subj. Pass., 293, D.  
*δανείζω*, Diff. of Act. and  
 Mid., 481, 6.  
*δαρθάνω*, 322, 15.  
*δαῖς*, Accent. of Genit. Pl. and  
 Dual, 142, 3.  
*δατέομαι*, 325, D. 6—1 Aor.  
 Inf., 269, D.  
*-δε*, affixed, 94; 212; 216—  
 Enclitic, 92, 5—Local Suffix,  
 178.  
*δέ*, 628—*δ' οὖν*, 637, 2.  
*δέατο*, 269, D.  
*δέγμα*, 312, D., 14, 6.  
*δέδασιν*, 324, D. 28; 326, D. 40.  
*δέδωκα*, 318, D.  
*δέδια*, *δέδοικα*, 317, 5, and D.  
*δεῖ* (see *δew*), with Acc. and  
 Inf., 567, Obs. 1—*εἴδε*, 490.  
*δεῖδω*, forms Position, 77, D.—  
 Doubling of the *δ*, 234, D.  
*δείκνυμι*, 318—with Part.,  
 593.  
*δεῖνα*, Indef. Pronoun, 215.  
*δεινός*, with Inf., 562.  
*δείρη*, 115.  
*δέσπον*, 175.  
*δέομαι*, Depon. Pass., 328, 2.  
 See *δew*.  
*δew*, 586.  
*δέπας*, Dat. Pl., 169, D.  
*δέρομαι*, Depon. Pass., 328, 2  
 —2 Aor., 257, D.; 59, D.—  
 with Acc., 400, c.  
*δεσμός*, Nom. and Acc. Pl.,  
 175, D.  
*δεσπότης*, Voc. Sing., 121—  
 Acc. Sing., 174, D.  
*δεύομαι*, 326, D. 15.  
*δεύτατος*, 199, D. (Defectives).  
*δεύτερος*, with Genit., 416,  
 Obs. 3.

**δρατός.**  
*δέχομαι*, Perf., 273, D.—2 Aor.,  
 316, D. 34—Aor. Pass.  
 Signif., 328, 4.  
*δew* (1 bind), 301, 2—Con-  
 traction, 244, 1.  
*δew*, *δέομαι* (1 am in want of),  
 326, 15—with Genit., 418.  
*δη*, 642, 4—Affix, 218.  
*δῆθεν*, 642, 7.  
*δῆλον* *οἷ*, 633, 1, a.  
*δηλῶ*, Meaning, 476, 1—  
*δηλῶ* and *δηλός* *εἰμι*, with  
 Part., 590.  
*Δημήτηρ*, 153.  
*δῆν*, makes position, 77, D.  
*δῆποτε*, affix, 218.  
*δῆπου*, *δῆπουθεν*, 642, 5.  
*-δης*, Masc. In, 348.  
*δῆσα*, 326, D. 15.  
*δῆτα*, 642, 6.  
*δew* into ζ, 58; 251.  
*διά*, 448; 458—without Ana-  
 strophe, 90—with Inf. and  
 Article, 574, 2, 3.  
*δῖα*, 181, D.  
*διάγω*, *διαλείπω*, *διατελέω*,  
 with Part., 590.  
*δίαίτα*, 115.  
*διαίτα*, with double Augm.,  
 240.  
*διακονέω*, with double Augm.,  
 240.  
*διαλέγομαι*, Depon. Pass., 328,  
 2—Redupl., 274, Ex.—with  
 Dat., 436, a.  
*διάλεκτος*, Fem., 127, 5.  
*διαφέρω*, 436, a.  
*διαφέρω*, 423; 440.  
*διάφορος*, 416, 6.  
*διδάσκω*, 324, 28, Obs.—Aor.,  
 326, D. 40—with double  
 Acc., 402—*διδάσκω*, 481.  
*διδημι*, 313, 2.  
*διδωμι*, Compounds—Meaning,  
 476, 2—with Inf., 561.  
*διδράσκω*, 324, 2—Aor., 316, 3.  
*δίσαν*, etc., 313, D. 4.  
*δίζηναι*, *δίζω*, 313, D. 5.  
*δικάζομαι*, Meaning, 481.  
*δικαίως* *εἰμι*, construed per-  
 sonally, 571.  
*δίκη*, free Acc., 404, Obs.  
*διότι*, 636, 2.  
*διπλάσιος*, *δισσός*, etc., 223—  
 with Genit., 416, Obs. 3.  
*δίχα*, 445.  
*διψάω*, Contr., 244, 2.  
*διώκω*, with Genit., 422.  
*διώκω*, Gen. Pl. and Dual, 142, 3.  
*δωός*, etc., 220, D.  
*δοκέω*, 325, 3—with Inf., 560, 2  
 —Construed personally, 571.  
*δοκός*, Fem., 127, 5.  
*δόξαν*, Acc. Abs., 586.  
*δору*, 177, 6.  
*δουπέω*, 325, D. c.  
*δραμεῖν*, *δραμοῦμαι*, etc., 327,  
 11.  
*δρατός*, 300, D.

δράω.	εἶπον.	ἐμπειρος.
<p>δράω, Aor. Pass. 298.  δρόσος, Fem. 127, 5.  δύναμαι, 312, 9—Augm., 234.  Obs.—Subj., Opt., Accent., 309—Depon. Pass., 328, 2—with Inf., 560, 1.  δύς, Compounds with, 360, Obs.—Augm., 241.  δύω, δύω, 321, 7; 301, 4—1 Aor. Mid., 268, D.—2 Aor., 316, 16—Meaning, 329, 4.</p> <p>e for α, 268, D.—bec. α, 257; 282; 285; 295; 298.  e bec. η, 40; 147, 2; 151; 161, D.; 233, 4; 235; 293.  e bec. ε, 24, D. 3; 42; 147, 1; 236; 243, D. B.; 270; 293, D.  e bec. ο, 165; 278; 340, Obs. 3—bec. ω, 278.  e for digamma, 34, D. 4; 237, D.  e inserted, 264; 269, D.  e rejected, 153; 243, D. B.; 257, D.—in Synthesis, 59, D.  e contr. with preceding vowel, 166, D.  e affixed to the Stem, 322, Obs.; 324, Obs.; 325, etc.—considered as Stem-vowel, 43.  e in the Augm., 236; 275. See Syllabic Augm.  e in Redupl., 275—as Redupl., 274, 3, 4.  e connecting vowel, 233, 1, and D. 3, 9; 262; 336, D.; 338, D.  ε in Nom. Acc. and Voc. Dual, 141.  ea bec. α, 130—bec. η, 38.  -εα for εια, 185, D.—for υν in Acc. Sing., 185—in ι and υ Stems, 157—in Diphth. Stems, 161—bec. η and α, <i>ibid.</i>—bec. η in the Acc. Pl., <i>ibid.</i>—bec. α or η in Fem. of Adj., 183—Ending of the Plup., 283, D.  εἶα, 275, 2; 319, 13.  εαι, bec. η, 38—bec. ε, <i>ibid.</i>, Obs.  εάν, 639, 2—in Condit. Sent., 535; 545; 548—"whether," 610—Comp. εἰ.  εάντε-εάντε, 627.  εἶα, 319, 13.  -εας bec. -εις in Acc. Pl., 157—from γας, 161, Obs.  εἶται, etc., 315, D. 2.  εαυτοῦ, 210—used as a possessive, 472, α.  εἶω, Augm., 236.  ἐγγύς, Compar., 204—with Genit., 415.  ἐγδούπησα, 325, D. α.  ἐγείρω, 2 Aor., 275, D.—Perf., 275, 1; 317, D. 12—Meaning, 330, 2.</p>	<p>ἐγρήγορα, 275.  ἐγχεύς, 158.  ἐγώ, Synthesis, 66—ἐγωγε, 641, 1.  ἐδμεναι, 315, D. 3; 327, D. 4.  ἐδομαι, Fut., 265. See ἐσθίω.  ee bec. ε, 36—bec. εἰ and η, 243, D. B.—bec. η in the Dual. See η.  ἐέρχαστο, 287, D.  -ees bec. εἰς in Nom. Pl., 157—bec. εἰς and ης, 161, α.  -εη for -εια, 185, D.  ἐης, 213, D.  ἐίζω, Augm., 236.  εἰ for ε, 24, D. 3—for α, 267, etc.—from ε, ι, see ε, ι.  εἰ, Redupl., 274, etc.—in the Plup., 283.  -εἰ in the Dat. Sing., 157; 161, b—connecting vowel, 233, 1—3 Sing. Ind. Act., 233, 2—2 Sing. Ind. Mid., 233, 3.  εἰ, 639, 1—Atonon, 97, 3—in Cond. Sent., 535—with Ind., 536—with Opt., 546, etc.—for εἰν, 545, Obs. 2.  εἰ, εἴθε, εἰ γάρ, in a wish, 514—"whether" in Depend. Interr. Sent., 525; 610.  εἰ-ἦ, 611—εἰ κεν, see εἰν—εἰ ἄρα, 637, 1—εἰ γάρ, 637, 6, α—εἰ καί, 640, 1—εἰ μὴ, 639, 1.  -εια, Fem. in, 185—Quantity, 117; 341, Obs.; 342, Obs.  εἶατο, 315, D. 2.  εἶδον, 327, 8.  -εη, Fem. in, 115, D. 2.  εἶκε, εἶκτον, 317, D. 7.  εἰκοσι(ν), 68, 3; 220.  εἶκω, with Genit., 419, ε.  εἶκον, Genit., 163.  εἰλέω, 625, D. α.  εἰλήλουθα, 40, D.; 317, D. 13.  εἰληφα, εἰληχα, 274, Ex.  εἰλοχα, 274, Ex.; 279.  εἶλον, etc., 327, 1.  εἶλω, 253, D.—1 Aor., 270, D.  εἶμαι, 319, D. 5.  εἵμαται, 274, Ex.  εἰμί, 315, 1—Enclit., 92, 3; 315, Obs. 2—with Part., 287; 289; 291; 505; 590, Obs.—with Genit., 417—with Dat., 432—Accent of compounds of εἰμί, 315, Obs. 3—ώ, 428, Obs.; 580; 585, b—τῷ οὔτι, 441.  εἴμι, 314, 1—Meaning, 314, Obs.  εἵνεκα, see ἐνεκα.  εἵνουν, 319, D. 5.  εἵξασι, 317, 7.  -ειον, Neuters in, 345, 2.  εἵπον, 639, 1.  εἵπον, 327, 13—Aor. Imper. Accent, 333, 12.</p>	<p>-ειρ, Subs. in, 172.  εἵργονμι, 319, 15.  εἵργω, Perf. and Plup., 287, D.—with Genit., 419, ε.  εἵρηκα, 274, Ex.; 327, 13.  εἵρομαι, 326, D. 16.  εἵρω, 1 Aor., 270, D.—Perf. and Plup., 275, D. 2.  εἶς, 2 Sing. of εἰμί, 92, D.  εἶς, 48, 448; 449—Atonon, 97, 2—with Inf. and Art., 574, 2—εἶς δ, 556.  -εἰς, Nom. Pl., 157; 161, α.  -εἰς, Mas. and Fem. in, 172.  -εἰς, 2 Sing. Ind. Act., 233, 2.  -εἰς-εσσα-εν, Adj. in, 352, 5; 187—Dat. Pl., 50, Obs. 1; 149.  εἶσα, def. Aor., 269, D.  εἶσχω, 324, D. 35.  εἶσομαι, etc., 314, D. 1.  εἶσω, with Genit., 415.  εἶτα, with Part., 587, 4.  εἶτε, 94—εἶτε-εἶτε, 611; 627.  εἴωθα, 275, 2; 278.  ἐκ, ἐξ, 69, Obs. 2; 448; 453—with Augm., 238—Atonon, 97, 2—with Inf. and Art., 574, 3—unaltered, 45, Obs.; 47, Ex.—ἐξ οὗ, 556; 601.  ἐκάς, Compar., 203, D.  ἐκείνος, 212.  ἐκέλευτο, 257, D.; 61, D.  ἐκχειρία, 53, 10, α.  ἐκκληροιάζω, Augm., 239.  ἐκλείπω, with Acc., 398.  ἐκληθάνω, 322, D. 26.  ἐκπλήττομαι, with Acc., 399.  ἐκτός, 327, 6.  ἐκτός, with Genit., 415.  ἐκόν, Genit. Abs., 585, b.—ἐκόν εἶναι, 570, Obs.  ἐλάσσων, ἐλάχιστος, 199, 4—ἐλαττον, without ἦ, 626, Obs.  ἐλαύνω, 321, 2—Fut., 263—Perf., 275, 1—Plup., 287, D.—Meaning, 476, 1.  ἐλέγχω, Perf. Mid., 275, 1; 286, Obs.  ἐλεῖν, 327, 1.  ἐλευθερός, with Genit., 419, ε.  ἐλθεῖν, ἐλεύσομαι, 327, 2.  ἐληλάδατο, 287, D.  ἐλίσσω, 236.  ἐλκύω, ἐλκω, 301, 1—Augm., 236.  ἐλμιν, 50, Obs. 2.  ἐλπίς, with Inf., 569.  ἐλπω, Perf., 275, D. 2—Meaning, 330, D. 10.  ἐλσα, 270, D.; 325, D. α.  ἐμαντοῦ, 210—Poss., 472, α.  ἐμμήκον, 283, D.  ἐμώ, 301, 1.  ἐμμεναι, 315, D. 1.  ἐμμορα, 274, D.  ἐμνήμυκα, 275, D. 1.  ἐμπειρος, with Genit., 414, 3.</p>



ἐμπλεως.	ἐτάθην.	ζώννυμι.
ἐμπλεως, with Genit., 414, 2. ἐμπροσθεν, with Genit., 415. ἐν (ἐνί), 448; 456—unaltered in compounds, 49, Obs. 1— bef. ρ, 51, Obs. 2—Atonon, 97, 2—with Inf. and Art., 574, 4—ἐν ᾧ, 556. -ε(ν), 3 Sing., 68, 4. -εν, Nom. of Neuters, 272. -ει, 3 Pl. Aor. Pass., 293, D. -εμαι, Inf., 276. ἐναίρω, Augm., 239. ἐναντιόμαι, Depon. Pass., 328, 2—Augm., 239. ἐναντίος, with Dat., 436, b. ἐνασσα, meaning, 329, D. ἐνδής, with Genit., 414, 2. ἐνδύω, with double Acc., 402— Meaning, 329, 4. ἐνείκαι (ἐνείκαι), 327, D. 12. ἐνεκα, 445; 448; 445, 8—with Inf. and Art., 574, 3. ἐνέπω, ἐννεπε, ἐνίσπω, etc., 327, D. 13. ἐνέρτεροι, 199, D. (Defect.) ἐνήνοθεν, 275, D. 2. ἐνήνοχα, 327, 12. ἐνί, 90. ἐνίπτω, 2 Aor., 257, D. ἐνίσσω, 250, D. ἐννυμι, 319, 5. ἐνοχλέω, double Augm., 240. ἐντός, with Genit., 415. ἐντρέπομαι, with Genit., 420. ἐξελέγω, with Part., 593. ἐξικνούμαι, with Genit., 419, c. ἐξόν, 586. ἐξω, Compar., 204—with Genit., 415. eo bec. ou, 37—bec. eu, 37, D. 1; 165, D.; 233, D. 4; 243, D. B, C. εὐ, εὐ, εἰο, etc., 205, D. εὐι bec. oi, 37. εὐικα, 317, 7; 275, 2—con- strued personally, 571— with Part., 590. εὐλοπα, 275, D. 2. εὐοργα, 327, D. 3. εὐορτάζω, Augm., 237. εὐός, 208, D. -εος, Genit. in, 161, D. -εος, Adj. in, 352, 4; 183—for -εως, 184, D. eou bec. ou, 37—bec. eu, 37, D. 1; 243, D. B. ἐπαυρίσκομαι, 324, 24. ἐπεῖ, 556—ἐπεάν, ἐπήν, ἐπὶ, 557; 635, 5—in Synizesis, 66—with Aor. Ind., 493— "whenever," 558, Obs. 1. ἐπειδή, 556; 635, 6. ἐπειτα, with Part., 587, 4. ἐπὶ, 448; 463—with Inf. and Art., 574, 2, 4. ἐπιδοξος, ἐπικαίριος εἰμι, con- strued personally, 571. ἐπιέσασθαι, 319, 5. ἐπιθυμέω, with Genit., 420.	ἐπιλαμβάνομαι, ἐπιλανθάνο- μαι, with Genit., 419, b; 420. ἐπιλείπω, with Part., 590. ἐπιμέλομαι, Depon. Pass., 328, 2—with Genit., 420. ἐπίσταμαι, 312, 10—Accent. of Subj. and Opt., 309— Depon. Pass., 328, 2. ἐπιστήμων, with Genit., 414, 3. ἐπιτήδειός εἰμι, construed personally, 571. ἐπιτρέπω, with Inf., 560, 1. ἐπλητο, 312, D. f. ἐπομαι, 327, 5—Augm., 236. ἐραζε, 178, D. ἐραμαι, 312, 11. ἐράω, Aor. Mid., 301, D.—with Genit., 420. ἐργάζομαι, Augm., 236. ἐργαθον, 319, D. 15. ἐρώω, 327, 3. ἐρέσσω, 250, Obs.—Fut., 260, 3. ἐρεύνωμαι, 322, D. 40. ἐρηγέδεται, 287, D. ἐρίζω, with Dat., 436, a. ἐρίρως, Nom. Pl., 175, D. ἐρῶω, ἐρπύζω, Augm., 236. ἐρράδαται, 287, D. ἐρῶω, 326, 17. ἐρῶωγα, 278; 319, 24. ἐρῶωμένος, Compar., 196, b. έρση, 115. έρσην, 189, D. ἐρυνγάνω, 323, D. 40. ἐρύκω, 2 Aor., 257, D. ἐρυσσαι, etc., 314, D. ἐρύω, Aor., 301, D. ἐρχαται, etc., 319, D. 15. ἐρχομαι, 327, 2. έρω, 327, 13, and Obs. έρως, 177, D. 20. ἐρωτάω, with double Acc., 402. -es, Nom. of Neuters, 172. -es, Ending of Nom. Pl., 141; 173, 8, 2. ἐσθίω, 315, D. 3 (ἐσθω); 327, 4 —with Genit., 419, d. ἐσκον, 337, D. ἐσπεισμαι, 286, 1, Obs. ἐσπόμην, etc., 327, 5. ἐσπον, 327, D. 13. -εσσα, Fem. of Adj., 187. ἐσσαι, etc., 269, D. -εσσι(ν), Dat. Pl., 141, D.; 153, D.; 158, D.; 165, D. ἐσσυμαι, 274, D. ἐσσω, 199, D. 2. ἐστε, "until," 556. -εστερος, -εστατος, Compar. Ending, 196. ἐστήξω, 311, 291. ἐστί, Accented, 96; 315, Obs. 2 —ἐστιν οἱ, οὐ, etc., 603. ἐστίαω, Augm., 236—with Acc., 400, c—with Genit., 419, d. ἐσχάτος, 200; 397. ἐσω, Compar., 204.—See εἶσω. ἐτάθην, 298.	ἐτάφην, see θάπτω. ἐτερος, with Genit., 416, Obs. 3. ἐτηγίαι, Genit. Pl., 123. ἐτορον, 326, D. 44. eu bec. ef, 35, D. 2; 248, Obs. —from ep, εου, 8, εο, εου. εὐ, 202—Augm. in Com- pounds, 241—εὐ ποιέω, with Acc., 396. εὐαδον, 322, D. 23. εὐδιος, Compar., 195. εὐεργετώ, with Acc., 396. εὐθύ, with Genit., 415—εὐθύς, with Part., 587, 3. εὐκτίμενος, 316, D. 25. εὐλαβέομαι, Depon. Pass., 328, 2—with Acc., 399. εὐνως, Accent, 183—Compar., 196, c. εὐρίσκω, 324, 25—with Part., 591. εὐρύς, Acc. Sing., 157, D. -εως, Genit. in, 161, D.; 165, D. -εύς, Nom. Sing., 341, 1; 349, 1; 137; 172. εὔτε, see ὅτε. εὐφραίνω, Meaning of the Aor. Pass., 328, 3. -ευω, Verbs in, 353, 4. ἐφαγον, 327, 4. ἐφ' ᾧ, ἐφ' ᾧτε, 601. ἐχέω, 269. ἐχθρός, Compar., 198. ἐχω, 327, 6—Augm., 236— Meaning, 476, 1—Diff. of Pres. and Aor., 498—with Inf., 560, 1—with Part., 590 —ἐχων, 580—ἐχομαι, with Genit., 419, b. ἐψω, 326, 19. ew for eo, see eo—in the Attic Declensions, 172, etc.—in Con- tracted Verbs, 243, D., Herod.—as one Syll., 121, D. 3, b; 133, 1; 157. ew, Genit. Sing., 121, D. 3, b; 177, 11—Verbs in, 248; 253, 3—Fut., 260, 2; 264; 263. ἐωθα, 275, D. 2. ἐωμεν, etc., 312, D. 13. -εων, Genit. of a-Decl., 118, D. ἐως ("till"), 556; 635, 7. -εως, Decl., 163. -εως, Genit., 161, Obs.

ζ, Pronunt., 5—Pres. Stems  
in, 251, Obs.  
ζάω, contract., 244, 2.  
-ζε, Local Suffix, 178.  
ζεύγνυμι, 319, 16.  
Ζεύς, 177, 7.  
ζέω, 301, 1.  
ζηλώω, with Acc., 398.  
-ζω, Char. of Verbs, 251, Obs.  
and D.—Fut., 260, 3.—  
Comp. 263.  
ζώννυμι, 319, 9.

η for α, 24, D. 1; 115, D. 2; 180, D.; 244, 2; 161, D.; 270, Obs.—See ε.  
 η after ο, 180, Ex.—bec. ω, 43.  
 η, Syll. Augm., 234, Obs.  
 -η, Voc. Sing., 121—in Acc. Pl., 157—in the Dual, 158; 166—in the Acc. Sing., 161, D.; 166—Conn. vowel, 233, 1—Ending of 1 and 3 Pl. Plup., 283.  
 -η, 2 Sing. Ind. and Subj. Mid., 233, 3, 4.  
 ἥ and ῆ, Synizesis, 66—Diff., 99; 643, 9.  
 ῆ (ῆε)-ῆ (ῆε), 611, Obs.  
 ῆ, in Indir. questions, 610—ῆ and ῆ-ῆ, 626, α, and Obs.—ῆ and ῆ ὥστε, with Inf., 566.  
 ῆ, Interr., 607, ὅ—“really?” 643, 9—ῆ γὰρ, ῆ ποῦ, 608; 626, 6, d—ῆ μὴν, 643, 9.  
 ῆ, “he spoke,” 312, 1.  
 ῆα, ῆεν, 314.  
 ῆβάσκω, 324, 3.  
 ῆγαγον, 257.  
 ῆδέ, 624, b, 1.  
 ῆδομαι, Depon. Pass., 328, 2—with Dat., 439, Obs.—with Part., 592.  
 ῆδύς, Fem., 185, D.  
 ῆερα, 270, D.  
 ῆκα, 313.  
 ῆκιστα, 199, 2.  
 ῆκω, meaning, 486, Obs.  
 ῆλίκος, Attr. in, 600.  
 ῆλιτον, 123, D. 37.  
 ῆλυθον, 327, 2.  
 ῆμαι, 315, 2.  
 ῆμβροτον, 322, D. 12.  
 ῆμέν-ῆδέ, 624, b, 2.  
 ῆμί, ῆν, ῆ, 312, 1.  
 ῆμος, 556; 624, 4.  
 ῆμψιχον, 323, 36.  
 ῆμπλακον, 324, 23.  
 ῆμφίεσα, 319, 5.  
 -ῆν, Nom., 172.  
 ῆν, see εἶν.  
 ῆνεγκον, ῆνεικα, 327, 12.  
 ῆνικά, 556; 634, 3.  
 ῆνίπαπον, 257, D.  
 ῆνυτο, 319, D. 28.  
 ῆο bec. ω, 37—ῆος, -ῆα, -ῆας, 161, Obs.—ῆου bec. ω, 37.  
 ῆπαρ, 176.  
 ῆπαφον, 324, D. 33.  
 -ῆρ, Nom., 172.  
 ῆρ, 142, 4.  
 Ἡρακλῆς, 167, D.  
 ῆραρον, 324, D. 34.  
 ῆριτων, meaning, 329, D.  
 ῆρόμην, 326, 16.  
 -ῆς, Nom. Pl., 161, d.  
 -ῆς, Nom. Sing., 172; 174, D.  
 -ῆς, Prop. names in, 174.  
 -ῆς, Adj. in, 355—Compar., 197.  
 -ῆσι(v), Dat. Pl. of α-Deci., 119, D.

ῆσσω, 199, 2.  
 ῆσυχος, Compar., 195.  
 ῆτοι, 94; 643, 11—ῆτοι-ῆ, 626, α.  
 ῆτορ, Gender, 139.  
 ῆττάομαι, with Genit., 423.  
 ῆττων, 199, 2.  
 ῆυτε, 632, 5.  
 ῆφεία, 240; 313, 1.  
 ῆχα, 279.  
 ῆχῶ, 217, D.  
 ῆώς, 163, D.  
 θ, Pronunt., 7—in the Perf., 286, 4—in the Weak Pass. Stem, 298—Nom. Sing. of Stems in, 147, Obs. 2—Affixed to Pres. and 2 Aor. Stems, 338, D.—bec. σ, 307.—See also Dentals.  
 θανείν, 324, 4.  
 θάπτω, 54, c; 298.  
 θαρρέω, with Acc., 399.  
 θασσον, see ταχύς.  
 θατερον, 65, Obs. 1.  
 θανμάζω, with Genit., 417, Obs.; 422, Obs.  
 θαυμαστός ὅσος, etc., 602.  
 θεά, 115, D. 2; 117.  
 θέλω, ἐθέλω, 326, 20.  
 θέμις, 177, D. 21.  
 -θε(v), Suffix, 178, 2; 68, D.—for the Genit., 205, D.; 178, D.  
 θεός, Voc. Sing., 129, D.  
 θέρειος, 350.  
 θέρομαι, Fut., 262, D.  
 θέω, 248—Fut., 260, 2.  
 θήλυς, as Fem., 185, Obs.  
 θῆν, Enclit., 92, 5; 643, 17.  
 θηράω, with Accus., 398.  
 θι, bec. σσ, 57.  
 -θι, Loc. Suf., 178, 1—Ending of 2 P. Imper., 228; 302, 5; 307.  
 θιγγάνω, 322, 24.  
 θλάω, 301, 1.  
 θνήσκω, 324, 4—Perf., 317, 3—Perf. Part., 276, D.—3 Fut., 291—Signif., 486, Obs.  
 θοιάτιον, 65, Obs. 1.  
 θόρνυμαι, 324, D. 15.  
 θρίξ, 54, α; 145.  
 θρύπτω, 54, c.  
 θρώσκω, 59; 324, 15.  
 θυγάτηρ, 153.  
 εν- προ- θυμέομαι, Depon. Pass., 328, 2.  
 θυράσι(v), 179.  
 θυώ, 301, 2—Aor. Pass., 53, 10, b.  
 θώς, Genit., Pl. and Du., 142, 3.  
 ι, Pronunt., 4—Long by Nat., 83, Obs. 1—Lengthened, 253, Obs.—ι bec. ι, ε, ο, α; 278—ι of the Stem bec. ε, 157—Changes, 55; 168; 250, etc.

ῖος.  
 -ι, Locative Ending, 179—Demonst., 212—Neut. in, 139; 172.  
 -ι, Nom. Ending in the Pl., 134, 9—Dat. Sing., 141; 173, 2.  
 ι, Sign of the Opt., 228—Redupl., 308; 327, D. 17—Connect. vowel, 348; 351—Affixed to the Stem in the Dat. Pl., 119; 134, 8.  
 ι, Subscribed, 8; 12; 27; 65, Obs. 2—Dat. Sing., 134, 3; 169; 173, 2.  
 ι, Verbs in the Pres. with, 290, etc.; 322, Obs.—their Fut., 260, 3; 262.  
 ια for ιο, 348.  
 -ια, Fem. in, 346, 3; 185, etc.  
 ια, ἱς, ἱῆ, ἱω, 220, D. 1.  
 ἱάομαι, Meaning of the Aor. Pass., 328, 4.  
 ἱαύω, 327, D. 17.  
 -ιαω, Verbs in, 353, Obs. 2.  
 ἰδέ (Conj.), 624, b, 1—(Imper.) 327, 8; 333, 12.  
 -ιδιον, Neut. in, 347, 1, Obs.  
 ἰδious, with Genit., 414, 1—with Dat., 436, b.  
 ἰδρις, 158; 189, 3.  
 ἰδρύω, Aor. Pass., 298, D.  
 ἰδρώς, 169, D.  
 ἰερός, with Genit., 414, 1.  
 ἰζάνω, 322, 17.  
 ἰζομαι, 326, 21.  
 -ιζω, Verbs in, 353, 5—Fut., 263.  
 ιη, Char. of the Opt., 293; 302, 4.  
 ἱημι, 313, 1.  
 ἱθύς, Superl., 193, D.  
 ἱκμενος, 316, D.; 323, D. 33.  
 ἱκνεύομαι, ἱκνούμαι, 323, 33—1 Aor., 268, D.  
 -ικός, Adj. in, 351—with Genit., 414, 6.  
 ἰλάσκομαι, 324, 5—Imper., 312, D. 15.  
 ἰλέως, 184.  
 ἰμάσσω, 250, D.  
 -ιυ, Subs. in, 172—-ιυ, Du. Ending in Genit. and Dat., 134, 6; 173, 4.  
 ἱνα, 638, 1—in Sentences of Purpose, 530.  
 -ιως, Adj. in, 352, 3, 4, Obs.  
 -ιω, Genit. Ending, 128, D.  
 -ιω, Neut. in, 347, 1.  
 -ιως, Adj. in, 350.  
 ἰξον, 323, D. 33.  
 ἰρός, 35, D. 1.  
 -ις, Nom. of Fem. in, 138; 172—Barytones in Acc. Sing., 156.  
 ἰσκε, 324, D. 36.  
 -ισκος, -ισκη, Subs. in, 347, 2.  
 ἰσος, Compar., 195—with Dat., 436, b.

- ιστερος. *-ιστατος*, Compar., 197.  
*-ιστημι*, Perf., 317, 4—Meaning, 329, 1—of the Perf., 503.  
*-ισχω*, Diff. of Pres. and Aor., 498.  
*-ιχθύς*, Dat. Sing., 158, D.—Acc. Pl., 158—Masc., 140.  
*-ιχώρ*, Acc. Sing., 175, D.  
*-ιων*, Nom. of Masc. in, 348, Obs.  
*-ιων*, -ιστος, Compar., 198.
- κ, in οὐκ, 69, Obs. 1—New-Ion. for π, 216, D.—Asp. in the Perf., 279.—See also Gutturals.
- κα, 1 Aor. in, 310.  
*καθεδούμαι*, 326, 21.  
*καθεύδω*, 326, 18—Augm., 240.  
*κάθημαι*, 315, 2—Augm., 240.  
*καθίσω*, Fut., etc., 326, 21—Augm., 240.  
*καί*, 624, 6—Crisis, 65—with Numbers, 222—with Part., 587, 5—*καί ὅς*, *καί τόν*, 369, 2—*καί δέ*, 624, 3—*καί-καί*, 624, 2, 3—*καί δὴ* *καί*, 624, 4—*καί εἰ*, 640, 2—*καί τότε* *δὴ*, 642, 4, a.  
*καίνυμαι*, 319, D. 33.  
*καίπερ*, with Part., 587, 5.  
*καίτοι*, 630, 6; 94.  
*καίω*, 35, Obs.; 253, Obs.—Fut., 260, 2—1 Aor., 269, D.  
*κακὸν λέγω*, *κακῶς ποιῶ*, with Acc., 402; 396.  
*κακός*, Compar., 199, 2.  
*καλέω*, 301, 3.  
*καλός*, Compar., 199, 6.  
*κάμνω*, 321, 9—Perf., 282—with Acc., 400, 6—with Part., 590.  
*κάνεον*, *κανοῦν*, 131, 3.  
*κάρα*, 177, D. 22.  
*καρτερέω*, with Part., 590.  
*κατά*, 448; 459—Apocope, 64, D.—with Inf. and Art., 574, 2.  
*καταπλήττομαι*, with Acc., 399.  
*κατηγορέω*, Augm., 239.  
*κάτω*, Compar., 204.  
*κεῖαι*, etc., 269, D.  
*κεῖμαι*, 314, 2.  
*κεῖνος*, see *ἐκεῖνος*.  
*κεῖρω*, Fut., 262, D.  
*κέκασμαι*, 320, D. 33.  
*κέκλημαι*, Meaning, 503.  
*κέκτημαι*, 274, Ex.—Moods, 289—Meaning, 503.  
*κελαδέω*, 325, D. e.  
*κελεύω*, Perf., 288.  
*κέλλω*, Fut., 266, Ex.  
*κέλομαι*, Aor., 257, D.  
*κε(ν)*, 68, D.—Enclit., 92, 5.—See *ἐν*.  
*κεντέω*, 325, D. f.
- κυνέω.  
*κεράννυμι*, 319, 1—Sub. Mid., 312, D. 16.  
*κερδαίνω*, Aor., 270, Obs.—Perf., 322, Obs.  
*κέσκετο*, 337, D.  
*κῆαι*, etc., 269, D.  
*κῆδω*, 326, D. 41.  
*κῆρυξ*, 83, Obs. 1; 145.  
*κικλήσκω*, 324, D. 31.  
*κῖνυμαι*, 319, D. 34.  
*κῖρηνυμι*, 312, D. 6.  
*κιχάνω*, 321, 18.  
*κιχημι*, 313, D. 6; 322, 18.  
*κίχηρμι*, 312, 7.  
*κιών*, etc., 319, D. 34.  
*κλάζω*, 251, Obs.—Meaning of the Perf. Act., 276, D.  
*κλαίω*, 253, Obs.; 326, 22—Fut., 260, 2.  
*κλῆω*, 301, 1.  
*κλείς*, Acc., 156.  
*κλείω*, *κλήω*, Perf. Mid., 288.  
*κλέπτω*, Compar., 197.  
*κλέπτω*, Perf., 279—Aor. Pass., 295.  
*-κλῆς*, Proper Names in, 167; 174.  
*κλίνω*, Perf., 282.  
*κλύω*, Aor., 316, D. 27.  
*κνύω*, Contr., 244, 2.  
*κνίσσω*, 115, D. 2.  
*κοινός*, *κοινωνέω*, with Genit., 414, 1; 419, a—with Dat., 436, a, b.  
*κοῖος*, *κόσος*, etc., 216, D.  
*κολακεύω*, with Acc., 396.  
*κόπτω* and compounds, Meaning, 476, 2.  
*κορέννυμι*, 319, 6.  
*κορέω*, Aor., 301, D.  
*κόρη*, *κόρρη*, 115.  
*κορύσσω*, 250, D.—Perf., 286, D.  
*-κός*, Adj. in, 351.  
*κοτέω*, Aor., 301, D.—Perf. Part., 277, D.  
*κράζω*, 251—Perf., 317, 8.  
*κρατέω*, with Genit., 423.  
*κράτος*, etc., see *κάρα*.  
*κρατύς*, Positive, 199, D. 1.  
*κρείσσω*, *κράτιστος*, 199, 1, Obs.  
*κρεμάννυμι*, *κρέμαμαι*, 319, 2; 312, 12—Acc. of Sub. and Opt., 309.  
*κρεμῶ*, 319, D. 2.  
*κρύπτω*, 199, D. 1.  
*κρήνυμαι*, 312, D. c.  
*κρίνω*, 253, Obs.—Perf., 282; 286, Obs.  
*κρούω*, Perf. Mid., 288.  
*κρύπτω*, with double Acc., 402.  
*κτείνω*, Aor., 316, 4.  
*κτῖνυμι*, 319, 17.  
*κτυπέω*, 325, D. g.  
*κυίσκω*, 324, 21.  
*κυκεῖω*, Acc. Sing., 171, D.  
*κυλίω*, Perf. Mid., 288.  
*κυνέω*, 323, 34.
- μακράν.  
*κύντερος*, 199, D.  
*κυρέω*, κύρω, 325, 4—Fut., 262, Ex.—with Part., 590.  
*κύσαι*, *κύσσα*, 323, D. 34.  
*κύων*, 177, 8.  
*κωλύω*, with Inf., 560, 3.
- λ doubled after the Syll. Augm., 234, D.—Char., 252.  
λ, μ, ν, ρ, Metathesis, 59—Position, 77, f, and D.—Redupl., 274, 2—Fut. of Stems in, 262—Aor., 270—Perf., 280.  
λ, ν, ρ, Monos. Stems in, Perf. 282—Aor. Pass., 298.  
*λαγχάνω*, 322, 27—with Genit. and Acc., 419, Obs.  
*λαγός*, 174.  
*λάβρα*, with Genit., 415.  
*λάλος*, Compar., 197.  
*λαμβάνω*, 322, 25—Perf., 274, Ex.—with Genit., 419, 6—Mean., 480.  
*λάμψομαι*, 322, D. 25.  
*λανθάνω*, 322, 26—with Acc., 398—with Part., 590.  
*λαῖς*, 177, 9.  
*λάσκω*, 324, 29, and Obs.  
*λέγομαι*, constr. personally, 571.  
*λέγω* (collect), Perf., 279—2 Aor. M., 316, D. 35.  
*λείπομαι*, with Genit., 423.  
*λέκτω*, *λέγμενος*, etc., 316, D. 36; 268, D.  
*λέληκα*, 324, 29.  
*λέλογγα*, 322, D. 27.  
*λεύω*, Perf. Mid., 288.  
*λήθω*, 322, 26.  
*ληκέω*, 324, D. 29.  
*ληξομαι*, 322, 27.  
*ληφωμαι*, 322, 25.  
*λι* bec. *λλ*, 56; 252.  
*λίσσομαι*, 250, D.  
*λλ*, Pres. Stems in, 252.  
*λός*, 244, D. 4.  
*λόεσσα*, 269, D.  
*τὸ λοιπόν*, 405, Obs. 2.  
*λοῖσθος*, *λοίσθος*, 199, D.  
*-λος*, Adj. in, 352, Obs.  
*λούω*, Constr., 244, 4—1 Aor., 269, D.  
*λυπούμαι*, with Dat., 439, Obs.  
*λύω*, 301, 2—Perf. Opt. Mid., 289, D.—Aor., 316, D. 28—with Genit., 419, e.  
*λωίων*, *λῶστος*, 199, 1.
- μ bef. ρ, 51, Obs. 2—bef. λ bec. β, 51, D.—Change of preceding Cons., 47; 286, 1—doubled after the Syll. Augm., 234, D.  
*μά*, 643, 16.  
*-μα*, Nom. of Neuters, 343, 1; 139.  
*μακράν*, 405, Obs. 2.

μόλα.	νέατος.	οἶκαδε.
μάλα, μάλλον, μάλιστα, 202— μάλιστα δή, 642, α. μάν, see μήν. μαυάνα, 322, 28—with Part., 591. μάντις, of both Genders, 140. μάρναμαι, Imper., 312, D. d. μαρτυρέω, 325, 5. μάρτυς, 177, 10. μασσων, μήκηστος, 198, D. μαστίζω, 251, Obs.—Fut. 260, 3. μάστιξ, 177, D. 23. μαχομαι, μαχέομαι, 326, 23, and D.—with Dat., 436, α. μέγας, 191—Compar., 198— μέγα, 401. μεδομαι, 326, D. 42. μεθύσκω, 324, 22. μείρομαι, Perf., 274, D. μεις, 177, D. 24. μείω, see μικρός—μείων without η, 626, Obs. μέλας, 186. μέλει, 326, 24—with Genit., 420. μέλλω, 326, 25—Augm., 234, Obs.—as Fut., 501—πῶς, τί οὐ μέλλω, 501, Obs. 2. μέματον, etc., 317, D. 9. μέμβλεται, etc., 326, D. 24. μέμβλωκα, 51, D.; 282, D.; 324, D. 12. μεμετημένος, 313, D. 1. μέμνημαι, 274, Ex.—Sub. Opt., 289, D.—meaning, 503— with Part., 591. μέν, comp. μήν—μείν—δέ, 628 —μὲν οὖν, 637, 2. —μεν, 1 Pers. Dual and Pl. Act., 226. —μεναι, —μεν, Inf. Act., 233, D. 3; 255, D.—Aor. Pass., 293, D.—in Verbs in μι, 302, D. μέντοι, 630, 5. μένω, 326, 26. μεσημβρία, 51, Obs. 2. μέσος, Compar., 195—mean- ing, 301. μεστός, with Genit., 414, 2. μετά, 448; 464—Adverb, 446. μεταδίδωμι, μεταλαμβάνω, with Genit., 419, α. μεταπέλομαι, Dep. Pass., 328, 2 —with Part., 592. μεταξύ, 445; 448; 455, 7— with Part., 587, 2. μεταπέμπομαι, Pass. mean., 483, 3—Indir. Mid., 479. μετέχω, μέτοχος, with Genit., 419, α. and Obs.; 414, 5. μέχρι(ς), 69, Obs. 3; 445; 448; 455, 6; 556—without Ellipsis, 64, Obs. 1. μή, Synizesis, 66—Neg., 612, etc.—in sentences of pur- pose, 530—with Verbs of prohibiting, 518; 510—with	Verbs of fearing, 512; 533; 616, Obs. 3—with Fut. and Perf. Ind., 533, Obs.— with Hypoth. Partic., 583— in questions, 608—"whether perchance," 610—μή οὐ, 621; 512; 533—μή ὅτι, 622, 4. μηδείς, μήπω, etc., see οὐδείς, οὐπω, etc. μηκάομαι, 325, D. α. μήνη, 643, 12. μήτηρ, 150, 153. —μή, 1 Pers. Sing. Act., 226; 302, 1—Subj., 233, D. 1; 255, D. μίνυμι, 319, 18. μικρός, Compar., 199, 3. μιμέομαι, meaning, 328, 4— with Acc., 398. μιμνήσκω, 274, Ex.; 324, 6— μιμνήσκομαι, with Genit., 420. μῖν, 205, D. Μίνως, Acc. Sing., 163, D.; 174, D. μίσγω, 327, 7—Aor. Mid., 316, D. 37. μν, in divis. of Syll., 72, 1. μνᾶ, Genit. Sing., 116, c. μνήμων, with Genit., 414, 3. μολοῦμαι, 324, 12. μόνον οὐ, οὐχί, 622, 5. μονοφάγος, comp. 197. —μος, Masc. in, 342, 2—Adj. in, 352, Obs. μύζω, 326, 27. μυκάομαι, 325, D. p. μῦς, Masc., 140.  ν, before σ (and ζ) dropped, 49; 147, 1; 149; 187—bef. other Conson., 51—bec. γ, 51; 282—Pres. Stems in 253—dropped in Perf. Stems, 282; 286, 1, Obs.— inserted in 1 Aor. Pass., 298, D.—affixed to Verb- Stem, 321—doubled after the Syll. Augm., 234, D.— doubled in the Pres. Stem, 318, 3—moveable, 68. —ν, in the Acc. Sing., 134, 4; 141; 155, etc.; 173, 3—in Neuters, 125—1 Pers. Sing. in Hist. Tenses Act., 226— 3 Pl. in Hist. Tenses, 226; 302, D. —να, affixed to Verb-Stems, 312, D. —ναι, Inf., 302, 6; 333, 1. ναι, 643, 14. ναίεσθαι, Contr., 243, D. 1. ναῦς, 177, 11. νδ, νθ, ντ, dropped before σ, 50—147, 1; 149. —νε, affixed to Verb-Stems, 323. νέατος, 200.	νέμω, 326, 28. νέω, 248—Fut., 260, 2. νή, 643, 15. νίζω, 251, Obs. νικάω 'Ολύμπια, 400, c— mean, 486, Obs. νῖν, 205, D. ἄνω, δια-, ἐν-, προ- νοέομαι, Dep. Pass., 328, 2. νομίζω, with Genit., 417— with Inf., 569. —νος, Adj. in, 352, Obs. νοσέω, Diff. of Pres. and Aor., 498. νόσος, Fem., 127, 5. —ντι, 3 Pl. of Princ. Tenses Act., 226. —ντων, 3 Pl. Imper. Act., 228. —νν affixed to Verb-Stems, 304, 2; 318, 1. νύμφα, Voc. Sing., 117, D. 3. νύ(ν), 68, D.—Encl., 92, 5— Diff. of νύν and νύν, 99; 637, 3—νύν δι, 642, 4 c. νωίτερος, 208, D.  ξ, 34; 48; 260. —ξ, Masc. and Fem. in, 172. ξέω, 301, 1. ξύρεω, 325, 6. ξύω, Perf. Mid., 288.  ο, bec. ου, 24, D 3; 42; 147, 1, bec. οτ, 24, D. 3—bec. ω, 40; 147, 2; 151; 193; 233, 4 —bec. ε, 243, D. c—dropped after αι, 194—for α, 268, D.; 354—Conn. Vowel, 178; 233, 1; 354. —ο, Genit. Ending, 122, Obs.; 128; 131, D. ο, for οε, 213, D.—Neut. for ὅτι, 633, 1—Crasis, 65. ὁ μὲν—ὁ δέ, 369, 1—τόν καὶ τόν, 369, 2. See τὸ. οα bec. ω, 37—bec. α, 183. ὀδε, 212; 475. See also Demonst. Pron. ὀδύρεσθαι, with Acc., 400, c. ὀδῶδα, 275, D. 1. οε bec. ου, 37. οει bec. οι or ου, 37; 243, Obs. —οειδης, Adj. in, 359, 2, Obs. ὀζω, 326, 29—Perf., 275, D. 1. οη bec. ω, 37. ὀθι, πόθι, τόθι, 217, D. ὀδοῦνκα, 636, 3. οι from ι, 40—bec. φ, 235. —οι, dropped, 64, D.—Short in regard to Acc., 83, Obs. 2; 108—Voc. ending, 163. οἰνυμι, 319, 19. οἶδα, 317, 6—with Part., 591. οἶδάνω, οἶδέω, 322, 19. Οἰδίπους, 174, 11. —οιη, ending for —οια, 115, D. 2. —οιιν, Genit. and Dat. Dual, 128, D.; 141, D. οἶκαδε, 94; 178.

οἰκεῖος.  
οἰκεῖος, with Genit., 414, 1—  
with Dat., 436, b.  
οἰκοί, 179.  
οἰκτρός, Compar., 198.  
οἶμαι, 244.  
οἰμῶζω, 251, Obs.—Fut. 260, 3  
—Mean. of Fut. Mid., 266.  
-οι, ending of Genit. and Dat.  
Dual, 141; 173, 4.  
οἰνοχόω, Augm., 237, D.  
-οιο, in the Genit., 128, D.—  
2 Pers. Sing. Opt. Mid.,  
233, 5.  
οἶο, 213, D.  
οἰσμαι, οἰσμαι, 326, 30—2 Pers.  
Sing. Pres., 233, 3—Dep.  
Pass., 328, 2.  
οἶος, Attr. and Article, 600—  
with Inf., 601—οἶόςτε, 94—  
οἶον, οἶα δὴ, with Part.,  
587, 6.  
οἶς, 160.  
οἶσε, 268, D.—οἶσει, 327, 12.  
-οἶσι(ν), Dat. Pl., 128, D.  
οἶσω, etc., 327, 12.  
οἶχομαι, οἶχνέω, 326, 31, and  
D.—Meaning, 486, Obs.—  
with Part., 590.  
ὀλέκω, 319, D. 20.  
ὀλίγος, Compar., 199, 4.  
ὀλιγωρέω, with Genit., 420.  
ὀλισθάνω, 322, 20.  
ὀλλυμι, 319, 20—Mean. of  
Perf., 329, 9; 503—Iterative,  
337, D.  
ὀλος, Position, 390.  
Ὀλύμπια, 400, c.  
ὀμνέω, with Dat., 436, a.  
ὀμνυμι, 319, 21—with the  
Acc., 399.  
ὀμοιος, ὀμοιόομαι, ὀμολογέω,  
ὀμοις, etc., with Dat. 436,  
a, b, c.  
ὀμολογέομαι, constr. person-  
ally, 571.  
ὀμῶργνυμι, 319, 22.  
ὀμῶννυμι, with Dat., 436, b.  
ὀμως, 630, 7—after Part.,  
587, 5.  
-ον, Nom. of Neuters, 172.  
ὄνειρος, 175.  
ὀνύχην, 312, 2—Acc. of Aor.  
Sub. and Opt. Mid., 309—  
with Accus., 396.  
ὄνομαι, 314, D.  
ὄφυνω, Perf. Mid., 286, Obs.  
οο bec. ου, 36; 130.  
-οος, Adj. in, 183.  
-ου, 213, D.  
ὀπηνικά, 634, 3.  
ὀπισθεν, with Genit., 415.  
ὅποτε, ὅπταν, 556; 634, 1—  
“as often as,” 558, Obs. 1.  
ὀπωπα, 275, D. 1.  
ὀπως, 632, 3—in sentences of  
purpose, 530—with ἄν,  
531, b, Obs.—with Fut.  
Ind., 500; 553—in Chal-  
lenges and Warnings, 553,

οὐξ.  
Obs.—ὅπως μή, with Verbs  
of Fearing, 533, Obs.  
ὀράω, 327, 8—Double Augm.,  
237—Perf., 327, 8; 275, D. 1  
—with Part., 591.  
ὀργαίνω, Aor., 270, Obs.  
ὀρέγνυμι, 319, D. 36.  
ὀρέγομαι, with Genit., 419, c.  
ὀρέοντο, 320, D. 8.  
ὀρνις, 177, 12—Acc. Sing., 156.  
ὀρνυμι, 319, D. 37—2 Aor.  
Mid., 316, D. 38.  
ὀρονται, 327, D. 8.  
ὀρόω, 243, D. 3. a.  
ὄρσηο, 268, D.  
ὀρούσσω, Perf., 275, 1.  
ὄρωρα, 320, D. 37.  
-ος, Neuters in, 243, 2, and  
Obs.; 139; 172—Ending of  
Genit., 141; 157, D.; 173,  
8, 1.  
ὅς, Relative, 213—Demonst.,  
212, D.; 213, Obs. and D.—  
for the Possessive of 1 and 2  
Pers., 471, Obs. c.; 208, D.  
ὅσος, Attr., 600—ὅσον, 601—  
ὅσον οὐ, 622, 5.  
ὀσάτιος, 216, D.  
ὄσσε, 177, D. 25.  
ὄστις, 94—214, Obs. 2—ὄστις  
and ὄστις οὐν, meaning, 600.  
ὀσφραίνωμαι, 322, 21, and Obs.  
ὄτε, ὅταν, 556; 634, 1—with  
Aor. Ind., 493—“as often  
as,” 558, Obs. 1.  
ὅτι and ὅ τι, 214, Obs. 2.  
ὄτι, 633, 1—without Elision,  
64, Obs. 1—in Dependent  
Declarative Sentences, 525  
—ὄτι μή, 633, 1, b.  
ὄτιν, 218.  
ὄτις, 214, D.  
ου from ο.—See ο.  
-ου, Genit. ending, 122, 2; 128;  
134, 2—Conn. Vowel, 233, 1  
—2 Pers. Sing. Imper. and  
Imperf. Mid. 233, 5.  
οὐ, οὐκ, οὐχ, 69, Obs. 1; 52, D.  
—Atonous, 97, 4; 612, etc.  
—with Prohibitives, 499,  
Obs.—in questions, 608—οὐ  
γάρ, οὐ γὰρ ἀλλά, 636, 6, d.  
—οὐ δὴτα, 642, 6—οὐκ ἄρα,  
637, 1—οὐ μή, 620—οὐ μήν  
(μέντοι) ἀλλά, 622, 6—οὐ  
μόνον—ἀλλά καί, 624, 6.  
οὐ, οὐ, ἔ, etc., meaning, 471,  
Obs. b.  
οὐδέ, 625, 1.  
οὐδέις, 221—Attr., 602—οὐδέν,  
622, 1.  
οὐκέτι, 622, 2.  
οὐκοῦν and οὐκουν, Diff. 99;  
637, 2.  
οὐλόμενος, 319, D. 20  
οὐν, 637, 2—Affixed, 218.  
-οὐν, Acc. Sing., 163, D.  
οὐνεκα, 636, 3.  
οὐξ, 65, D.

πάσχω.  
οὐπω, 622, 2.  
οὐρέω, Augm., 237.  
-ους, Adj. in, 183; 352, 4—  
Nom. of Subs., 172.  
οὐς, 177, 13; 142, 3—Neut.,  
140.  
οὐτάω, Aor., 316, 20, D.  
οὐτε, 94—οὐτε—οὐτε, οὐτε—οὐδέ,  
625, 2, and Obs.  
οὐτι, 622, 1.  
οὐτοι, 643, 10.  
οὐτος, 212; 475;—in address-  
ing, 393—οὐτοσί, 212.  
οὐτω(ς), 69, Obs. 3—with Part.,  
587, 4.  
οὐχ, 97, Obs.  
οὐχ ὅτι, οὐχ ὅπως, 622, 3, 4.  
ὀφείλω and ὀφείλλω, Diff., 253,  
Obs.  
ὀφείλω, 326, 32.  
ὀφείλλω, 1 Aor., 270, D.  
ὀφλισκάνω, 322, 22.  
ὀφρα, 556; 635, 10.—See ἵνα.  
ὀφρύς, Acc. Pl., 158.  
ὄχος, Pl. 174, D.  
ὄχικα, 327, D. 6.  
ὀφιος, Comp. 195.  
ὀφομαι, 327, 8.  
ὀφοβάγος, Compar., 197.  
-ow, Length. in Contr. Verb,  
243, D. A. 3—Attic Fut.,  
263, D.—Verbs in, 353, 1,  
and Obs. 1.  
π, doubled, 217, D. (62, D.)—  
Aspir. in Perf., 279.  
παῖς, Genit. Pl. and Du.,  
142, 3—Voc. Sing., 148—of  
two Genders, 140.  
παῖω, Perf. Mid., 288.  
παλαιός, Compar., 194.  
πάλιν, in Compos. before σ,  
49, Obs. 1.  
πάλλω, Aor. 257, D.—2 Aor.  
Mid., 316, D. 40.  
πάν, 142, b—in Compos. before  
σ, 49, Obs. 1.  
παντάπασι(ν), 68, 3.  
παρά, παρὰ, πὰρ, 448, III.;  
465—Apoc., 64, D.  
πάρα, 90.  
παραινόμεν, irreg. Augm., 239.  
παρὰπλήσιος, with Dat., 436, b  
—Compar. 195.  
παρὰτίθεμαι, 481.  
παρὰχωρέω, with Genit., 419, c.  
παρέχω and παρέχομαι, 480.  
παρέχω, with Inf., 561.  
παροινέω, double Augm. 240.  
παρόν, 586.  
πάρος, 565; 635, 12.  
παρρησιάζομαι, Augm., 239.  
πὰς, Genit. and Dat. Accent,  
142, 2—meaning with and  
without Art., 390, and Obs.  
πάσσω, 250, Obs.—Fut. 260, 3.  
πάσσων, 198, D.  
πάσχω, 327, 9—Perf., 317, D.  
14.

πατέομαι.	πράττω.	σ.
πατέομαι, 325, 7.	πιπράσκω, 324, 7.	πράττομαι, with double
πατήρ, 153.	πίπτω, 327, 15—Perf. Part.,	Acc., 402.
παύομαι, Aor., 298 — with	317, D. 17.	πρέσβυς, 177, 15.
Genit., 419, e — with Part.	πίσυρες, 220, D. 4.	πρήθω, 312, 4.
mean., 590.	πινύνη, 323, 35.	πρίαμαι, 2 Aor., 316, 8 —
πειθώ, Aor., 257, D. — Perf.,	πίττημι, 312, D. g.	Accent. of Aor. Sub. Opt.,
317, D. 15—Fut. and Aor.	πιφαύσκω, 324, D. 32.	309.
Part., 326, D. 43—meaning,	πίων, Compar., 196, a.	πρίν, 556; 635, 11—with Inf.,
330, 3; 503.	πλάζω, 251, Obs.	565, and Obs. 1, 2.
πεινάω, Contr., 244, 2.	πλάσσω, 250, Obs. — Fut.	πρίω, Perf. Mid., 288.
πείσομαι, 327, 9.	260, 3.	πρό, 448, B; 454—Crasis, 65—
πελάζω, 1 Aor. Imper., 268, D.	πλεῖον, πλείστος, 199, 5—	with Augm., in Compos.,
πέλεκυς, Masc., 140; 157.	πλέον, without ἤ, 626, Obs.	238—with Inf. and Art.,
πέμπω, Perf., 279.	—πλεῦν, 199, D. 5.	574, 3—πρό τοῦ, 369, 3.
πέμψω, Compar. 192 — with	πλέκω, Aor. Pass., 295.	πρός (πоти, проти), 448, III.;
Genit., 414, 2.	πλέω, 248—Fut. 260, 2; 264	467—Adv., 446—with Inf.
πέποιθα, 317, D. 15.	—Perf. Mid., 288.	and Art., 574, 2, 4.
πέπονθα, 317, D. 14.	πλέως, 184 — with Genit.,	πρόσθεν, πρόσω, with Genit.,
πέπραγα and πέπραχα, diff.,	414, 2.	415.
330.	πλήθω, 312, 3—with Genit.,	προσηκόν, 586.
πέπτωται, 285, D.	418.	πρόσωπον, Nom. Acc. Pl.,
πέπταμαι, 274, Ex.	πλήν, 445; 455, 9.	175, D.
πέπτωκα, 274, Ex.; 327, 15.	πλήρης, πληρώω, with Genit.,	πρότερος, πρώτος, 200.
πέμψωκα, 327, 10.	414, 2; 418.	προύργου, Compar., 195.
πέπνω, Compar., 196, a.	πλησίον, Compar., 195—with	πρώϊος, Compar., 195.
πέρ, 641, 3—Enclit., 92, 5—	Genit., 415.	πτύσσω, 316, D. 21.
Affix, 218.	πλήσσω, 2 Aor. and Fut. Pass.,	πτίσω, 250, Obs. — Fut.,
πέρα, with Genit., 415—Com-	295.	260, 3.
par., 200.	πλήτω, 316, D. 22.	πτύω, 301, 1.
πέρω, 326, 33.	—πλοῦς, in Multiplicat., 223,	πτοχός, Compar., 197.
πέρωθω, 2 Aor., 257, D.; 59, D.	πλούσιος, with Genit., 414, 2.	πυθέσθαι, 322, 29.
—Aor. Inf. Mid., 316, D. 41.	πλύνω, Perf., 282.	Πυκνός, 177, 14.
περί, 448, III.; 466—without	πλώω, Aor., 316, D. 24.	πύματος, 190, D. (Defect.).
Elision, 64, Obs. 1—Anastr.,	πνέω, 248—Fut., 260, 2; 264	πυνθάνομαι, 322, 29—with
446—Adverb, <i>ibid.</i> —with	—Perf., 285, D.—with Acc.,	Genit., 420.
Augm., 238.	400, c.	πῦρ, 142, b; 151; 175—Neut.,
περιβάλλομαι, with double	Πινύξ, 177, 14.	140.
Acc., 402.	ποδός, see πούς.	πῶ, πώ(ς), Encl., 92, 4.
περιγίγνομαι, περίεμι, with	ποθέν, Encl., 92, 4.	πῶς, with Genit., 415—πῶς
Genit., 423.	ποθώς, 301, 4.	γάρ οὐ, 636, 6, d.
πέρηνμι, Part., 312, D. e.	ποθί, see πού.	
πέρυσσι(ν), 68, 3.	ποί, Encl., 92, 4.	ρ, doubled, 62 — after the
πεσεῖν, 327, 15.	ποιῶ and ποιέομαι, 480 —	Augm., 234—after Redupl.,
πέσσω, 250, Obs.	with Genit., 417.	274, 4—Metathesis, 59—in
πετάλλω, 319, 3.	πόλις, 157, D.—Gender, 138, b	2 Aor., 257, D.—ρ, ρό, 13.
Πετώς, Genit. Sing., 131, D.	Compos., 189, 3.	ρά, Encl., 92, 5.—See ἀρα.
πέτομαι, 326, 34—2 Aor., 61, c;	πολιτεύω and πολιτεύομαι,	ράβδος, Fem., 127, 5.
257, D.; 316, 5.	480, Obs.	ράβδιος, Compar., 199, 7.
πεύθομαι, 322, 29.	πολλάκι(ς), 69, Obs. 3; 224.	ραῖνω, Part. 287, D.
πέφνον, 257, D.	πολύν, 191—Compar., 199, 5	ρέζω, 327, 3.
πεφυξότες, 277, D.	—πολύ, 404, Obs.—πολλά, with	ρεμπωμένος, 274, D.
πή, Enclit., 92, 4.	Comp., 440.	ρέω, 248; 326, 35—Fut. 260, 2.
πήγγνυμι, 319, 23 — 2 Aor.	πονώ, 301, 4.	ρήγγνυμι, 319, 24; 278—mean-
Mid., 316, D. 39—Meaning,	πόρρω, with Genit., 415.	ing, 330, 5.
330, 4.	Ποσειδών, Acc. Sing., 171—	ρηθήσομαι, etc., 327, 13.
πηνίκα, with Genit., 415.	Voc., 148, Obs.	ρίγιω, 325, D. 2.
πηχυς, Masc., 140; 154.	ποτέ, Encl., 92, 4.	ρίγιον, 199, D.
πιεζέω, πιέζω, 325, D. h.	πότερον ἤ, 611—in depend.	ρίγιος, Contr., 244, 3.
πίθι, 316, 15.	interr. sentences, 525.	ρίπτω, 325, 8.
πίλναμαι, Aor., 312, D. f.	ποτί, see πρόσ.	ρύσθαι, etc., 314, D.
πίμπλημι, 312, 3—with Genit.,	πού, Encl., 92, 4—with Genit.,	ρώννυμι, 319, 10.
418.	415.	
πίμπρημι, 312, 4.	πουλός, Fem., 185, D.	σ, 2; 33, c.—effect on pre-
πίνω, 321, 4; 327, 10—Fut.,	πούς, 142, b; 147, 1, Ex.—	ceding Vow. and Cons., 46,
265—Aor., 321, 4; 316, 15—	Dat. Pl., 49, D.; 141, D.;	etc.; 260, etc.; 286—Com-
Meaning, 329, 7—with	149, D.—in Compos., 160—	bin., 48—Assim. to ρ, 50, b
Genit., 419, d, and Obs.—	Masc., 140.	—to λ, μ, ν, ρ, 270, D.—bec.
πίομαι, 265; 327, 10.	πρός, 191.	Spir. Asp., 60, b; 308; 327,
πιπίσκω, 324, 20.	πράττω, meaning 476, 1—	5 Obs.—from τ, see τ.

- σ, dropped, 61, α, β—in Sigma Stema, 166—in Pres. Stema, 233, 3, 4—5—in the Fut., 262, Obs., etc.—in the 1 Aor., 268; 269, D.; 270—in the 2 Aor. Mid., 307—in the Perf. and Plup. Mid., 284, D.
- σ, inserted in the Perf., 288—in the Weak Pass. Stem, 298—in the Verb. Adj., 300 in deriv., 340, Obs. 2—in Compos., 358, 2.
- σ, doubled in the Dat. Pl., 158, D.—in the Fut., 261, D. in the 1 Aor., 269, D.—after Syl. Augm., 234, D.
- ς, dropped, 69, Obs. 3—in Compar., 204.
- ς, ending of Nom. Sing. 173, 1; 113; 122, 1; 134, 1; 141; 145; 147, 1; 155; 160—wanting, 122, D. 1; 147, 2; 151; 163.
- ς, ending of Dat. Pl., 119; 134, 8—of Acc. Pl., 134, 10; 173, 7—of 2 Pers. Sing. in Hist. Tenses Act., 226—Nom. of Fem., 348; 349, Obs.
- σα, Fem. ending, 187.
- σαλπίζω, 251, Obs.
- σαν, 3 Pl. in Preter., 302, 7.
- σαρπηδών, 174, D.
- σβέννυμι, 319, 7—2 Aor., 316, 9; 318, 5—meaning, 329, 5.
- σε, Local Suffix, 178.
- σεαυτοῦ, 210—Poss., 472, α.
- σεβομαι, Dep. Pass., 328, 2.
- σειω, Verbs in, 353, Obs. 2.
- σεῖω, Perf. Mid., 288.
- σεῖω, 248, D.—1 Aor., 269, D.—Perf. Mid., 274, D., 285, D.—2 Aor., 316, D. 30.
- σηνω, meaning of Perf., 330, 6.
- σής, Genit., Pl. and Du., 142, 3.
- σθ, after Cons., 61, α; 286, 4.
- σθα, in the 2 Pers. Sing. Sub. and Opt., 233, D. 1; 255, D. 1—Ind. 302, D.—in the 1 Pers. Plur. Pres. Mid., 233, D. 5.
- σθε, 2 Pers. Pl., Imper. Mid., 228.
- σθον, 1 Pers. Du. Pres. Mid., 233, D. 5—3 Pers. Du. Imperf., 233, D. 7—2 Pers. Du. Imper. Mid., 228.
- σθω, -σθων, -σθωσαν, 3 Pers. Sing. Du. Pl. Imper. Mid., 228.
- σι, 2 Pers. Sing. of Princ. Tenses Act., 226; 302, 2.
- σι(ν), Dat. Pl., 68, 1; 119; 134, 8; 141; 160; 173, 6—3 Pers. Sing. Pres. Subj., 233, D. 1; 255, D. 1—Loc. ending, 179; 68, 2—3 Pers. Pl. and Sing., 68, 5.
- σια, -σις, Fem. in, 342, 1.
- σιγάω, Diff. of Pres. and Aor., 498—meaning of Fut. Mid., 266.
- σιμος, Adj. in, 352, Obs.
- σιωπάω, meaning of Fut. Mid., 266.
- σκ, in forming Inchoatives, 324—Iteratives, 334, D., etc.
- σκεδάυνυμι, 319, 4.
- σέλλω, Aor., 316, 10—meaning, 329, 6.
- σκιδνημι, 312, D. h; 319, 4.
- σκοπέω and εἰμαι, 480.
- σκότος, 174.
- Σκύλλη, 115, D. 2.
- σκῦρ, 176.
- σμάω, Contr., 244, 2.
- σο, 2 Pers. Sing. Imper. Mid., 228.
- σπάω, 301, 1—Perf. Mid., 288.
- σπένδω, Fut., 260, 1—Perf. Mid., 286, Obs.
- σπός, 166, D.
- σπέσθαι, etc., 327, 5.
- σπεύδω, with Inf., 560, 3.
- σπουδάζω, meaning of Fut. Mid., 266.
- σσ, 57; 250.
- σσω, Verbs in, 250—Fut., 260, 3.
- σστα, 307.
- στάζω, 251, Obs.—Fut., 260, 3.
- στάχυν, Masc., 140.
- στεῖβω, 326, 36.
- στέλλω, Perf., 282—Aor. Pass., 295.
- στενάζω, 251, Obs.—Fut., 260, 3.
- στενωπός, Masc., 127, 2.
- στεργω, with Dat., 439, Obs.
- στερίσκω, 324, 26—with Genit., 419, c.
- στίζω, 251, Obs.—Fut., 260, 3.
- στοά, 115 (Ex.).
- στορέννυμι, 319, 8.
- στόρνυμι, 319, 25.
- στοχαζομαι, with Genit., 419, c.
- στρέφω, Perf., 285—meaning of Aor. Pass., 328, 3.
- στρώννυμι, 319, 11.
- στυγέω, 325, D. k.
- συμβάινω, Constr. personally, 571.
- συμφωνέω, συνάδω, with Dat., 436, α.
- σύν, ξύν, in Compos. bef. σ and ζ, 49, Obs. 1—in Distributives, 223.
- συνη, Fem., 346, 2.
- σύνουδά μοι, with Part., 591, Obs.
- συνώνυμος, with Dat., 436, b.
- σὺς, 142, b—of two Genders, 140.
- σφάλλομαι, with Genit., 419, c.
- σφέ, 205, D.—σφέτερος, 472, b—σφός, 208, D.
- τ.
- σφήξ, Masc., 140.
- σχεθεύω, 338, D.
- σχές, etc., 316, 11; 327, 6.
- σχολαίος, Compar., 194.
- σῶζω, 1 Aor. Pass., 298.
- Σωκράτης, 174.
- σῶς, 184.
- σωτήρ, Voc. Sing., 152.
- τ, Pronunt., 4—bec. θ, 54—bec. σ, 60, α; 67; 187—Dropped, 147, 2; 169—in the Perf., 281—changes before, 286, 3—affixed to Verb. Stem, 249—moveable, 169, D.
- τάν, Defect., 177, 16.
- τάνυμαι, 319, D. 38.
- τάχα, 212—τὴν ταχίστην, 405, Obs. 2.
- ταχύς, Compar. θάσσων, 54, b; 198.
- τε, 2 Pers. Pl. Act., 226—2 Plur. Imper. Act., 228.
- τέ, 624, b—Encl., 92, 5—Affix, 94; 624, 5—τέ-καί, τέ-δε, 624, 2, and Obs.
- τεθνήξω, 291.
- τεῖν, 205, D.
- τεῖνω, Perf. 282—1 Aor. Pass., 298.
- τευρα, Fem., 341, 2.
- τεκμήριον δέ, 636, 6, b.
- τελέω, 301, 1—Perf. Mid., 288.
- τέμει, 321, D. 10.
- τέμνω, 321, 10.
- τέω, τεύ, τέω; etc., 214, D.
- τέος, 208, D.
- τεος, Verb. Adj., 300; 596—with Dat., 434.
- τερος, Compar., 192; 208, Obs.; 216.
- τέρπομαι, Aor., 59, D.; 257, D.; 295, D.—with Part., 592.
- τεταγών, 257, D.
- τέτακα, 282.
- τέτληκα, 317, D. 10.
- τέτμον, 257, D.
- τετραῖνω, Aor., 270, Obs.
- τῆταιρα, 277, D.
- τετυκεῖν, 322, D. 30.
- τένχω, 322, 30—Perf. Mid., 285, D.
- τήκω, Meaning, 330, 7.
- τηλικούτος, τηλικόσδε, 212; 475.
- την, Ending of the 3 Pers. Du. of the Hist. Tenses Act., 226—of the 2 Pers. Du., 233, D. 7.
- τηρ, Masc. in, 341, 2; 137.
- τηριον, Neut. in, 345, 1.
- της, Nom. of Masc. in, 341, 2; 349, 2—Voc. Sing., 121—Nom. of Fem. in, 346, 1; 138.
- τι bec. σσ, 57—inserted in derivation, 351.

-τι, 3 Pers. Sing. Act. in the Princip. Tenses, 226.  
 τί; why? 404, Obs.—τί γάρ; 636, 6, δ—τί δὲ; 642, 4, α—τί δῆπου; 642, 5—τί δῆτα; 642, 6—τί μαθών; τί παθών; 606, Obs. 2—τί μὴν; 643, 12.  
 τίη, 218.  
 τίθημι, Aor. Pass., 53, β.  
 τίκτω, 249.  
 τιμάω, with Genit., 421.  
 τιμωρέομαι and -έω, 481, δ—έομαι, with Acc., 396.  
 τίνυμι, 319, D. 35.  
 τίνω, 321, 5.  
 τίπτει, 61, D.  
 Τίρυνς, 50, δ, Obs. 2.  
 -τις, Nom. Fem., 341, 2; 342, 1.  
 τίς, τί, 214—for δέτις, 609.  
 τίς, τί, 214—Encl., 92, 1—τινά, to be supplied, 568.  
 τετράω, 327, 16.  
 τετρώσκω, 324, 16.  
 τιτύσκομαι, 322, D. 30; 324, D. 37.  
 τλήνω, etc., 316, 6.  
 τμήγω, 321, D. 10.  
 τό, 379, Obs.; 104; 559, δ—τό μέν, τό δέ, 369, Obs.—τό πριν, 635, 11.  
 τόθι, τόθεν, τῶς, 217, D.  
 τοί, 643, 10—Encl., 92, 5.  
 τοίγαρ, τοιγαροῦν, τοιγάροι, 643, 10; 637, 5—τοίνυν, 637, 4.  
 τοιοῦτο, 212, D.  
 τοιοῦτος, τοιόσδε, 212; 475.  
 τοιςδεσσι, 212, D.  
 τόλμα, 115 (Ex.).  
 -τον, 2 and 3 Pers. Du. Act., 226—3 Pers. Du. Imperf., 233, D. 7—2 Pers. Du. Imperf., 228.  
 -τός, Verbal Adj. in, 300.  
 τοσοῦτος, τοσόςδε, 212; 475.  
 τότε, with Part., 587, 4.  
 τοῦ, τοῦ, 214, Obs. 1.  
 -τρα for -τερ in the Dat. Pl., 153.  
 -τρα, Fem. in, 344, Obs.  
 τρέπω, 2 Aor. Act., 257—2 Aor. Pass., 294—Perf., 279; 285.  
 τρέφω, 54, c—Perf., 279; 285 Aor. Pass., 295—Aor. Act. Meaning, 329, D.  
 τρέχω, 54, c; 327, 11.  
 τρήσω, 327, 16.  
 -τρια, Fem. in, 341, 2—Quantity, 117.  
 τριήρης, Genit. Pl., 166.  
 -τρης, Fem. in, 341, 2.  
 τριχός, see θρίξ.  
 -τρον, Neut. in, 344.  
 τρώω, 2 Aor. Act., 257.  
 Τρώς, Genit. Pl. and Du., 142, 3.  
 τρώω, 324, D. 16.  
 ττ, -ττω, see σσ, -σσω.

φείδομαι.  
 τυγχάνω, 322, 30, etc.—with the Genit., 419, c—with Part., 590.  
 τύνη, 205, D.  
 τύπτω, 326, 37.  
 τύφος, 54, c.  
 τυχεῖν, 322, 30.  
 -τω, -των, 3 Pers. Sing. and Du. Imper. Act., 228.  
 -τωρ, Nom. Masc. in, 341, 2; 137.  
 -τωσαν, 3 Pers. Pl. Imper. Act., 228.  
 υ bec. φ, 35, D. 2; 160; 248, Obs.—bec. υ, 40—bec. ευ, 40; 278—bec. ου, 40, D.—of the Stem bec. ε, 157—Long by nature, 83, Obs. 1—lengthened, 253, Obs.—dropped, 253—not dropped, 64.  
 -υ, Neut. in, 139; 172.  
 ὑβρίσκω, with Acc., 396.  
 ὑβριστής, Compar., 197.  
 -υδριον, Neut. in, 347, Obs. 1.  
 ὕδωρ, 176—Neut., 140.  
 υc bec. υ, 158.  
 υι, Diphth., 28.  
 -υια, Fem. of Perf. Part., 188.  
 υἱός, 177, 17.  
 ὕμιν, ὕμιν, etc., 207—ὕμός, 208, D.  
 -υν, Nom. of Masc. and Neut. in, 172.  
 -υνω, Verbs in, 353, 8.  
 ὑπαί, see ὑπό.  
 ὑπατος, 200.  
 ὑπέρ (ὑπείρ), 448, II., A.; 460—with Inf. and Art., 574, 3.  
 ὑπισχνούμαι, 323, 36—with Inf., 569.  
 ὑπό, 448, III.; 468—Apo., 64, D.  
 ὑποπτεύω, Augm., 239.  
 -υς, Nom. Masc. and Fem., 172—Barytones in Acc. Sing., 156.  
 ὕσμινη, Dat. Sing., 175, D.  
 ὕστερος, ὕστατος, ὕστατός, 200; 199, D.  
 ὕστερος, ὑστερέω, with Genit., 416, Obs. 3; 423.  
 φ, Pronunt., 6.  
 φαάνθην, 321, D.  
 φαεινός, Superl., 193, D.  
 φαίνω, φαίνομαι, 321, D.—Perf., 282—Meaning, 330, 8—Aor. Pass., 298, D.—Meaning, 328, 3—Diff. of Pres. and Aor., 498.  
 φαίνομαι, φανερός εἰμι, with Part., 590.  
 φάσκω, 324, 8.  
 φείδομαι, 326, D. 45—Aor. and Fut., 257, D.—with Genit., 419, c.

χρίω.  
 φέρτε, 315, D. 4.  
 φέρτερος, φέρτατος, φέριστος, 199, D. 1.  
 φέρω, 327, 12—Imperat. of 1 Aor. Act., 268, D.—Meaning, 476, 2—φέρων, 580.  
 φεύγω, 322, 31—Fut. Mid., 264—Perf. Mid., 285, D.—with Acc., 398—with Genit., 422,—Meaning, 486, Obs.  
 φημί, 312, 5—Pres. Ind. Encl., 92, 3.  
 φθάνω, 321, 3—2 Aor., 316, 7—with Acc., 398—with Part., 590.  
 φθεῖρω, Perf., 282—Meaning, 330, D. 11.  
 φθίνω, 321, 6—Aor. Mid., 316, D. 26.  
 φιλέω, 325, D. 1.  
 φίλος, Compar., 195.  
 φιλοτιμέομαι, Dep. Pass., 328, 2.  
 -φι(ν), 178, D.  
 φοβούμαι, Mean. of Aor., 328, 3—with Inf., 560, 3.  
 φοῖνιξ, 83, Obs. 1; 145.  
 φορῆναι, see φέρω.  
 φράγνυμι, φάργνυμι, 319, 26.  
 φράζω, Aor., 257, D.  
 φρέαρ, 176.  
 φρήν, Fem., 140.  
 φύγαδε, 178, D.  
 φυγγάνω, 322, 31, and Obs.  
 -φυγής, Adj. in, Acc. Sing., 166.  
 φυλάττωμαι, with Acc., 399.  
 φύρω, Fut., 262, D.  
 φύω, Aor., 316, 17—Meaning, 329, 3.  
 φώς, φώς, Genit. Pl. and Du., 142, 3.  
 χαίρω, 326, 38—with Dat., 439, Obs.—with Part., 592.  
 χαλαω, 301, 1.  
 χαλεπαίνω, with Dat., 439, Obs.  
 χαλεπός, with Inf., 562.  
 χαλεπώς φέρω, with Part., 592.  
 χανδάνω, 323, D. 41.  
 χανούμαι, 324, 9.  
 χάριν, 404, Obs.  
 χάρις, Compar. of compounds with, 197.  
 χάσκω, 324, 9.  
 χεῖρ, 177, 18—Fem., 140.  
 χείρων, χείριστος, 199, 2.  
 χείσμαι, 323, D. 41.  
 χέρης, etc., 199, D. 2.  
 χεῶ, 248—Fut., 265—Perf., 281—1 Aor., 269—2 Aor., 316, D. 31.  
 χραίσμειω, 325, D. m.  
 χράσμαι, χράω, Contr., 244, 2—Fut., 261—with Dat., 438, Obs.  
 χρή, 312, 6—χρήν, 490—with Acc. and Inf., 567, Obs. 1.  
 χρήστης, Genit. Pl., 123.  
 χρίω, Perf. Mid., 288.



χροα.	ως.	ωφελον.
<p>χροα, 115 (Ex.).          χρώννυμι, 319, 12.          χρώς, 169, D.          χωρίζω, with Genit., 419, c.          χωρίς, 455, 5.</p> <p>ψ, 34; 48; 260.          -ψ, Subs. in, 172.          ψαύω, Perf. Mid., 288—with          Genit., 419, d.          ψάω, Contr., 244, 2.          ψεύδομαι, with Genit., 419, c.</p> <p>ω, for ο, 276, D.—See Att.          Declens.—from ο, see ο—          from η, see η.</p> <p>-ω, Fem. in, 138—Nom., 172          —Adv. in, 204—Prop.          Names in Acc. Sing., 163, D.          —in the Genit., 122, D. 3, c          —Conn. Vowel, 233, 1—          1 Pers. Sing. Ind. Act., 233, 2.          ὄγμαι, 327, D. 6.          -ωδης, Adj. in, 359, 2 Obs.</p>	<p>ωθίω, 325, 9—Syll. Argm.,          237.          ὅλλοι, 65, D.          ὅμμαι, 327, 8.          -ων, Nom. of Masc. and Fem.,          172; 345, 3—Genit., 118;          134, 7; 141; 173, 5.          ὠνάμην, etc., 314, D.          ὠναξ, 65, D.          ὠνέομαι, Syll. Augm., 237—          Perf., 275, 2—with Genit.,          421.          ὠξνυμαι, 286, 1, Obs.          -ωρ, Subs. in, 172.          ὠρασι(ν), 179.          -ως, Nom. 172—Adj., 184—          Perf. Part., 276; 188—Fem.,          138—Adv. 201; 203—          Ending of Genit. Sing. in,          161—with ι- and υ- Stems,          157—in -εν Stems, 161, a.          ὦς and ὤς, 217.          ὦς and ὤς, Diff., 99; 217, D.;          631.</p>	<p>ὦς, Atonon, 97, 3; 98—with          Compar., 631, a—with Inf.,          ὦς εἰπεῖν, ὦς τὸ νῦν εἶναι,          etc., 564—"as though," etc.,          with Part., 588—"when,"          "as," 556—with Aor. Ind.,          493—"that," in Dependent          Declarative Sentences, 525          —"in order that," in Sen-          tences of Purpose, 530—          with ἄν, 631, d, Obs.—in          expressing a wish, 514.          ὦς, Prep., 445; 448, A.;          450.          ὥσπερ, 632—with Part., 588.          ὥστε, 94; 565; 632, 4—with          Inf., 566—joined with μή,          617, Obs. 2.          ὠτός, see οὗς.          ὠν, Diphth., 26, D.          ὠντός, etc., 209, D.          ὠφελέω, with Acc., 396.          ὠφελον, 326, 32—in express-          ing a wish, 515.</p>

THE END.

28 MA63